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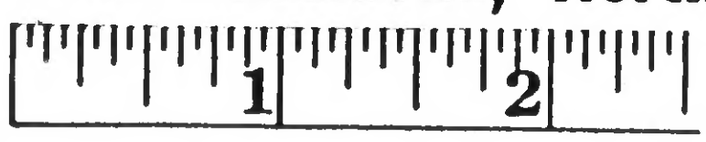
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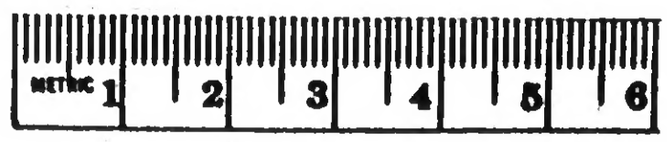
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Christian Advocate.

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THE METHODIST BOOK CONCERN,
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E. W. S. HAMMOND, D. D., Editor.

EDITORIAL COMMENTS

BROTHER preacher, how many opportunities of doing good have you neglected? Do you carefully seek out the poor, and the needy, and the afflicted, and make them the objects of your care and prayer? Or do you pass them by as objects unworthy of your attention? Yours is a high and worthy calling. The Master has anointed you to preach good tidings unto the meek and to bind up the broken hearted. Keep your heart warm and your hands pure.

O WATCHMAN!

That unconverted man is watching you; perhaps he has been attracted by your preaching, or there is something in your manner or address which is pleasing to him. You have a splendid opportunity of adding a star to your crown of rejoicing. Rest not until you have given him the warning; to-morrow may be too late. "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." And let your private and public life be above reproach.

"BEAR ye one another's burdens" is no less binding upon the professor to-day of when first uttered; "And so fulfill the law of Christ" is proof positive of its divine sanction. It is no easy task for some people to recognize the relationship which they sustain to the rest of humanity. To do good unto all men is binding upon everyone that names the name of Jesus. Selfishness is always partial and one-sided; but the true spirit of love inclines us to be "courteous, pitiful and kind, and if there are burdens to be borne to do it cheerfully, whether our own or our brother's.

SEASONABLE AND APPRECIATED.—Our distinguished confrere of the *Central Christian Advocate* has this to say:

"The SOUTHWESTERN has changed its form, and makes a good appearance in its fresh guise. We hope our brethren in the southwest will appreciate to the full the work which Dr. Hammond, the editor, is doing upon that paper."

The SOUTHWESTERN has indeed changed its form, and at first appears to be very greatly reduced in many material respects; but this is only apparent, not real. We have about the same amount of reading matter, which is made possible by a more general use of brevier instead of long primer. There has not been, nor will there be, any abatement of effort on the part of the editor to make the paper more and more popular with the people among whom it more largely circulates. But few people outside of [illegible] fully appreciate our very exacting duties, and hence the noble words of Dr. Berry are unusually helpful—Quoting the words of the wise man: "A word fitly [illegible] like apples of gold, in pictures of

WHAT does all this talk about fraternity, and organic

tion mean? Is the world to understand that after nearly nineteen hundred years have passed away that the spirit and teachings of the Man of Galilee are not yet accepted, endorsed and practiced by his followers? The Christian Churches of to-day ought to be thoroughly equipped and ready to enter upon the final conquest of the world for Christ. But the Master's prayer that "they all might be one" finds its greatest objectors within the fold, while the royal law of love, which teaches us that God is no respecter of persons, and that we should do unto others as we would have them do to us, is frequently ignored by those who claim to be the custodians of the keys of the kingdom. All these hindrances must sooner or later give place to the advancing power of the pure gospel of Christ.

DON'T sow your wild oats; they are bad reaping. Many talk as if young people ought to be vicious for a time, or as if it was a very excusable thing for a young man to be impure in his behavior. This is very pernicious. Alas! throughout life men have had to feel in their bones the sins of their youth.

BETTER live on a little than outlive a great deal. Economy must be strictly practiced when a business is in peril, for the greatest pinching will be better than losing the chance of a livelihood. Cultivate thought upon a little oatmeal. Jeans would be an excellent substitute for broadcloth, and cheap furniture paid for is better than a millionaire's spread with the creditor threatening.

A HINT.

From the *Christian Advocate*, Nashville, Tenn., we clip the following, which we prayerfully commend to our ministry:

"The late Dr. J. O. Peck, of the Methodist Episcopal Church, was a peerless [illegible]. He was also a notable revivalist. Wherever he went his labors were crowned with God's approval in the conversion and edification of souls. Yet this man was in the habit of sowing down the ground thick with the New York *Christian Advocate*. At one time he procured for it more than two hundred and fifty new subscribers from a single congregation. What other thing could he have done that would have had such a tendency to solidify the fruits of his ministerial toil?"

We are acquainted with some ministers who are doing a grand work along this line. They speak often and earnestly of the SOUTHWESTERN, and frequently in congregations where the proportion of reading people is quite small they secure wonderful results. We could give their names if necessary. On the other hand, there are others who are seeking diligently to impress the Church with their own great importance, and who are continually clamoring for the leading positions, who not only do not urge the people to subscribe for the SOUTHWESTERN, but, on the other hand, speak disparagingly of it and discourage other enterprises. There are others who, because we do not "puff" them early and often, grow lukewarm and indifferent. By their fruits ye shall know them. Our willing workers, however, are abroad in the land, and these [illegible] obstructionists. [illegible] learned the happy

PREACHING VERSUS PRACTICE.

To hear some preachers preach and talk upon the subject of religion would almost make one believe that they were real saints; but to witness their practices one would be disposed to think that they were the emissaries of Satan. But it is as true to-day as in the days of the Apostle Paul, who, speaking of this class of counterfeit preachers, had this to say: "For of this sort are they which creep into houses and lead captive silly women laden with divers lust." (2 Tim. 3-6.) Frequently this sort get into positions of trust and power as the result of corrupt bargaining, and they are ever ready to do the bidding of their equally corrupt masters. Morally and intellectually weak, they resort to the most questionable methods without the slightest twinge of conscience. They brook no opposition, and are continually on the warpath. Unfortunately they frequently have a large following of "silly women" and weaker men.

Such appear, at times, to have success in the work to which they profess to have been called, but on close inspection this apparent success will be found to be a merely spasmodic effort to advance personal interests. We should have in the pastorate manly men—men of strong religious convictions, of deep fervent piety, of commanding ability and culture. Bookish men—men who love to read and study, and watch, not for the loaves and fishes, but for souls. Such men will attract the people, fill the churches and bring sinners to repentance. Their tenure of office and success will not depend upon favoritism, nor will they be tempted to indulge in fulsome praise or bribery to hold on. God being in them, and the Holy Spirit accompanying their word, will make them popular everywhere and at all times.

THE CLASS MEETING AS A MEANS OF GRACE.

It is feared that there is a tendency in these busy times either to overlook the importance of the class meetings as a means of grace, or to so adjust them to the convenience of the multitudinous organizations of our growing Methodism, that they are either relegated to the tender mercies of some Methodist historical society, or so minified as to be of but little practical value.

Since the organization of the Methodist Episcopal Church, the class meeting has been one of its most important distinctive features. Indeed, we proudly trace our origin as a church to the class meeting organized by Mr. John Wesley in 1730, since which time these important meetings have been retained in the Church. We favor the class meeting, because it establishes "a system of pastoral oversight" that most effectively reaches every member of the Church. It is highly conducive to the promotion of that Christian sociality which fosters and keeps alive the social [illegible] which [illegible] supplies. It [illegible] social opportunity for [illegible] and [illegible] by [illegible] and [illegible]

ducted furnishes a most wonderful opportunity for the promotion of that growth in grace, and that acquisition of the knowledge of the Son of God which so completely establishes our identity as Methodist Christians. The hymns, the testimonies, the fervent and timely exhortations by faithful leaders, are manifestly helpful to the development of each member. Pastors should not allow any other meetings to take the place of these established means of grace. Church prayer meetings, league prayer meetings, praise meetings, speaking meetings, etc., are all very good in their legitimate places; but experience teaches us that there can be no good substitute furnished for the regularly established class meeting.

"OUR NATION'S DISGRACE."

The strong editorial note under the above caption, clipped from the great *Epworth Herald*, is responsible to some extent for this deliverance. The statistics which Dr. Berry gives are not only true, but suggestive of a condition of things of which the New South ought to be heartily ashamed. Why don't the South quit its meanness? But read:

"Judge Lynch did a large and terrible business during last year. One hundred and ninety victims met a violent death at his hands. The lynchings in the various States were as follows: Alabama 19, Arkansas 10, California 1, Colorado 1, Florida 7, Georgia 20, Illinois 1, Indiana 2, Iowa 2, Kansas 4, Kentucky 19, Louisiana 19, Maryland 1, Mississippi 16, Missouri 5, Nebraska 4, North Carolina 1, Ohio 2, Oregon 1, Pennsylvania 1, South Carolina 13. It will be seen that the major part of the diabolical deeds were prepetrated in the South. One hundred and thirty-four out of the one hundred and ninety were colored men. In many cases these men suffered death for suspected barn-burning and horse-stealing, and in one instance a colored man was strung up for writing a letter to a white woman. This record is a disgrace to our whole nation, and a special and burning disgrace to the localities that permitted it with scarcely a protest. We have quite a distance to travel yet before we get away from barbarism."

REV. W. H. BOOKER.

Only a few weeks ago we met Rev. W. H. Booker at the session of the Texas Conference. Word comes to us [illegible] that he has fallen at his post of duty, sword in hand. How true it [illegible] the midst of life we are in death. workmen indeed fall, but the [illegible] on. Brother T. Moore writes [illegible] people of Tyler gave every demonstration of profound sympathy with the widow and three little children while they tenderly and lovingly laid away in the silent tomb all that was mortal of our beloved brother. He was a good man, [illegible] true; a faithful preacher, [illegible] and reliable friend.

The Voice of [illegible] Church, edited by that [illegible] and able writer, Bishop [illegible] a most entertaining [illegible] has the happy faculty [illegible] right from the shoulder. [illegible] editor for his strong [illegible] and wish the [illegible]

OUR SPRING CONFERENCES.

On January 16 the Mississippi Conference convenes at Handsboro; the Savannah at Waynesboro, Ga.; the South Carolina at Florence. On the 24th the Little Rock convenes at Pine Bluff, Ark., and the Florida at Jacksonville, Fla. The Central Alabama convenes at Anniston, Ala., Jan. 31, and the Louisiana Conference meets at Monroe Feb. 6. We had mapped out an itinerancy covering these dates and conferences, and anticipated a great and a pleasant time with the brethren. We are disappointed thus far, having been compelled to yield to an aggravated case of physicalibus indispositionem. We regret this turn of affairs for several reasons: First, we had a desire to greet the brethren in the conferences which we have not heretofore visited, and to congratulate personally those loyal preachers who are helping to make the SOUTHWESTERN a financial success; secondly, to assure them of our interest in the great work in which they are engaged "by word of mouth;" thirdly, to enjoy that hospitality for which the true Methodist ministry is proverbial. But we must wrestle awhile with the pain and other inconveniences incident to this temporary imprisonment, all of which will be very greatly modified by the reflection that

> "We share each other's woes
> Our mutual burdens bear,
> And often for each other flows
> The sympathizing tear."

If any brother should be disposed to exhibit a captious or fault-finding spirit against the editor of the SOUTHWESTERN, let him remember the lines just quoted. Personally, it would be a great pleasure to visit all the conferences in our vast patronizing territory, even though a temporary indisposition might intervene. We would cheerfully bear the inconveniences of travel, the fatigue, the wear and tear, and, in fact, all the circumstances which invariably enter into our experience while traveling through the great Southland, could we feel assured that our editorial work could be accomplished just as well a hundred or a thousand miles away as in the office at New Orleans. We have learned from experience that this cannot be successfully done; that prolonged absence means neglect of correspondence and of the literary departments of our paper. And, since this entire work devolves solely upon the editor, he must, therefore, reluctantly forego the pleasure of frequent touch with the men who are expected to contribute toward his success. He relies upon the good Father to bring about such a sweet disposition on the part of all concerned, that there will be not only cheerful co-operation, but more of it.

The accounts of the SOUTHWESTERN will be placed in the hands of competent brethren, whom we trust will be treated in every respect as are the representatives of any of our publishing departments.

GILBERT ACADEMY.

Gilbert Academy and Industrial College at Winsted, La., opens up with flattering prospects of success. The literary department is in charge of an excellent corps of teachers. Prof. Jas. L. Murray, A. B., is principal, with Misses Henrietta Brown, Virginia Duncan and Miss Spencer assisting. The music department is under the direction of Mrs. J. L. Murray. Prof. Z. T. Spencer is superintendent of the mechanical department, and Mrs. Spencer is teacher of sewing and dressmaking. Charles Landry and wife superintend the cooking department. There is already a good attendance of students, and more are coming in every day. Dr. L. G. Adkinson, president of New Orleans University, paid a brief visit to this promising school a few days ago, and is highly pleased with the outlook.

THE first number of the *Republican*, of Providence, R. I., edited by Rev. E. C. O. Benjamin, comes to hand. It has a neat appearance and gives evidence of careful manipulation in all its departments. We wish it success.

EMANCIPATION DAY AT THE SEVERAL CITY CHURCHES.

Emancipation Day was pretty generally celebrated in this city on January 1. The decorations were elaborate and appropriate, and the programs enthusiastically carried out.

At First Street M. E. Church, Rev. W. R. Butler pastor, addresses were made by the editor of the SOUTHWESTERN, W. H. Williams, Brothers Little, Hall and Washington. Miss Emma B. Smith and Louisa Alton read beautiful essays. The music by the Sunday school choral was fine.

At Wesley M. E. Church a joint celebration was held between Callioux Post, G. A. R., and the church. A sermon was preached by Rev. Mr. Brown. The Emancipation proclamation was read by Dr. Moore, addresses by Mr. E. W. Newsome, W. J. Rudolph, R. B. Baquie, Col. C. H. Shute, Hon. C. C. Antoine and C. W. Keating. Rev. T. Johnson preached the sermon.

At Simpson M. E. Church the services were opened by a fervent invocation by Rev. E. W. Osborne, D. D., and Rev. J. F. Cox read the lesson. Chairman J. W. Pierce presented Miss Ida Harris, who read the Emancipation proclamation. Then followed addresses by the editor of the SOUTHWESTERN, Colonel Lewis, Dr. Clanton and others. The solo by Mr. J. L. Crosley was excellently rendered. Rev. Henry Taylor, pastor, and others took part in the exercises. The singing by the choir was grand.

At Mount Zion M. E. Church, Rev. T. J. Montgomery pastor, was in full line with the spirit of progress and celebrated the occasion in a vety appropriate manner. The pastor delivered the oration.

At Mallalieu Chapel Rev. C. D. Shaliowhorne held a most excellent service, consisting of addresses, songs, personal experiences and reminiscences. The pastor delivered a most excellent address.

Our Baptist brethren held an enthusiastic meeting at Tulane Avenue Baptist Church, Rev. Dr. A. S. Jackson pastor. The attendance was large and enthusiastic and the program excellently rendered.

EMANCIPATION ECHOES.

Many of these reports came in too late and are frequently too elaborate to be utilized. We give a brief sketch of some:

Hahnville, La.—The day was gloriously spent; N. Kyles, A. Murrell, A. Brobier, R. Pierce and A. Mitchell orated. The latter represented our paper.

Canfield, Ark.—The celebration passed off grandly in the M. E. church. There were several speeches delivered and much enthusiasm.

Plaquemine, La.—Came to the front grandly in a celebration of large dimensions at Hurst's Chapel. The decrations were good and a devotional spirit was manifested throughout. Rev. J. W. Hilton led grandly.

Natchitoches District, La.—Rev. H. J. Wright reports that Emancipation Day was observed with spirit and enthusiasm at Asbury Church.

Cherry Valley, Tenn.—Addie Carter gives an account of the celebration at that place. Revs. Richmond, Carter, Todd and Greer, with Misses Mollie Carter and H. Donnelle, spoke eloquent words.

Springfield, Tenn.—The Emancipation anniversary was appropriately celebrated in the M. E. Church. The exercises were of a very high order. Rev. Jesse P. Price, Mr. C. A. Carr, Revs. G. N. Norman, W. Bryant and Harden were the speakers.

Warrensburg, Tenn.—The day was celebrated in great style. There was a splendid turn out of the old and young people. The Epworth League and guards was a special feature. Rev. C. W. Walton and other gentlemen and ladies delivered interesting addresses.

Roseneath, Miss.—This place was fully abreast with the best in her appreciation of Emancipation Day. The program was fully carried out. Addresses were made by A. T. Morrison, Rev. J. M. Dixon, J. C. Martin, D. Griffin, M. M. Hulsten, Hannah Thompson, S. Pathan, C. Dixon, M. D. Bobbet and Rev. M. J. Comfort.

Moss Point, Miss.—A fine time was had at this place. The meeting was held in the church. The speakers were Rev. G. W. Smith pastor, Mrs. S. B. Moton, and Messrs. P. M. and T. B. Stallworth, S. C. Wallace, F. J. Hill, Attorney J. B. Dixon and Mrs. Anna Hawkins, who writes: "The addresses made, songs rendered and essays read on this occasion made the day a most pleasant one."

Roanoke, Ala.—This place boasts of a most excellent celebration. Rev. J. T. Martin, Professor P. P. Wright, M. D. Marsh, C. C. Coleman, C. H. Young and James Yarnell took part in the exercises.

A GOOD EXAMPLE.

Mrs. Lucy R. Ackley, a devout Methodist lady of Connecticut, has donated the Chartered Fund $1000, upon which she is to receive an annuity for the remainder of her life. She will have the satisfaction of knowing that through all the years to come, her benefaction will continue to aid in the support of the faithful veterans of the Church. Will not one hundred Methodists imitate her good example? This is the oldest benevolent organization in Methodism. It was established by the General Conference in 1796. Every General Conference since has commended the administration of the Board of Trustees. The trustees are prominent Philadelphia laymen who have shown great business judgment in their care of this Fund. The original Fund began with $2,300 contributed by the first Board of Trustees. Despite all the depressions and disasters in financial affairs during the past century, this Fund has been the source of great blessing to the Church. At the division of the Church the trustees paid to the Church South nearly ten times the amount of the original capital. The dividends to the annual conferences have been over $170,000. The present capital is nearly $50,000. The Presbyterian Church, in less than ten years, has created an invested fund of over one million and a half to aid in the support of her retired ministry. Is it asking too much of Methodism that she shall so celebrate the centennial of the Chartered Fund in 1896, as to increase its capital to one million dollars?

Information concerning the Fund and the new movement now being projected for its increase may be obtained by addressing the corresponding secretary, Rev. Jay Benson Hamilton, D. D., Hackettstown, N. J.

Williams' Chapel.

Program for the Re-opening Day, January 27, 1896.

The following divines are invited to address the people:

The resident Bishop Fitzgerald, D. D.; A. E. P. Albert, D. D.; E. W. S. Hammond, D. D.; L. G. Adkinson, D. D.; Rev. J. F. Marshall, presiding elder of Baton Rouge; Rev. S. Duncan, P. E. of Shreveport District; Rev. Pierre Landry, architect and presiding elder of South New Orleans District; Revs. H. Taylor, ex-pastor, D. J. Price, St. Matthew's Chapel; D. G. Butler, Boyton Chapel; W. L. Harris, Camp Parapet; W. R. Butler, First Street; W. P. Forrest, Haven Chapel; Dave Young, Plymouth Rock; Henderson and members. Revs. D. Richards, Zion Traveler; E. Fields, LaHarpe; T. T. Montgomery, Mt. Zion; C. D. Shallowhorne, Sixth Street; J. W. Hudson, Union Chapel; T. J. Johnson, Wesley Chapel.

The members and officers of Williams' Chapel will leave the Morning Star Hall at 10 a. m., and services will commence in the new church at 11 a. m., and close at 9 p. m. All friends are cordially invited. The editor and business manager of the SOUTHWESTERN are requested to be present to take notice.

STEPHEN PHINNEY, Pastor

PERSONAL AND GENERAL.

—Woodlawn, Tex., is progressing favorably with Rev. S. S. Kelly, a supply, in charge.

—Our church at Dublin, Va., flourishes under Rev. W. H. Perkins of the East Tennessee Conference. He has been annoyed somewhat by an intermeddler, but God and the Church are standing by him.

—At St. Martinsville, La., the fourth quarterly conference was held, with Rev. S. E. H. Morant in the chair. Reports show increase on all lines. Total collection this quarter, $265. The members presented to Rev. J. W. Turner, pastor, a suit of clothes. So writes V. B. Lerake.

—Brother John D. Brightop, who was appointed to Benton and Midway, La., has developed excellent pastoral ability. He has built a new church, paid for it and is now making preparations to organize at another point. He is withal, in the language of a correspondent, "talking up the paper like a man."

—Rev. Dr. C. P. Westbrooks of Victoria Texas, writes: "With a membership of 11,047, with 7,737 enrolled under our Sunday school banners, we must and will succeed. The West Texas is keeping pace with the growing world. With another district we would increase 75 per cent. We are looking forward hopefully."

—St. John's M. E. Church at Shelbyville, Ky., under the pastorate of Rev. E. D. Miller, flourishes grandly. Raised $811 for all purposes, the church revived along all lines, a strong petition for the return of the pastor and Presiding Elder G. A. Sissell, and good work in the interest of the SOUTHWESTERN are among the occasions for congratulation.

—R. H. Johnson, pastor at Dickson, Tenn., writes: The last quarterly conference was a success. Presiding Elder Danly rendered good service; speaking good words for the SOUTHWESTERN and the church benevolences. An Epworth League has been organized with 36 members. Total collection, $61.38.

—Rev. Manley S. Hard, D. D., assistant corresponding secretary Board of Church Extension, in company with his wife, is now working his way South to represent his Board at many conferences, and to preach and lecture in many places. He will visit the South Carolina Conference at Florence, the Savannah at Waynesboro, the Florida at Jacksonville, the Georgia at Breman, the Central Alabama at Anniston, the St. Johns River at Daytona, etc. He reports that he is in the South for a couple of months of solid work wherever it is to be done.

—Bishop Grant, of the A. M. E. Church, says that "Big Bethel Church, of Atlanta, Ga., is $27,000 in debt, and the same may be said of scores of other churches throughout our connection. They are buried with debts when there is no earthly need of it. $13,000 or $15,000 could have built a magnificent structure that would hold as many people as Big Bethel, with its ginger-cake ornaments. The next General Conference ought to create a sensible board to direct how our big churches should be built, and put an end to this nonsensical expense, which will ruin our Church soon, the way we are going on."

[A timely hint. Pass it along.—ED.]

THE Israelites of this city are a numerous and prosperous class, having various and important institutions of charity, as well as some of the finest synagogues to be found in the country. Hence, there is a ripe field for the *Jewish Ledger* that has been lately founded in their interest. The numbers received take high rank in newspaperdom, being able and artistic. Published at 116 St. Charles St. by A. Steeg. Albert Harris is the editor.

—Books on Christian evidences are read by the few, but "living epistles" are "known and read of all men." A gospel life is an ever-recurring incarnation of Christ.

LIGHT FROM HEAVEN.

Bright was the guiding star that led,
With mild, benignant ray,
The Gentiles to the lowly bed
Where the Redeemer lay.

But lo! a brighter, clearer light
Now points to his abode;
It shines through sin and sorrow's night,
To guide us to our God.

O gladly tread the narrow path,
While light and grace are given;
Who meekly follow Christ on earth
Shall reign with him in heaven.

—Harriet Aub r.

DAILY THOUGHTS.

[From Phillips Brooks.]

JANUARY 17.—I cannot think for a moment of Jesus as doing that which so many religious people think they are doing when they serve Christ, when they give their lives to Him. I cannot think of Him as simply saving His own soul, living His own life, and completing His own nature in the sight of God. It is a life of service from beginning to end. He gives himself to man because he is absolutely the child of God, and He sets up service, and nothing but service, to be the ultimate purpose, the one great desire, on which the souls of His followers should be set, as His own soul is set, upon it continually.

* * *

JANUARY 18.—That men should be true to their best convictions, and to their simple duty, this is the blessing that gives all blessings with it, and is the fountain of all charity and progress.

* * *

JANUARY 19.—He who thinks that he is being released from the work, and not set free in order that he may accomplish that work, mistakes the Christ from whom the freedom comes, mistakes the condition into which his soul is invited to enter. For if the freedom of a man simply consists in the larger opportunity to be and to do all that God makes him in His creation capable of being and doing, then certainly if man has been capable of service it is only by the entrance into service, by the acceptance of that life of service for which God has given man the capacity, that he enters into the fullness of his freedom and becomes the liberated child of God.

* * *

JANUARY 20.—Truths are the roots of duties. A rootless duty, one that has no truth below it out of which it grows, has no life, and will have no growth.

* * *

JANUARY 21.—The thing that impresses me more and more is this—that we only need to have extended to the multitude that which is at this moment present in the few, and the world really would be saved. There is but the need of the extension into a multitude of souls of that which a few souls have already attained in their consecration of themselves to human good, and to the service of God, and I will not say the millennium would have come, but heaven would have come, the new Jerusalem would be here.

* * *

JANUARY 22.—The Church has been spread by force, but Christianity never. To try to think of extending a faith by force is to try to think a contradiction. It is like thinking of raising enthusiasm with levers, or crushing genius with sledge hammers. The tools have no relation to the material or the task.

* * *

JANUARY 23.—Any man or any institution which attempts a great religious work in behalf of the growing generations of a country, must undertake as preparatory to it, and as a necessary part of it, a great moral work as well. A faithful ministry, we hold, must not merely declare the Savior, but must attack and beat down those special sins which stand in the very doorways and keep the Savior out of the hearts of men.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Texas Epworth League.

The annual meeting of the Texas Conference Epworth League convened at Huntsville, Texas, December 14, 1894.

Friday, First Day—The meeting opened at 4:30 p. m., with Prof. H. B. Pemberton, A. B., president, in the chair. After many good suggestions from the president, J. C. Pitts was elected secretary protem. By roll call it was found that nearly all the districts were represented. Reports, full and creditable, were had of the several district presidents present, and from these reports we feel that much interest has been manifested in the League throughout each district, and that as a result they are in good, active condition; and many a soul is finding peace, yea, the love of God through them.

Saturday, Second Day—The meeting was opened at 6:30 p. m., and the literary program taken us. Worthy papers were read by the following persons who showed much familiarity with the subjects to which they were assigned:

"Origin of the Epworth League," by J. C. Pitts.

"The Spiritual Department," Miss H. E. Palmer.

"The Social Department," Miss Hattie Watson.

"The League and Revivals," Miss E. N. Bowers.

"The Junior Epworth League," Mr. E. D. Cade.

"Epworth League and Temperance," Rev. O. I. Jones, D. D.

"The Literary Department," Mrs. H. E. Cole.

Able addresses of the following gentlemen: Prof R. B. Smith, Rev. Gibbons, Rev. J. H. Reed, A. M, and Prof. H. B. Pemberton, A. M., of the West Texas Conference.

The following distinguished gentlemen and ladies took active part in our meetings: Revs. Thos. Cole, J. F. Crozier, M. McKinney, E. Lee, and Mrs A. D. Logan.

Following are the officers elected for the ensuing conference year: President, Prof. H. B. Pemberton, A. M., Marshall, Tex.; first vice president, Mrs. E. N. Bowers, Paris; second vice president, Mrs. Mary Brown, Navasota; third vice president, Mrs. A. D. Logan, Navasota; fourth vice president, Miss H. E. Palmer, Dodge, secretary, Prof. J. C. Pitts; corresponding secretary; Mr. E. D. Cade, Hearne; treasurer, Mrs. H. E. Cole, Paris.

Before adjournment, resolutions were passed; one of them, introduced by Rev. Thos. Cole, was that each member of the Conference League subscribe for the SOUTHWESTERN and the Epworth Herald. The good people of Huntsville were very much thanked for their hospitality in entertaining our delegates.

J. C. PITTS, Sec'y.

Our Troy (Ohio) Letter.

Our charge is in the general struggle to advance the common interest of the Church. There is an opportunity opened to all of us to do good. Our prospect for improving the condition of our church seems to brighten up a little. Our bereavements are being severely felt. During the present year we have lost three members of our flock: Sister Sabie Sewell, Wm. Shutts and Sister Belle Curry. They died in glorious triumph over the last foe, but we miss them from our ranks because of their zeal and piety; nevertheless, it is all right. There are some things which happen to the preacher and his family that we are disposed to tell. We were in the parsonage at an evening hour, quietly enjoying the blessings of home life, when suddenly there was an unusual alarm, both at the door and window, and lo! there were a goodly number of persons, being led by our good brother, Rev. N. A. Ellett. They rushed into the kitchen; and when we had sufficiently recovered from our surprise, we at once submitted with grateful emotion to their persistence in piling the necessaries of life upon the table and roundabout in an [illegible] reality. Then, after an [illegible] a few pleasant words we [illegible] sincere thanks for the expressions of their kind and thoughtful visit. Rev. N. A. Ellett spoke words of encouragement and cheer in behalf of 45 persons.

W. C. ECHOLS,
Lexington, Conf.

Pearlington and Bay St. Louis Letter.

Our fourth quarterly conference was held, with Rev. J. M. Shumpert, P. E., in the chair. R. W. McCoy was elected secretary. Report of the pastor showed much progress. The revivals held resulted in 49 members being added to the church. The reports of class leaders, Sunday school superintendents, stewards, trustees and committees were creditable. The work for the past four years, under the pastoral care of Rev. O. H. Flowers, has progressed wonderfully. Bought three lots worth about $350; built one among the best parsonages in the Mississippi Conference worth $800; built one fine church worth $2000. He is a faithful and earnest worker. Yours most respectfully,

R. W. McCOY.

Notes from Nashville.

Christmas has come and has been enjoyed in much the usual manner in this city. The usual amount of noise from pistols, guns and fire-crackers prove that the old-time habit of celebrating this day has not been forgotten. This manner of commemorating the birth of the Prince of Peace is not calculated to inspire men with the higher ideas of the Peaceable Kingdom of Christ, by making Christmas a season of revelry, and a special time of indulgences in drunkenness, and noisy demonstrations of joy, by the use of the implements of war. It is, however, a reminder of the days of slavery, and is simply a clinking of the chains of the fathers, in the faces of their children. If the colored people wish to get away from the influence of slave times, they should observe Christmas in a more appropriate way than with guns, pistols, fire-crackers and whisky.

There were religious services in a few of the churches in this city. The union service of the colored churches was held at Clark Chapel and was a pleasant service. The congregation was small for the occasion. There were several addresses by the pastors and presiding elders, representing the Preachers' Alliance of the city, under whose auspices the meeting was held. The choirs of Clark Chapel and the Jackson Street Congregational Church furnished excellent music on the occasion. There has been some revival spirit in some of the charches. A recent meeting at Braden Chapel resulted in seven conversions. Seven additions are reported for Clark Chapel on a recent Sunday.

J. BRADEN.
Nashville.

—The logic of wit is the most destructive logic employed against error. It annihilates sham and dashes down towering structures of sophistical reason at a blow. A Scotch advocate limping down High street in Edinburg, heard a lady say to her companion, "That is Mr. C——, the lame lawyer." Turning round, he replied, "No, madam, I am a lame man, but not a lame lawyer."—Epworth Herald.

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.



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I Have Not Slept

on my left side for four years; suffering with rheumatism with constant severe pains and being completely run down, but now all is changed and I enjoy good health. I experience sweet refreshing sleep, have a good appetite, and my memory is much improved. In fact I am astonished at the change. I can now perform my dailywork with ease. I had almost

Given Up All Hopes

of ever enjoying good health again, but by the persuasive power of a friend I was induced to take Hood's Sarsaparilla which has saved my life. I am now in perfect health, thanks to Hood's." WALTER BELL, Galveston, Texas.

Attest: JOHN DEBRUHL, Galveston, Texas.

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OUR WOMEN'S ROUND TABLE.

The Influence of the Home in the Uplifting of our People.

THIRD LETTER—BY T. E. W.

WOMEN AS WIVES.

Passing through this world there are thoughts that arise in our minds that at first seem trivial, but as time goes on we discover they are very important. Thinking, perchance, they will reach the eyes of some poor women in whom the desire to be great and good is fully realized, I hasten to jot them down. The most important topic with which I am confronted at present is the beautiful yet unfamiliar subject of "Women as Wives." As I think of the number of people who marry yearly, I can but wonder how many of them are wives in the true sense. In order to be successful wives we must be possessed with unbounded power for a great many things. We need power to love, power of patience, power to control our disposition, in every respect. It is not always the attractive woman that makes the best wife. Pope gives a beautiful description of a true wife in the following lines:

"She who ne'er answers till her husband cools,
And if she rules him never shows she rules;
Charms by accepting, by submitting sways,
Yet has her humors most when she obeys."

"A woman may be profoundly learned, she may be pre-eminently devoted to religion, she may be widely philanthropic, and yet be a perfect wife." Therefore, there is no earthly excuse for the imperfect wife. Some one may say, "I am too old to learn now." But, my friends, we are never too old for this. And we can begin this undertaking with learning how to be neat in all things. A great deal can be gained by making the home attractive and happy. Let a man have his pleasures at home and, if he loves you and appreciates the sacrifices you are making, he will be less apt to acquire bad habits away from home. And as for yourself, there is no excuse for your not being tidy. Some wife will say, "I have to work." All this is true, but with the proper management you will get through in time to prepare for the coming of him whom, before you were married, it took you a day to prepare for his coming at night. "It is true your market is made, but you cannot afford to have it broken." Arrange certain hours for work, and certain work for those hours, and at the close of the time which you have allotted for certain work if you have not accomplished what you desired leave it until the next day. For indeed no one will thank you for working yourself to death. They will say poor thing! but the world will go on. Acquire the habit of reading, and discuss what you have read with your husband. This will help both of you.

Dress and gossip will soon wear out; if your husband is an intellectual man he will soon grow weary of this practice. Help us to help each other, Lord each other's cross to bear." When we learn to do these things I will feel that the race has accomplished what should be one of its greatest undertakings, making the world better by women's influence.

* * *

I will be glad to answer any questions with reference to home and woman in this column. Address, T. E. W., 631 Poydras street, New Orleans, La., care Southwestern Christian Advocate.

Miss Henrietta E. Brown of Gretna, La., and a graduate of New Orleans University, is a member of the faculty of Gilbert Academy, Winsted, La. She is highly accomplished, and will reflect credit upon her alma mater and the race.

Miss Carsie Gooden has secured a place as recorder in the county clerk's office at Denver, Col. This is the first position of the kind ever held by a member of the Negro race.

Three young colored ladies are attending three of the leading female colleges of America: Miss Anita Hemmings of Boston, Vassar; Miss Bettie Baker of Cambridge, Wellesley; Miss Alberta Scott of Cambridge, Ratcliffe.

Man and the Reason Why.

Did you ever know of a man that didn't have a reason for everything wrong that he did? I never. Perhaps you have never paid much attention to this. Well, just watch them, but keep the secret to yourself, and you will be furnished with the greatest amusement imaginable.

I knew a friend once who's husband would invariably come in late, and when he came she would say, "Why, John, what kept you so late?" and almost before she could finish the sentence he would begin with—"The reason I am so late those electric cars are a nuisance." The next night—"Well, my dear, I know you are tired waiting, but the reason I am so late there was a collision just ahead of the car I was in, and there we were." The third evening you would just be about to say, "Well, John, what——" and before you are able to finish your sentence he will begin by saying: "I'm so mad! A garbage wagon got on the track and the wheel broke, and it had to be attached to the car in order to get it started. I tell you those cars are splendid." He forgot what he had said about them a few evenings previous. Oh yes! we forgot the evening the power was off, or that the cars were so crowded that he was compelled to go to the station, or that he started to walk home. Now if you want to enjoy knowing the reason why, just keep this a secret. T. E. W.

Our Augusta, Ga., Letter.

Mr. Editor—The SOUTHWESTERN is a welcome visitor each week. A few weeks ago I was sent for, to take twenty-five members of the Zion A. M. E. Church into the M. E. Church, including the pastor in charge, five local preachers and one exhorter. Our church at this place has had a hard time, but is now coming to the front at last. I found ten members ten miles from Augusta and have been preaching to them since April, and ten others have joined, and had one convert. I organized a Sunday school for them and it now has fifty scholars. We have purchased a large lot at Gracewood, where we are trying to build a good church for these people. I have taken in our church in Augusta ten new members this year. Our Sunday school in St. Mark's Church is very good; having 120 enrolled, ranging in age from two to eighty years.

Our young people, under the leadership of Miss Rebecca Gadding, have built a new fence in front of our church, and the good work goes on. God is blessing us at this place. With our noble membership we hope to do wonders for God and humanity. H. C. DENNIS.

—Those who are not bishops may thank God, for annual conferences are getting to be a regular termagant time. A bishop has not a moment's rest from the time he meets a preacher on the train going to conference until he leaves the last one on the train going from conference. If he walks out in the yard he is followed, and if he sits down to read letters and write, he is besieged every moment, and to take a nap, however much exhausted, is impossible. If he goes to the postoffice, telegraph office or express office, he is pursued and surrounded, and the burden of all their talk is me, me, me, and my, my, my, and I, I, I, and not God and his church once.—Bishop H. M. Turner, in Voice of Missions.

—The Mississippi Valley railroad has donated to the Campbell University, of the A. M. E. Church, a thousand acres of the richest land in the nation, valued $20 per acre, equivalent to a gift of $20,000, and a wealthy white Mississippian says if our Church will raise $10,000 for the said university, he will give $10,000. So look out for another free school.—Ex.

OUR PRESIDING ELDERS.



Augustus M. Trotter.

AUGUSTUS M. TROTTER was born near Holly Springs, Miss., May 6, 1849. He is the only surviving one of a family of four children, both parents having died in his infancy. He was a student in Rust Univesrity. Finding himself free in 1865 under the great proclamation of Abraham Lincoln, he began seeking spiritual freedom under the gospel. This was not fully realized until March, 1875, when Rev. H. R. Revels, D. D., in a great revival, led him to the Savior. In the Holly Springs District Conference in 1876 he was licensed to preach by Dr. Revels. He taught in the public schools of Mississippi, and was principal of the city school of Holly Springs in 1880. He supplied the Abbeville Circuit as pastor in 1879. He joined the Mississipi Conference at Canton, Jan. 12, 1881; was ordained deacon, and appointed to Holly Springs Circuit by Bishop C. D. Foss. In 1882 he was appointed to Grenada and served three years. In 1885, at Aberdeen, he was ordained elder by Bishop Mallalieu, and was appointed to Holly Springs, his native home, where he served the full term of three years. In 1885 he was also elected conference treasurer, and served the conference as such regularly till 1893. For several years he has been a member of the Rust University Board of Trustees. In 1893 he was appointed presiding elder of Meridian District by Bishop Andrews, and reappointed by Bishop Walden in 1894. He is deservedly popular among his brethren; is studious, thoughtful, consecrated, zealous. His record in favor of increasing the circulation of the SOUTHWESTERN is among the best, and indicates to some extent the progressive spirit of the man.

—The Methodist is the largest Protestant communion in the United States, as indicated by the last census. In 1890 its 17 bodies aggregated 4,589,284 members, the Baptists (13 bodies), 3,717,969; the Presbyterians (12 bodies), 1,278,332; the Lutherans (16 bodies), 1,231,072; the Disciples of Christ (Cambellites), 641,051; Protestant Episcopal (2 bodies), 540,509; Congregationalists, 512,771.—Ex.

Speakers, singers and actors use Ayer's Cherry Pectoral; also, Ayer's Almanac.

—The venerable Dr. Witherspoon, of Princeton, used to say to incoming classes of students: "Gentlemen, if you have not learning, this university is the fountain; if you lack piety, you know where it may be obtained; but if you are wanting in common sense, may Heaven have mercy on you."—Epworth Herald.

A False Diagnosis.

La Grippe is confounded by many persons with a severe attack of catarrh, which in some respects resembles the former. These individuals suffer severely with pain about the forehead, eyes and ears, with soreness in the throat and stoppage of the nasal passages, and in fact are incapacitated for work of any kind for days at a time. These are catarrhal sufferers. Ely's Cream Balm has been used with the best results in such cases. The remedy will give instant relief.

Louisiana Conference Railroad Rates.

Members and visitors attending the conference at Monroe, La., Feb. 6, are hereby notified that a rate of one fare and one third, on the certificate plan, has been granted from all points in the State. Tickets will be sold Feb. 4 and 5. Extra accommodation will be afforded those leaving on the T. and P. railroad on the night of Feb. 4. Be sure and get certificate from the agent that you paid full fare going, and you will be returned at one-third fare after the certificate is signed by the conference secretary. In addition to the above, the V. S. and P. R. R. will grant the same rate between Shreveport and Delta on Saturday, Feb. 9, good until the close of the conference.

A. E. P. ALBERT, Sec'y.
1956 St. Charles Ave., New Orleans, La.

—Why a certain lady did not dance:

1. "Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. "Dancing would lead me into very close contact with pernicious company, and 'evil communications corrupt good manners.'

3. "Dancing would require me to use and permit freedom with the opposite sex of which I should be heartily ashamed and which I believe to be wrong."—Ex.

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Cash Remittances.

From January 7 to 14.

H Taylor	T G Montgomery
T J Johnson	D Z Duncan
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Isaiah Williams	Jos Courtney
G M Husbands	Mrs M J Borders
Laura A Evans	Ella A R Buttler
J P Bunch, 1	J W Williams
J A Williams, 5	J W Hudson, 1
J Campbell, 3	D A Anderson
Frank Harvey	L Walker
Mrs I Howell	Tenala Edwards
E J Gatline	E J Frederick, 1
M Mundy	J F Marshall, 1
Geo Standing	J F Elliott, 1
Wm Murphy	M Russel
J D Majors	S Ross
J D Jenkins	Owen Hypsher, 2
J M Moody, 5	John Carter
Logan Figgans	C D Shallowhorne, 1
Geo W Thomas, 1	Frank Karp
D B Harston	J H Mallory
A Jackson	A J Lynch, 1
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—All new subscribers will get a copy of our magnificent holiday number until the edition is exhausted. We can still fill orders for that issue.

NEW ORLEANS ITEMS.

Mount Zion M. E. Church is moving forward with the able and genial pastor, Rev. T. G. Montgomery, in command. For a New Year's gift the church received a new iron fence and the pastor a new suit of clothes.

Revs. Harvey, Monroe, P. Landry, S. Duncan, J. F. Marshall, H. Taylor, T. G. Montgomery, T. J. Johnson, J. W. Hudson, F. T. Chinn, F. Walker, C. D. Shallowhorne, W. R. Butler, D. J. Price and Luke A. Ateman, Esq., constituted a most happy group of visitors last week.

Don't forget the mass meeting at Simpson Chapel, Valence street, Thursday night, Jan. 17. Let the trio friends of the SOUTHWESTERN rally. Able speakers will address the people.

The fourth quarterly conference of First Street M. E. Church, with Rev. Pierre Landry in the chair, was a meeting of unusual interest. Peace and quiet prevails in all departments. Presiding Elder J. F. Marshall and Rev. T. G. Montgomery were present and spoke words of cheer. Rev. W. R. Butler, the pastor, is energetic, capable and progressive. It is proposed to build the new church at once. The Flora Batson concert was conducted without the advertised attraction, but the sweet voiced Miss Sarah Little, prominent in the Sunday school and choir, filled the place of Mrs. Batson to the entire satisfaction of the large audience present.



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Clippings from "Ram's Horn."

—"Go it while you are young," and you will not "go it" when you are old. The chances are that you will not "get there," and if you do, that you will not be able to go. A man must bear the yoke in his youth if he would have a free neck when he is old.

—If you are on a railway train, your falling asleep will not hinder you from reaching your journey's end. If you are in Christ, you will pass into glory even though you may do so in a state of insensibility.

—While the potter is molding the clay, he can make it any shape he pleases, but not after it is "fired." In this life we are molding an eternal character and state. Death makes change impossible.

—When we go from one room into another, we do not become different persons. When we pass into the other world we shall take with us the character and the recollections which we had here.

—"If thou wilt, thou canst." God's power is never doubted, but all sinners doubt his willingness. Men know that he can make worlds, but they are slow to believe that he can love. The first thought of a penitent always is that he must do some great thing to make God willing to save him. He must agonize and pray and weep before the obdurate heart of God will relent and grant him pardon, and the thought that God waits to be gracious is the last thing to enter his thought.

—Morality is like a Christmas tree, whose fruit is tied to the branches. Religion is a tree whose fruit is the organic product and vital expression of hidden roots anchored in a soil of spiritual fertility. Self-righteousness is worm-eaten morality.

—In one sense we are already in eternity. We have come into being, but we shall never go out of it. We shall live as long as God himself. We can kill ourselves, but we cannot turn ourselves into nothing.

—Begin a work well, go on doing it well, and you cannot but finish it well. Receive Christ as your only Savior, go on resting on him, following his example, and living to his glory, and you are sure to do well.

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Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, billiousness, jaundice, indigestion, sick headache, etc.

"The Healthiest Spot in America."

This is a phrase often used in describing the Parish of St. Tammany, in this State, especially that portion of it at and adjacent to Ahita Springs, only 50 miles from New Orleans. The writer has personal knowledge of many persons having received great benefit from residing there, or even a short stay. The combination of a delightful climate, piney air and life-giving water, seems to be just what is needed to invigorate a warm human body. The locality is reached by the East Louisiana and Queen and Crescent railroads, with excursion trains and rates every week.

Notice.

Candidates for reception on trial will please meet the committee for examination Feb. 5 at the seat of the conference at 4 o'clock p. m. Committee: W. S. Harris, Chas. Monroe, F. Walker.

—Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Notice.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address, B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

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Mrs. W[illegible] for [illegible]

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Mrs. John G. Carlisle's Kentucky Cook Book.

The Queen and Crescent Route offers its patrons a rare chance to secure at a low price that handsome publication. It is a compilation of new recipes never before published. A book of 256 pages, containing a careful selection of practical cookery suggestions to every housewife in the land. An edition *de luxe* printed on heavy enameled paper and in white vellum, with chrysantheum design on cover in five colors with gold, and in every way a most elaborate specimen of artistic bookmaking. Mrs. Carlisle has been assisted in this collection by Mrs. Grover Cleveland, Mrs. Walter Q. Gresham, Mrs. General Crook, Mrs. W. A. Dudley, and other housekeepers of equal note.
The retail price is $2 50, but we will send it to any address postpaid on receipt of 75 cents. Don't miss this opportunity.
W. C. RINEARSON, G. P. A., Cincinnati, O.

RAILROAD TIME TABLE.

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Arrive—	Leave—
Passenger.....8:50 pm	Passenger,.....6.25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6:25 pm
Chic. limited....6:40 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex....10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc.3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....8:30 pm
Local.... .....10:05 am	Local.....8:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m.
New York....9:30 a. m	New York .... 6: 20 p. m

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THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson III. Jan. 20. Christ the Bread of Life John 6. 17-29. A. D. 29. Commit to memory verses 33-35.

HOME READINGS.

M. John 6. 25-35. Tu. John 6. 36-46. W. John 6. 47-55. Th. John 6. 56-63. Fri. John 4. 7-14. S. Exod. 16. 11-18. S. 1 John 5. 9-13.

LESSON HYMN. S, 7, 4.

Guide me, O thou great Jehovah,
Pilgrim through this barren land:
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven,
Feed me till I want no more.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current;
Land me safe on Canaan's side:
Songs of praises
I will ever give to thee.

Time.—Probably about April, A. D. 29.

Place.—Capernaum, where Tell Hum now is.

Rulers.—Herod in Galilee; Pilate in Judea.

Connecting Links.—Jesus hastened from the multitude he had miraculously fed into solitude. His disciples started across the lake. A great storm arose. Jesus walked toward them over the sea, and, seeing their terror, said: "It is I; be not afraid." He stepped aboard, and immediately the ship was at the head of the land whither they went. The crowds came back around the head of the lake in search of the wonder-working Teacher, and at last found him in Capernaum, where this conversation was held.

Christ the Bread of Life.

John 6.25-25.

Rev. G. N. Jolly, Kentucky Conference.

[Written for the SOUTHWESTERN.]

GOLDEN TEXT.—"He gave them bread from heaven to eat." (John 6.31.)

When the multitude heard the discourse Jesus delivered, and saw the miracle He wrought in feeding them, they decided to take Him and by force make Him their king. Jesus was a king, but his kingdom was not of this world. Satan had offered him "all the kingdoms of this world, and the glory of them," if he would "fall down and worship him" (Matt. 4:8.) This he refused to do. The Master constrained the disciples to enter the boat and set sail for the other side of the lake. He spent some time in communion with God. A storm arose on the lake. The winds were contrary. "Jesus saw them toiling in rowing." He went to them "walking on the sea." When they saw him they were troubled. He told them to "be not afraid." Peter desired to go to him walking on the water. Jesus bade him come. He went down out of the ship and "walked on the water," "but when he saw the wind boisterous he was afraid, and began to sink." He cried to Jesus for help. He "stretched forth His hand and saved him. When Jesus entered the ship "the wind ceased," and immediately the boat was at the land whither they went." They "came into the land of Gennessaret." Capernaum stood on its northern border. The people brought their sick to Him, and He healed them. Some time during the day he passed North and entered Capernaum. Here a number of the Jews, who the day before had eaten of the loaves and fishes, found Him. This lesson is a part of the discourse delivered to them. His subject was the Bread of Life.

Seeking Jesus—"Ye Seek Me," not because ye saw the miracle, but because ye did eat of the loaves and were filled." This miracle was a clear proof of the divine nature of Jesus. From it they should have learned that He was the Son of God. And that knowledge should have caused them to have sought Him. But it did not. Their motive was low and animal. It was their *stomach* and not their *heart* that caused them to seek Him. "We should not make this our chief object in life. To be always saying, "What shall we eat Or, what shall we drink? Or where withal shall we be clothed?" is an insult to Deity. If we "seek first the kingdom of God, and its righteousness, all these things shall be added unto us." Our first work is to labor "for that meat which endureth unto everlasting life." Christ and his Gospel will abide forever. That meat is *given*. It is without money and without price. (Isa. 55:1.) That meat is given by the "Son of Man." This assertion occurs seventy-one times in the New Testament, and in every instance, save one (Acts 7:56), it is applied by our Lord to Himself. It teaches that He was truly man. Jesus, in a broad sense, let His *works* prove His divinity, and His *words* His humanity. The assertion, "Him hath God the Father sealed," means that God has set Him apart for the salvation of the world, and impressed on Him the sign of His mission. That sign here was his power to work miracles.

A beam of light entered their mind, and a ray of hope sprang up in their soul. They ask the great question—"What shall we do, that we may work the works of God?" With the unsaved the work of God is to "believe on Him whom He hath sent." This is more than the *assent* of the understanding to the truthfulness of God's word. It is more than the *consent* of the will to be saved on the terms of the gospel. It is a *principal* working in us, moving us to repentance, prayer and consecration to God. Faith is a faculty of the mind. It is a creature of cultivation. The Jews believed in God, but they did not believe in Christ as the Son of God. It was this second step in faith He was urging them to take! Obeying the law, offering sacrifices and observing the ordinances of God's house are well, but to the sinner there is no salvation in them. It is faith alone that saves the soul. No one can believe in Christ without an effort on his part. That effort is work. That question—"What shall we do?"—teaches that we are under obligations to God; that we do not know his will; that we are able to do what He requires; and that we desire to obey Him.

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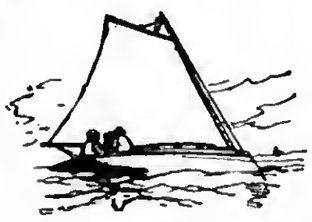
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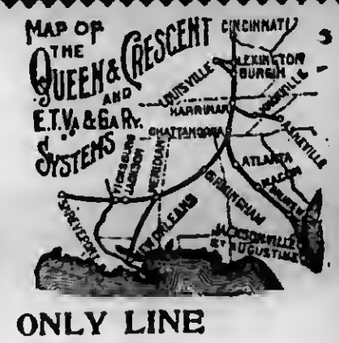
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OUR BOOK TABLE.

A Plain Talk With Men and Women Who Work. By Amos R. Wells. Fleming R. Revell & Co., 112 Fifth avenue, New York. Price, 35 cents.

A most interesting book. The author has, with rare tact, woven around the reply of the carpenter's son, "Wist you not, mother, that I must be about my Father's business," a narrative of wonderful interest. The lessons are both forcible, pertinent and instructive. It is by all means fully worth the purchase price and many times more.

Imperial Songs. For Sunday school meetings, Epworth Leagues, Revival Services. By Jesse L. Hurlbut, D. D., Stephen V. R. Ford, editors. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price, 35 cents each; $30 per 100.

This book is a most helpful acquisition to the Christian hymnology of our day. Helpful in that, it is composed of a choice selection of such songs as will inspire and incite to ardent piety. There are several of the old songs, such as "What a friend we have in Jesus," "Blessed Assurance," and others of like spirit and power, which, with the new compositions, will render this book very popular.

Sarah Dakota. By May E. Q. Bush. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price, $1.

This is a most charming story and will be of special interest to young people. The heroine, Sarah Dakota, was born in the territory, but was at an early age deprived of a mother's care; but out of the salient traits of her character the author has made a story of thrilling interest, showing the dominant influences of integrity and righteousness in overcoming great difficulties, and achieving great victories.

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W. H. M. Society.

The Women's Home Missionary Society of Texas Conference met as per previous appointment, Mrs. V. M. Cole presiding. Seven officers present. The report of the treasurer and corresponding secretary was read and received. The motion to take charge of the Harrisburg home was fully discussed by all present. The sisters of the society decided to take charge, go forward and make the home a success.

Trustees of the Harrisburg Home—Revs. Jesse Jones, F. Parker, W. H. Logan, Wm Bartley and I. B. Scott. Conference president, Mrs. V. M. Cole; conference treasurer, Mrs. Mattie Scott; corresponding secretary, A. E. McMorris; recording secretary, H. E. Cole.

District Presidents—M. A. Brown, Navasota District; H. A. Jones, Houston District; Hester Parker, Huntsville District; Sallie Reeves, Paris District; M. A. Johnson, Marshall District; Emma Stepny, Palestine District.

District Secretaries—Alice Logan, Navasota District; E. B. Ramsey, Houston District; Katie Clay, Huntsville District; E. N. Bowen, Paris District; Ardella Ripetoe, Marshall District; Alice Hassell, Palestine.

Delegates to the general annual meeting of the W. H. M. Society at Evansville, Ill.—Louisa Moore and H. E. Cole.

MRS. V. M. COLE, Conf. Pres.
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Upper Mississippi, St rkville..Jan. 10....Vincent
Mississippi, Handsboro..... Jan. 16...Bowman
Savannah, Wyanesboro.....Jan. 16....Walden
South Carolina, Florence.....Jan. 16....Fowler
Alabama, Boaz..... .....Jan 17....Vincent
Gulf Mission, Crowley, La. ....Jan. 24...Bowman
Little Rock, Pine Bluff, Ark,...Jan. 24....Walden
Florida, Jacksonville, Fla.....Jan. 24 ....Fowler
Arkansas, Beebe, Ark.....Jan. 31....Walden
Central Alabama, Anniston.....Jan. 31....Vincent
Louisiana, Monroe, La. ....Feb. 6...Bowman
St. John's River, Daytona, Fla Feb. 7.....Fowler
Georgia, Bremen, Ga.....Feb. 7... Vincent
Baltimore, Baltimore.....March 6.. Andrews
Lexington, Maysville, Ky.. March 13 ... Hu
Washington, Richmond, Va..March 13..Mallalf
Cent'l Missouri, Fayette, Mo. March 20..... Fowler
Delaware, Philadelphia, Pa..March 20...Nowosa

FROM PRESIDING ELDERS.

Knoxville District.

Dear Brethren—Let us do more for the cause of Christ this year than we did last year. Let us send in more subscribers for the SOUTHWESTERN and put some of our charges in the first class. In the missionary society there is one brother. If he holds out as he began he will have his charge in the first class. Stand up for the cause, brethren, the Church is watching us in all things.

OWEN HYPSHER, P. E.

Western District.

Send and get your programs for the Easter services and collect all you can for missions. Let us raise all assessments this year for benevolents. Yours,

R. SMITH, P. E.

MARRIAGES.

.....Give Name and Place Distinctly.....

Conrad, La.—C. L. Perchn, of East Baton Rouge, to Miss Nellie F. Reed, of Conrad, January 3. J. B. Reddix, pastor.

Elliph, Miss.—Andy Johnson to Miss Rhoda Slate, December 26. Also, Tom Parks to Miss Laveda Kelly, December 26. S. D Troupe pastor.

Opelousas, La.—Frank Donato to Miss Octava Obspair, December 24. E. B. Richards, pastor.

Cooksville, La.—William Wynder to Miss Ella Spencer, December 13. M. A. Dyer, pastor.

Brandon, Miss.—R. B. Buchanan to Miss Mary Lawson, December 13. D. D. Goodwin, pastor.

Jackson, Miss.—William Strander to Miss Ida Bell, and Henry Harris to Mrs. Mary Scott, December 6; J. W. Parks, Jr., to Miss Lizzie Robinson, December 18; W. R Walker, Jr., to Miss Margaret Thomas, December 22; Willie Jackson to Miss Susie Hives, December 27; John Thomas to Miss Emma Johnson of Raymond, January 4. J. Hibbler officiated.

Eola, La.—Joseph Young to Miss Winnie McDonald C. W. Kershaw officiated.

Marshall, Tex.—Wm. Burns to Miss Della Woolridge, December 25; Jas. S. Reed, M. D., to Miss Fannie E. Johnson, December 27. Aaron Taylor officiated.

Clarksville, Tex.—Jackson Craig and Mary Ann Haley. Tenn'n Edwards officiated.

Elliott, Miss.—Wm E. Weathers to Miss Katie Penegrapb, G. J. Dobson officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly .....

Willis, Tex.—Willie Cavil died December 25; Rebecca Bean departed this life January 1, aged 31 years old. M. Q. A. Fuller, pastor.

Eola, La.—Casanda Johnson, aged 108, died on January 6; Dominick Benard, aged 76 years. C. W. Kershaw, pastor.

Charleston, S. C.—Luther Hugh, infant son of Presiding Elder B. F. Witherspoon, died October 25, having lived less than 4 months, being left without a mother at three weeks old.

Green Hill, Miss.—Caroline Crayton departed this life December 31, in full faith. R. McAlpin, pastor.

—Evil is wrought by want of thought as well as by want of heart.—Hood.

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[From the Atlanta, Ga., Constitution.]

Foremost among the best known lawyers and farmers of North Carolina stands Col. Isaac A. Sugg, of Greenville, Pitt Co., a man who has been on the edge of eternity and whose life had been measured by minutes.

"It has been twenty-two years since I became a resident of this town," said Col. Sugg in telling his story to a reporter, "even then the first symptoms of Gravel were asserting themselves but were slight. Gradually, however, my disease developed, and fight it as I would it seemed to gain a stronger foothold day by day until my misery was complete. For sixteen years I never knew what it was to be free from pain, not pain as an ordinary man thinks of it, but agonizing, excruciating, unendurable pain. Tortured from head to foot, at times thrown into spasms when it would require the united strength of four men to hold me until I was stupefied with stimulants and opiates. I could not sit, lie or stand in any one position but the shortest time. Sleep was out of the question unless brought about by the strongest stimulants or opiates. Oh how many, many times have I thought of putting an end to that life of suffering. But then my mind would revert to my wife, my children, my home, and I would restrain my hand with the hope that some other means of escape would be offered. I searched the archives of medicine for relief. Doctors were consulted, lithia waters, mineral waters, drugs, opiates and stimulants of all sorts were tried without avail. Why I sent clear to the West Indies for medicine and yet the result was the same.

"I kept at my work as long as I could but nature gave way at last and I succumbed to the inevitable. My entire nervous system had been shattered by the stimulants and opiates I had taken, my blood had actually turned to water, my weight had dropped from 173 pounds to 123, and it seemed to everybody that the end was in sight. Why I could not bear the gentle hand of my wife to bathe my limbs with tepid water. I was simply living from hour to hour. I had made my will, settled my business and waited for the last strand of life to snap.

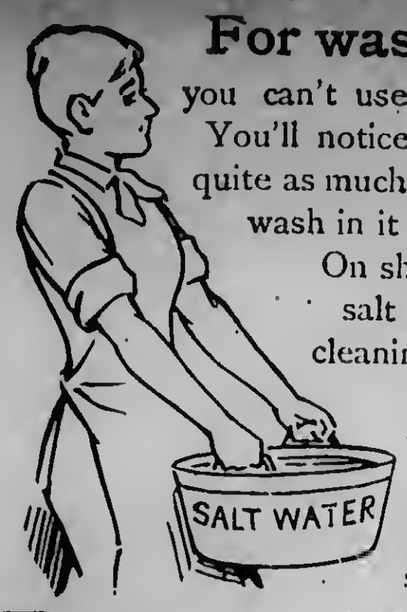
It was at this time that a somewhat similar case as my own was brought to my notice. This man had suffered very much as I had, his life had been despaired of as mine had and yet he had been cured. Think what that little word meant to me—CURED. The report stated that the work had been accomplished by a medicine known as Dr. Williams' Pink Pills for Pale People. I investigated the report thoroughly and found that it was true in detail. Then I procured some of Dr. Williams' Pink Pills and began taking them and began to get better. I began to sleep like a healthful child, sound, calm and peaceful. My appetite came back and, my nerves were soothed and restored to their normal condition and I felt like a new man. But the greatest blessing was the mental improvement. I began to read and digest, to formulate new plans, to take interest in my law practice, which began to come back to me as soon as my clients realized that I was again myself. After a lapse of 10 years I ride horseback every day without fatigue.

"That Dr. Williams' Pink Pills saved my life is beyond doubt, and I am spreading their praise far and wide."

Inquiry about the town of Greenville substantiated the above facts of Col. Sugg's case, and that many others are being benefited by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularies, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or 6 boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.



For washing in Salt Water

you can't use soap, but you can use **Pearline.** You'll notice its wonderful cleansing properties quite as much in salt water as in fresh. You can wash in it or wash with it, just the same.

On shipboard, yachting, etc., you can use salt water and **Pearline** for washing and cleaning in a hundred ways.

You'd have to take fresh water for them all, if you had nothing but soap, and couldn't get hold of Pearline. Luxurious—bathing in salt water.

Beware

Peddlers and some unscrupulous grocers tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 393 JAMES PYLE, N. Y.

—Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Morriam.

—Of nothing may we be more sure than this, that, if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere.—J. Martineau.

—The tramp had got into the kitchen where it was warm, and a bountiful repast of second-hand victuals was spread before him, the lady of the house standing by. "Is that all fer me?" he asked, looking over it greedily. "Every bit of it," replied the lady, encouragingly. "Kin I eat it er take it away with me?" "It's yours to dispose of as you please." "Thank ye, mum," he said, rising and bowing. "I'd like to sell it to you fer a quarter in cash."—Detroit Free Press.

—When St. Theresa was laughed at because she wanted to build a great orphanage and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa cannot do."—Archdeacon Farrar.

WALTER BAKER & CO.

The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS AND CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food EXPOSITIONS
In Europe and America.



Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

CONFERENCE NOTICES.

Western District—N. C. Conference.

Second Round.	February.		
Hickory and Newton,	2 3	Old Fort.....	9 10
Asheville.....	16 17	West Asheville....	23 24
	March.		
Lenoir station.....	2 3	Paterson	9 10
Shelbey, at Phila.	16 17	Wells Spring.....	23 24
Belmore City.....30	31		
	April.		
Lincolnton.....	2 3	Macpe'nh	6 7
Boone.....13	14	Wilkesboro 2	21

R SMITH, Presiding Elder.

Knoxville District.

Second Round.	February.		
Knoxville circuit.....	2 3	Gray & Edgewood,	9 10
Knoxville station....	15 17	Friendsville circ't..	23 24
	March.		
Ebenezer circuit....	2 3	Oliver Springs....	9 10
Clinton & C Creek,	16 17	Rutledge circ't,	23 24
Morristown station,	30 31		
	April.		
Morristown circ't...	6 7	Newport circ't.....	13 14
Mossy Creek circ't,	27 28		
	May		
Sevierville mission..	4 5	OWEN HYPSHER, P. E.	

FREE A Valuable Book on Nervous Diseases to any address by the REV. F. KONIG, Fort Wayne, Ind.

—Strong feelings often evaporate in words. Strong expressions about self-sacrifice or self-denial, about a life sustained high above the world, often satisfy the heart and prevent it from rising to the grace talked about.—Robertson.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure to get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price, 75 c. per bottle.

—Concentration is the secret of strength in politics, in war, in trade—in short, in all management of human affairs.—Emerson.

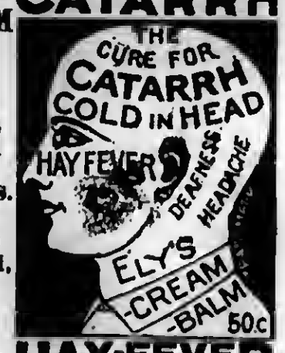
FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

ELY'S CREAM BALM
Is quickly absorbed.
Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the SORES. Protects the Membrane from Additional Cold, Restores the Sense of Taste and Smell.
IT WILL CURE.

CATARRH



HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50c at Druggists; or by mail. ELY BROTHERS, 56 Warren St., New York.

UNFERMENTED
—GRAPE -:- JUICE—
For Communion or Family.

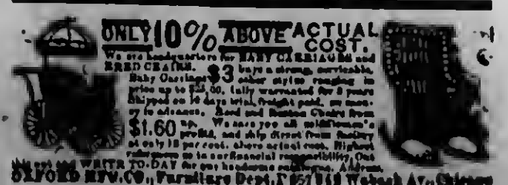
A Pure, Concentrated, Unfermented Grape Juice. Each gallon of which reduced with pure water will make from two to six gallons, according to taste or nature of service required.

A product in which alcohol has not been added. Its sale requires no licence.

A MOST AGREEABLE BEVERAGE.

Manufactured by the Bigelow Grape Juice Co., Dunkirk, Chautauqua county, New York. Sold by the manufacturers' agent,

EUGENE MAY, Chemist and Druggist
Palace Drug Store, corner Canal and Chartres streets, New Orleans, La.



Southwestern Christian Advocate.

Vol. 30. No. 4. NEW ORLEANS, LA., JANUARY 31, 1895. $2.00 PER YEAR.

Southwestern Christian Advocate.

THE METHODIST BOOK CONCERN
Cor. Poydras St. New Orleans.

Henry Evans, Agent.

F. W. S. HAMMOND, D. D., Editor.

IN HIS NAME

EDITORIAL COMMENTS

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[illegible]

AMERICAN UNIVERSITY PLANS.

The American University is going forward with increasing interest on the part of its many friends. The meeting of the Board of Trustees, which was held in Washington, D. C., on Jan. 16, was the most thoroughly representative and enthusiastic session that has been held so far in the history of the institution. There were present: Mr. John E. Andrus, president of the board: Messrs. Anderson Fowler and John S. Huyler, Drs. Charles H. Payne, James M. King, Jesse L. Hurlbut, and A. J. Palmer, of New York; Bishop A. W. Wilson and Dr. D. H. Carroll, of Baltimore; President W. W. Smith, of Lynchburg, Va.; Bishop John F. Hurst, the Hon. W. M. Springer, Judge L. E. McComas, the Hon. Matthew G. Emery, Messrs. C. C Glover, B. F. Leighton, A. B. Duvall, H. B. Moulton, Vice-Chancellor Beiler, Secretary Baldwin, and Registrar Osborn, of Washington.

The reports of the officers and committees were full of encouragement. The Finance Committee estimate the assets of the university to be $372,633, exclusive of the site. This latter, consisting of ninety acres, and costing $100,000, is now commonly said to be worth several times its cost.

A movement will be made at once looking toward the erection of the Hall of History, and an appeal is made to the friends of the university to respond at once, and with such liberality as will secure its success.

AN APPEAL TO THE PULPIT.

Mr. George T. Downing, one of the leading colored men of the country, writes a letter to the *New York Independent*, with the request that it be published by other papers. We publish some of the timely things mentioned:

"Whom am I to go to sooner and with more hope than to those Christians who profess to be followers of Jesus, servants of the Savior who is no respecter of persons. * * * I do not come to you because the law of the land needs be altered, but because a moral and religious sentiment needs be increased to strengthen existing laws and because there is much in the case that legislation cannot reach. * * * It is needless for me to present an array of facts to convince you that the colored man is a subject of great injustice all over the land; that he is prescribed and discouraged at almost every turn; that he is treated as a pariah, with contempt on almost every side; that he is obstructed whenever he moves to better his condition. He has no fair show; he is maligned; he is widely and wickedly abused; he is blamed for what he cannot help. Do I exaggerate? No; it is well known that all this and more is true in the face of efforts on his part to raise himself and his children from poverty, ignorance, and a degradation that has been forced upon them. Am I wrong in the belief that if our Christian pulpits shall be heard preaching earnestly, convincingly against the sin of being a respecter of persons, preaching in such a manner as to impress us as to their sincerity; that if they give their utterances point and proper direction, the weight now so heavily pressing down and hindering the colored man, making life to the sensitive miserable, adding to the dishonor of the nation, would be lifted soon from the colored man and the nation?"

The pulpit is charged with a grave responsibility, and if our country is to be relieved of the "bitter and grievous agitation concerning the rights of the colored man," the quicker it wheels its mighty influence in line, the better it will be for humanity.

Both pulpit and press should insist on equitable and just treatment of all men, without regard to color. To evade this plain Christian duty, or to treat it with indifference is sin.

—Zeno Calhoun, of Yarborough, Tex., writes of the work as being very prosperous. The visit of Presiding Elder W. L. Duncan is highly commended. Rev. J. K. Loggins, the pastor, is spoken of in the highest terms as a faithful and efficient pastor. The quarterly meeting was a great success. The SOUTHWESTERN is regarded with high favor, and strong efforts are being put forth to have it in every family.

PERSONAL AND GENERAL.

—Bishop Thomas Bowman, D. D., LL. D., will preach at St. Charles Avenue M. E. Church on Sunday morning, Feb. 3.

—The great Epworth League rally for missions realized the magnificent sum of thirty thousand dollars. Praise the Lord.

—The members of Lee's Chapel M. E. Church, Bryan, Tex., recently gave an agreeable surprise to their pastor and family.

—We gratefully acknowledge the receipt of an invitation to the reception and banquet tendered Rev. C. S. Smith, D. D., in honor of his return from Africa.

—Rev. D. J. Butler, of Gretna, reports the church and Sunday school flourishing. He is just closing up a prosperous and successful year.

—The editor of the SOUTHWESTERN has accepted an invitation to deliver a lecture at Union Bethel A. M. E. Church, corner Liberty and Thalia streets, on Thursday night, Jan. 31.

—Mrs. Anna Claude, formerly of New Orleans, and prominent in Mount Zion M. E. Church, has been visiting friends in the city lately. She returned to her home in Tampa, Fla., a few days ago.

—St. Mark M. E. Church, Washington, La., A. J. Pickett, pastor, is in a prosperous condition spiritually and financially. During the holidays six souls were united to the church. The blessing of the Lord is upon them.

—The appreciative words and work of Revs. C. D. Shallowhorne and H. Taylor, of Mallalieu and Simpson churches respectively, are exceedingly helpful. The work is helping to augment our subscription list, while their words—well, they will bring joy to the heart of the editor.

—Our most profound sympathy goes out to our dear brother, Rev. Dr. R. M. Freshwater, whose beloved but invalid wife was killed in an elevator accident at the hospital where she had gone for treatment. How mysterious are the ways of providence; yet He doeth all things well.

—From Cleveland, Ohio, Rev. E. A. White, pastor, comes this cheering note: "Our fourth quarterly meeting was a success. Presiding Elder M. S. Johnson was present and rendered profitable assistance. It was a great day for Cory Chapel. The attendance was good and the meeting was glorious. Five united with us."

—Rev. W. H. Robinson, pastor at Lawrenceville, Ill., Lexington Conference, writes: "We are on the high tide. Rev. E. L. Gilliam, P. E., was with us on the occasion of our last quarterly meeting, and served us faithfully. We are preparing to open our remodeled church, in the near future. Church and Sunday school flourishing."

—Rev. M. F. Black, a superannuated member of the South Carolina Conference, writes concerning the death of Brother Simon Barker, which occurred at Allendale, S. C., a few weeks ago. Brother Barker was a strong, faithful Christian and a useful member of our Church; a great friend of education, a loving husband and father. He died as he lived.

—Rev. Jesse P. Price writes from Springfield, Tenn.: "I reached here on my new work Oct. 13, 1894. I was cheerfully received. We have organized three Epworth League chapters and greatly revived the Sunday school work. We have four appointments that are doing well. Raised for all purposes this quarter, $95. We had a good quarterly conference. Our elder was present. We have secured five subscribers for the SOUTHWESTERN, and are doing all we can to put the paper in each family. Prof. D. W. Byrd, of the Central Tennessee College, was with us and preached with great acceptability. His sermon and lectures are much spoken of by the people. We have a good school here, taught by Prof. J. W. Hughes, Miss A. L. Bransford and Mrs. E. Edmonson, of this place."

TO CORRESPONDENTS.—All matter intended for publication in this paper, must be addressed, not to Hunt & Eaton, but to the Editor. Private letters to the Editor should be marked "Personal." We hope this matter will be thoroughly understood; many of our correspondents insist on sending matter to Hunt & Eaton which should be addressed to the Editor. We will give the preference to matter that comes properly directed and will be responsible only for such matter. *Secondly, don't send any money to the Editor.* Hunt & Eaton is the regularly authorized firm to receive monies and look after the publishing interests of the paper. Therefore, in forwarding money for subscriptions, books, periodicals and advertisements, address all letters to Hunt & Eaton, 631 Poydras street, New Orleans. All other letters should be addressed to the Editor, at his residence, 1147 Cadiz street, or at the office, 631 Poydras street.

RACE SAYINGS AND DOINGS.

William T. Shorey has the honor of being the only colored man sailing out of the port of San Francisco as master. He is captain of a whaler, and has just returned from Alaskan waters with a big catch.—Boston Courant.

Rev. George E. Strobridge of Trinity M. E. Church, Poughkepsie, N. Y., in a sermon recently, made a plea for our people of this city. He referred to two of our girls named Dolin, who are graduates of the high school, and who are unable to obtain employment in any of the stores or offices because of their color. He asked that the merchants employ our educated girls, and that the factories and offices be open to them.

"These girls," he said, "have three things to commend them. They are Americans, they are Christians, they are educated. This means that they should have a chance, but there is no chance offered them because, forsooth, God Almighty made a mistake in not making them white."

Many of the leading merchants of this city are members of Dr. Strobridge's church, and the sermon caused a great deal of comment. The Rev. Francis B. Wheeler, of the Presbyterian Church, also referred to the employment of our people, in his sermon to-day.—Ex.

The holiday editions of the SOUTHWESTERN CHRISTIAN ADVOCATE, *Richmond Planet* and *Indianapolis Freeman* were attractive papers. They were not bulky in make up, but presented the appearance of neatness, clean and almost typographically perfect, reading matter strong and sensible showing at a glance that race journalism is becoming to be as much of an art as fully characterize white papers.

If for no other reason than these special editions, the ADVOCATE, *Freeman* and *Planet*, ought to receive special encouragement from the race during this year, that would lead them to redouble their efforts at the close of another twelve months. The *Chicago Appeal*, one of the brightest newspapers of the country, presented its readers with a special number during the holidays, but not fortunate in getting a copy, we can only judge of it by the many favorable newspaper comments.—Florida Sentinel.

They had an Emancipation Day celebration at Claflin University, Orangeburg, S. C., when Prof. Wm. H. Crogman, A. M., of Clark University, Atlanta, Ga., delivered an admirable address. There was nothing remarkable about a colored man delivering such an address at a colored institution on Emancipation Day. But it was remarkable that the exercises were opened with prayer by Bishop P. F. Stevens, of the Reformed Episcopal Church, who thanked God that he had "emancipated one race from the dominion of another;" that he had "relieved the other race of the responsibility that rested upon them as masters," adding that they were still responsible for their moral influence as men, and as members of a race that has enjoyed superior advantages; for Bishop Stevens is the one who fired the first shot of the Civil War, when he sent a shell at the "Star of the West." He was, at the beginning of the war, superintendent of the South Carolina Military Academy, at Charleston, and was commanding a battery on Morris Island when the "Star of the West" steamed into the harbor. Since the war he has devoted himself to the uplift of the people whom the Confederacy aimed to keep down. He has been for several years professor of mathematics in Claflin University. Claflin itself, by the way, occupies the site and originally the buildings (till fire destroyed them) of a female college used for the whites before the war; and some of its buildings are on the spot where the slave quarters were and the whipping stake.—New York Independent.

The Book Committee will meet in annual session Wednesday, Feb. 13, 10 o'clock a. m., at 150 Fifth avenue, New York City.

The Eastern and Western sections will meet separately Tuesday, the 12th, at 2 o'clock p. m. W. F. WHITLOCK,
Chairman.

Good Words for the "Southwestern."

Rev. F. P. Blakemore, of Cooksville, Tenn., Tennessee Conference, writes: "The SOUTHWESTERN is grand. May the blessings of God attend it."

Prof. H. B. Pemberton, Marshall, Tex., writes: "I am glad to know that the SOUTHWESTERN is still keeping up the tenor of her way, giving no uncertain sound."

Rev. J. M. Shumpert, presiding elder of Shubuta District, Mississippi Conference, writes: "I hope you will reach the 10,000. You ought to have them. I shall continue to urge the ministers on my district to push the work for the SOUTHWESTERN."

Prof. J. A. Williams, of Rust University, Holly Springs, Miss., writes: "The SOUTHWESTERN is doing great good in encouraging the people toward getting homes, etc."

Rev. W. H. Perkins, Dublin, Va., writes: "I have asked for twenty-five cash subscribers on my circuit this year, and propose to put the grand old SOUTHWESTERN at the front."

Rev. D. B. Harston, Texarkana, Ark., writes: "The first money collected in my church in 1895 was to pay for a subscription to the SOUTHWESTERN. We are sure the paper will help us. Our loyal members in every department of the church appreciate it very highly."

Rev. S. H. Wallace, Moss Point, Miss., writes: "The SOUTHWESTERN will be presented as one of the instruments of progression, both religiously and intellectually."

Rev. W. P. Thirkield, D. D., president of Gammon Theological Seminary, Atlanta, Ga., writes: "You are making an excellent paper."

Rev. J. S. Tedd, presiding elder of Central Alabama Conference, writes: "In increasing the subscription list of the faithful old SOUTHWESTERN, surely you can depend on me as being one of its staunchest friends. You have my heart, hand and money."

Notice.

The third chapter of Bowling Green District Epworth League will convene in Simpson Chapel, Eddyville, Ky., Feb. 12. Rev. T. L. Ferguson, P. E., will preside. There will be addresses by Messrs N. H. Woods of Eddyville, Prof. John Cook of Princeton, Elder Ferguson and others.

J. E. WARREN, Pastor.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure to get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

☞ Sold by Druggists, price, 75 c. per bottle

LORD, HELP MY UNBELIEF.

How sad our state by nature is!
Our sin, how deep it stains!
And Satan binds our captive souls
Fast in his slavish chains.

But there's a voice of sovereign grace
Sounds from the sacred word:
"Ho! ye despairing sinners, come,
And trust a faithful Lord."

My soul obeys the gracious call,
And runs to this relief:
I would believe thy promise, Lord:
O help my unbelief!

To the blest fountain of thy blood,
Incarnate God, I fly:
Here let me wash my guilty soul
From crimes of deepest dye.

A guilty, weak, and helpless worm,
Into thine arms I fall:
Be thou my strength and righteousness,
My Jesus, and my all.

DAILY THOUGHTS.

[From Phillips Brooks.]

FEBRUARY 1.—Christianity is one and everlasting. Its work of salvation for man's soul is the same blessed work forever. But its relation to the world's life at large must be forever changing with the changes of that world's needs and seekings. The larger applications of Christianity must of necessity be from time to time readjusted, and in their readjustments its power may be temporarily obscured or unrecognized as it passes into new forms of exhibition.

* * *

FEBRUARY 2.—Through our fathers' wisdom and devotion, we must become wiser and more devoted than they. Friends, we must rise to thoughts beyond our fathers, or we are not our father's worthy children. Not to do in our days just what our fathers did long ago, but to live as truly up to our light as our fathers lived up to theirs,—that is what it is to be worthy of our fathers.

* * *

FEBRUARY 3.—Men talk about morality as one thing, and religion as another. Sometimes they pit them one against the other, as if they were some sort of natural antagonism between the two. There can be no such thing as morality without religion, and morality becomes more and more genuine just in proportion as religion becomes more and more sound and true. We do not believe in any reform which finds its whole motive within the region of human relations. We look for the permanent success of no effort, however noble its appointed aim may be, which does not draw its impulse from some association of humanity with a power and a will above its own.

* * *

FEBRUARY 4.—Life can only be truly communicated by truly living methods. Nothing else will do. This takes all power away from mere machineries, from the highest to the lowest.

* * *

FEBRUARY 5.—I know no man's nature finally but by that testimony which the nature gives me of him. Bring me all evidence that the man is trustworthy, and then when I am convinced I will go and stand in the presence of that man himself, and he shall tell me. So the world stood, so the world stands to-day in the presence of Jesus Christ. His presence on earth is an historic fact. The words that He spoke are written down in a true record. The deeds that He did are the history of the manifestations of His character, and the story of His christendom is the continued manifestation of His life, the divine life in the life of man, made divine through Him.

* * *

FEBRUARY 6.—Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.

The only way to cure catarrh is to purify the blood. Hood's Sarsaparilla purifies the blood and tones up the whole system.

For the SOUTHWESTERN.

At the Home of a Hero.

BY A HERO WORSHIPER.

What a glamour there is about the haunts of greatness! What a heroic coloring everything takes on along the pathway of a hero!

The old town of Galena, in the northwest corner of Illinois, with its more than seven hills, its varigated valleys, its terraced and tree covered bluffs, is naturally "beautiful for situation." It is also the joy of the whole United States; not, however, because of these natural beauties, but because it is the old home of Ulysses S. Grant. If his record had been made in some other land, at some other time, he would have come down in history to us as "Grant the Great." As it is he is only plain U. S. Grant, which some one has appropriately and significantly spelled into "United States Grant."

It is hard to tell whether the natural beauties of Galena have an added charm from the heroic glamour that is cast over it, or whether these natural beauties are put to a disadvantage by the glamour. I am inclined to think the latter is the case, for any town with such associations as Galena, would be beautiful, however uninviting its natural physiognomy might happen to be. And Galena would be beautiful in the absence of either of these resources—its natural picturesqueness, or its heroic haloes. As it is, having both, the traveler can revel in either or both, for they are quite independent of each other. Galena has given to the world quite a galaxy of brilliant and brainy men beside this modern Ulysses, her superior star. Not to name them all, there was Elihu B. Washburn, once our minister to France, whose house still stands on a prominent street; and also Mr. Kohlsaat, formerly of the Chicago Inter Ocean. This last named gentleman has recently honored himself and his native town by placing in Grant Park, as his own gift, a statue of General Grant. As a piece of statuary, to say nothing of its illustrious subject, it would be an ornament to any city. The writer found occasion, during the last week of September last, to stop off in this quaint old Illinois town as a visitor at the session of the Rock River Methodist Conference, which was being held there at that time. There was something of an unusual interest in connection with this ecclesiastical gathering this year, on account of the blending of religious and patriotic memories. It was the place where the first Methodist mission was founded in the present bounds of the conference, sixty-six years ago.

Another feature of interest was in the fact that the conference was sitting in a church where it held a session in 1859, when a young man was elected as its secretary at its opening, and at its close appointed pastor of that same church, and who at this session of 1894 was presiding over it as Bishop John H. Vincent. Blended with this was the fact that while young Vincent occupied the pulpit of this church in 1859, one of its pews, No. 65, was occupied by "Captain Grant" and family. The conference signalized this fact by draping that old pew with the American flag on this morning of its session. A day or two later a gentleman, on behalf of the Galena Church, presented to its former pastor, Bishop Vincent, a gavel made from the work bench in the old Grant tannery, and its handle from pew No. 65 in the church where the conference was assembled, and in which the general worshiped.

A "hero worshiper" who had only a day or two stay in the town, could not long content himself with the business routine of a conference in a town where there were so many haunts of one of the world's most famous heroes; so, along with a congenial companion, I proceeded to visit every place associated with the life of the great general in that town. The three most prominent of these places are the two houses in which he lived and the old leather store. We first went to the house that was given to the general by Galena citizens about the close of the war, when he returned to live among them. This house is still owned by Mrs. Grant, and though it is occupied by renters, some of the furniture of the Grants remains within. The house is a two-story brick, near the top of a hill overlooking the town. It stands quite alone, in a large sloping lawn, well covered with grass and trees mostly maple. It is not a large house, and not a fine house, though doubtless for the time and the town, it was considered nice enough for a noted American when it was presented to him. On the plea that we were hero-worshipers, my companion and myself were admitted to the house. We were first taken into the library. There sits the large cushioned arm chair, in which the general sat when resting at home. Like real hero worshipers, we of course each sat down in that chair for a time, yielding ourselves up to the influence of that mental law of association, whereby land object associated with a great man makes us think of the man himself and his history. That chair was to me not unlike what the tripod must have been to the ancient Greeks in their divinations. The mental effect was to me similar to that produced by the first sight I ever had of the old liberty bell. What suggestions these objects were of mighty and heroic history! There was nothing in or about this house extraordinary in itself, but these silent things seemed to tell volumes about the silent man who was once associated with them, but now silently sleeps his long sleep.

On the walls of the parlor hang the framed pictures of the members of the Grant family, and the observant eye can see several little marks which indicate the tastes of the home-loving and peace-loving man who once lived there. A suggestive picture hangs over the hall-tree in the hall. It is the "Trimmviri," a picture of the busts of Washington, Lincoln and Grant. Under each head is an inscription. Under Washington we read this: "Pator, 1789-1797." Under Lincoln, "Salvator, 1861-1865," and under Grant, "Custos, 1869-1877." These dates are evidently designed only to give the presidential terms of these three men respectively, for it will not do to restrict those terms—Pater, Salvator and Custos—to these dates. If we did, we should have the greatest of Grant's history unexpressed in the picture; namely, his war record.

We are loath to leave this home, for it is to us as hero-worshipers a sacred place. But when we do leave it is with the feeling that we have worshiped at the shrine of one of America's greatest heroes. We pluck a rose and a few leaves from a maple tree by the gate, and as we depart my companion says, "This was the home of the typical American."

We next go the statue in Grant Park, previously mentioned, and then to the old leather store, which is now a Bible depository and general stationery store. The next and last thing to be seen was the house. "Captain Grant" lived in when the war came on. It is also a brick house, much plainer than the other, but still a substantially appearing structure. Here lived "Grant, the tanner," while in partnership with his father in the tannery and leather store.

We leave Galena, so imbued with the spirit of hero-worship that it is with regret, a day or two later, that we are compelled to pass through Springfield, Ill., the home of Lincoln, without being able to stop off and worship at the shrine of another noble and notable American hero.

We speed on and crossed the Mississippi river, speaking back to Illinois as we left her soil: "Grand, old Illinois—thou art rich in the soil of thy broad prairies, and in thy treasures of coal, but richer still in thy heroic sons."

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The well-known preacher, lecturer and newspaper writer, Scott F. Hershey, Ph. D., of Boston, is at work on a book which deals with the Roman Papacy, as everywhere and always opposed to civil and religious liberty. Doctor Hershey has been a student for years in the history of Romanism, and has made researches in the libraries of this country and Europe. He has spent years in Washington City accumulating a wonderful fund of fact concerning the power of the Roman Church in the affairs of government. Terrible in fact and popular in style, his book will have an immense influence on the Patriotic movement of the day, and will have the largest sale of any book in this generation

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For comfort, for improvement of the complexion, use only Pozzoni's Powder. There is nothing equal to it.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

FIFTH LETTER—BY T. E. W.

True confidence in a mother is one of the essential qualifications in the making of a great woman. Therefore, I advise all mothers to encourage and cultivate this very important relationship from their children's infancy. As dearly as you love them, why should they not love you enough to confide in you?

There are various reasons why they should. You are mother, but this alone is not the only reason why you should deserve their respect. You are the only true sympathizer. There is no one on earth from whom comes more sympathy than a mother. You have this opportunity in your hands; why not improve it?

I have seen children come in and attempt to tell their mother something, and they would send them off to play, with an excuse that they talk too much; and the poor children for fear of having a similar experience, refrain from telling their mother what might be an advantage to her.

I have heard mothers say this makes a child think she is a woman; but indeed this is not so. I have always been taught to tell my mother everything and to make her my confidant, even in the most minute things of life; and I am sure that but for her advice my life might have been far less pleasant. That a mother can give better advice than anyone else is self-evident and hardly needs argument. I know that girls often think hard of what they are pleased to term the "Watchfulness of mother;" but I am certain that the true mother's heart is always full of anxiety about her children—especially her girls. She cannot be too watchful with reference to the company which they keep. No true, loving and dutiful girl would dare to receive a letter which she would not have her mother read. Some one in giving advice to girls, says: "A little secretiveness has set many a scandal afloat." The girl that says: "I have been there; I have met so and so; such and such remarks were made," will be certain of receiving good advice and sympathy. If all is right, no fault will be found. If out of great experience the mother knows that something was improper or unsuitable, she will, if she is a good mother, kindly advise against its repetition. My advice to mothers, if they have not already begun this work, to do so at once. They will be ten thousand times happier with the reflection that their children confide in them as their best and truest friends.

* * *

Here is a simple bill of fare: Soup, fried oysters, baked chicken, jelly, beet salad, cheese straws, fried plantains, custard—coffee. Cheese straws are made as follows: "Grate the tablespoonful of cheese (any kind). Add the tablespoonful of flour, a little red pepper and salt. Add to dry ingredients one tablespoonful of melted butter, one of water, and the yolk of an egg. Roll thin as for cookies; cut in strips four inches long and one half inch wide; bake fifteen minutes; serve on plate and fringed. Build the straws up like a log-cabin. They are delicious with salad."

* * *

That our Southern women need spend more time in instructive reading, is evident from the following clipping from a Northern paper:

Editor Christian Advocate: Bishop Haygood, writing in the Nashville Christian Advocate, says:

"Unless they be novels, Southern books hardly go North at all. This is partly due to the dense ignorance of the South that prevails throughout the North.

"A cultured woman, who could talk intelligently by the hour of Europe, once asked me this question: 'Georgia is north of South Carolina; is it not?' We were in a splendid library with several thousand of the best books."

Dr. Buckley, in the Christian Advocate, says:

Shortly, after my return, I met a lady who had been in California, and asked her if she saw the geysers, referring to the hot springs misnamed geysers, about twenty-seven miles from Calistoga. She replied, 'No, I spent most of my time with the Williamsons, of Oakland.' She may be a type of not a few who really do not know what a geyser is."

Neither of the above are more striking than the fact that Bishop Haygood presents the first named to prove that a "dense ignorance of the South prevails throughout the North."

James Lane Allen, a Southern author, says the people of the South do not purchase the works of their own authors, and gives a long list of Southern writers who have gone North to reside for the lack of encouragement at home.

Verily, one swallow does not make a summer. J. D. WALSH.

Lexington, Ky.

* * *

Miss Alice Fields, of No. 241 West Twenty-ninth street, New York City, has gone to Warrington, N. C., to claim a fortune of $15,000, left her by Thomas Arrington, a colored farmer, who got interested in her when she visited Warrington last summer and showed ability as an elocutionist. He left her the fortune to finish her education.

Plan of Episcopal Visitation.

Arkansas, Beebe, Ark.....Jan. 31....Walden
Central Alabama, Anniston.....Jan. 31....Vincent
Louisiana, Monroe, La. ....Feb. 6...Bowman
St. John's River, Daytona, Fla. Feb. 7.....Fowler
Georgia, Bremen, Ga.....Feb. 7... Vincent
Baltimore, Baltimore.....March 6.. Andrews
Lexington, Maysville, Ky.. March 13.... Hur
Washington, Richmond, Va..March 13..Mallalieu
Cent'l Missouri, Fayette, Mo. March 20..... Fosser
Delaware, Philadelphia, Pa..March 20...Newman

Important Facts.

If you have dull and heavy pain across forehead and about the eyes; if the nostrils are frequently stopped up and followed by a disagreeable discharge; if soreness in the nose and bleeding from the nostrils is often experienced; if you are very sensitive to cold in the head accompanied with headache, then you may be sure you have catarrh, and should (immediately) resort to Ely's Cream Balm for a cure. The remedy will give instant relief.

OUR BOOK TABLE.

A valuable and useful booklet is that by George W. Poase, and published by our Book Concern, entitled "The Books of the Bible;" a series of supplemental lessons for the primary and junior departments. It is a neat and effective system of memorizing many of the great facts of the Bible and to more thoroughly know its contents. It needs to be seen to be appreciated. Price, 10 cents net.

The January-February number of the Methodist Review, edited by Rev. James J. Tigert, D. D., LL. D., maintains the usual high standard. The contributed articles are from the pens of some of the ablest writers of the age, including such names as Maurice Thompson, Rev. R. H. Mahon, D. D.; Paul Whitehead, D. D; Wilbur F. Willet, D. D.; John S. Bassett, D. D.; W. M. Baskervill, M. A., Ph. D.; J. C. C. Newton, D. D., and E. L. T. Blake, D. D. Dr. Tigert brings to his department that ability which is making the Review one of the best periodicals of the age. Barbee & Smith, agents, Nashville, Tenn.

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The retail price is $2 50, but we will send it to any address postpaid on receipt of 75 cents. Don miss this opportunity.

W. C. RINEARSON, G. P. A., Cincinnati, O.

—If we make religion our business, God will make our blessedness.—Adams.

Notice.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address, B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

—Christ as the head of God is the greatest miracle of all.—Bushnell.

COMMUNICATED.

Are Our Young Ministers Loyal?

P. P. BROOKS, P. E., Chattanooga Dist.

There are a few who are willing to suffer for the cause of Christ, and just a few. Most of them, both local and traveling, want to know before they take a work how much missionary money there is on it, and if there is not as much as they think should be, they begin grumbling and blame at once the presiding elder. Very often they call for the money before they even begin the work, and if the money is not forthcoming, they give up at once. Years ago ministers had to take up their work with little or no missionary money, and then it was not given them till the meeting of the quarterly conference, where a report was first made as to what was done; but now they must be paid in advance, and when that money is used up they very often leave the work with nothing done. Then they go to the annual conference with a great complaint to the bishop against the presiding elder about their missionary money, when, in truth, nothing is due them unless they work. Often the presiding elder pays them when it is not actually due them, because they raise such a yell and keep the people in a continual stir, thus causing a great drawback in the work.

The Missionary Society has done a great work in helping to evangelize the world by aiding ministers on poor charges to live! This help was once very highly appreciated—but what is the sad state of affairs to-day? Men know of the generous principle of the Methodist Episcopal Church towards helping ministers, and have and are coming in—not to work for, but to merely get the "loaves and fishes." I am very sorry of the present state of affairs among our ministers, but what I say is nevertheless true. We have enough of such men; what we want are those willing to work, and suffer if necessary, and pay and be paid—men who are not especially seeking "city charges" only, and horses and buggies, but who are willing to work for Christ and the Church anywhere.

I thank God for educated ministers, if they are educated towards and not from the people; if they are willing to share in the "pioneer" work and not stop to "pick and choose."

The great Methodist Episcopal Church proposes to educate men to work for God and humanity anywhere and everywhere, and not for the very few good places only. I believe the time has come for us to be more self-supporting. There are other churches in the same fields whose ministers receive not a dollar of missionary money, yet they raise as much, or nearly as much, money as we. Probably the other churches receive more local aid than we, but their local aid certainly does not come up with the aid given our ministers from the Missionary Society. I think the ministers in the Methodist Episcopal Church should strike out on more independent lines and go to their work—not for the missionary money alone, but for the love of Christ and the work—and teach the people that the "Laborer is worthy of his hire;" since we all know that the minister ought and must be paid for his work.

Ministerial Unity.

G. W. BRANNER, State Line, Miss.

"Behold how good and pleasant it is for brethren to dwell together in unity."

No class of men that walk the globe holds as high an office as the minister of Christ, and no class of men ought to stand more closely united than they. The true ministry is styled as "The light of the world," and therefore it should shine in the pulpit, on the streets and the highways, and in the homes of all whom they visit. Shine everywhere as God requires them, and they should be as golden links of a chain, solidly united. We know that when one link is broken, it shatters the chain, and when one of Christ's ministers is crippled, it weakens others. How little a minister looks when he tries to destroy the morals of his companion in the gospel. How often is this the case with some preachers, especially when superceding another—when he seeks to build himself up by speaking evil of his predecessor, when he should seek his brother's welfare and try to strengthen him where he might be weak. Such ministers have crept in unawares. Brethren, let each seek another's welfare, and not his own. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.



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IT WILL CURE.



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Cash Remittances.

From January 21 to 28.

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G J Rogers	Sandy Anderson
Adelaide Robinson	Bishop Perkins
W A Williams	Y Kelly
J A Henry	J C Adams
W S Simmons	D G Franklin
G R Mercherson	T L Ingram
C Fields	C E Bradford, 1
S L Miller	E Crouse
H Taylor, 11	Prof Weber
W R Butler, 1	D G Butler
Diltha W Beamon	C Harshaw
J H Brooks, 2	J L Grice
W H Brooks, 4	S Gates, 1
Mrs S N Graves	J C Burch
Peyton Cooper	W M Love
T Allen, 1	M Wilson, 1
G H Pettis	

NEW ORLEANS ITEMS.

Rev. D. J. Price, of Algiers, has been reported very ill during the past week. We are glad to say that he is now convalescent.

We had a delightful service Sunday a. m. at Thompson M. E. Church. Rev. Frank Walker, the pastor, is earnestly and faithfully discharging his duties, assisted by his genial and zealous wife.

The Sunday night services at First Street M. E. Church were of a high order. The large and efficient choir rendered excellent service. Rev. W. R. Butler, the pastor, has the church thoroughly organized. Ground will be broken March 1 for the erection of a new church, which, when completed, will be the finest and most commodious church in the city of our denomination.

At Mallalieu M. E. Church, Rev. C. D. Shallowhorne pastor, the services on Sunday were unusually interesting. Father Lewis preached at 11 a. m.; at 3 p. m the local Preachers' Union was held, and at night Rev. D. B. White opened the service, the pastor following in an able and instructive sermon. A committee of ladies and gentlemen, with members of the church, will tender the pastor a reception on Saturday night, Feb. 2, the occasion of his 42d birthday. Brother Shallowhorne brought in a number of new subscribers this week.

Rev. Simon Evans, pastor of Pleasant Plains M. E. Church, this city, died on Monday, the 28th inst. His funeral took place from Williams' M. E. Church on Tuesday, the 29th. Brother Evans was an earnest, faithful servant of God, and died in the harness.

A COUGH SHOULD NOT BE NEGLECTED. *"Brown's Bronchial Troches"* are a simple remedy, and give immediate and sure relief.

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ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Our Dallas, Tex., Letter.

Our church here starts off with the year. Watch-night services were full of interest; also the holidays passed of quietly and lovely. We are commencing our third year with many indications of success. All the Methodist churches in the city have new preachers but ours; hence, my folks call me their new preacher, and from the way the work brightens, it seems that I am.

The Sabbath school and Epworth League have put on new life, the attendance of both being better than ever; also the public services are better attended than ever before.

Pursuant to a call, the ministers of the Methodist churches met at the parsonage and organized a Ministers' Union, which will meet each week. The brethren seem well pleased with their new fields.

Now, brethren of the West Texas Conference, Dr. Hammond told me at Columbus that we could have a column every two weeks if we needed it for our Church and other items of interest (news). And in view of the fact that the average member of our churches in this conference would appreciate hearing about the work in their immediate conference, and hence thereby increasing the circulation of our Church organ — the SOUTHWESTERN — I wish to inform the pastors that if they will take the trouble of sending me by postal each week the condensed news of their several charges, I will rewrite them each week and send them in for publication. Please allow me to say further, that if you will do this, the circulation of the paper will be doubled in this conference in ninety days if each preacher will do his duty.

I am sure you saw that according to what was stated in the last issue of the SOUTHWESTERN—the *Christian Advocate* had 50,000 subscribers; the *Western*, 31,000, and the other Church papers having not less than 10,000; but ours only 5,000. I, for one, believe we can have the 10,000 for our paper by April first. Let every preacher do his best, and we will have them.

I have said enough, but I must speak of the great storm that passed through Dallas last week and terminated at the parsonage. When the storm had ceased we found that our table was laden with all sorts of eatables. Of course we invited them to call again. D. C. LACY.

The Washington Conference Epworth League.

On the 16th of January a very interesting mass meeting of the Washington District Epworth League was held at Ebenezer M. E. Church. Rev. William Bell presided, with Miss Estella Coats as secretary. The roll call of the district officers was first in order, and then reports from the various chapters by the presidents of each—Brothers J. T. Beason, president of Mt. Zion; G. W. Halter, of Asbury; Rev. William Bell, of Ebenezer, etc.

The manifest interest of the league work in all chapters shows an increase since our last monthly meeting.

Reports were also received from some of the rural districts, supplemented by remarks by Presiding Elder W. H. Brooks, who had recently returned from the country districts. What peculiar names of some of the places as they were mentioned! but some of the best people in all the world live in and around those towns with Indian names.

The district secretary was instructed to open correspondence with the various chapters in the back regions of the district, in order that they may be brought into closer touch with the district league.

After the business part of the meeting was disposed of, the program as previously arranged, was taken up. The first to appear was Miss Jennie Thompson, of Asbury, with a paper entitled "An appeal to young men and women," which was followed by others. Her paper certainly impressed the audience with the fact that she had given careful thought in its preparation, as it contained a strong appeal for the salvation of the youth of our city and country. A vote of thanks was tendered her. Presiding Elder Brooks was requested to conduct the devotional part of the service, in which a large number gave strong, intelligent testimonies for Christ.

At the close, Brother Julius J. Chilcoat came forward and spoke of the importance of every Epworthian taking the SOUTHWESTERN, and when he called for the hands of all who now subscribe, the number was not as large as we wished. Presiding Elder Brooks also urged the people to rally round this great organ, which, week after week, so earnestly labors to place us correctly before the world, and oft times she comes to us almost dripping in blood, for her quarters are near the scene of battle. May she ever maintain her well-earned place among the best journals of the land and never consent to sink beneath the turbulent waves of the journalistic sea, but steer on to victory and achievement.

The next mass meeting will be held at Mount Zion M. E. Church, Georgetown, on February 20 next.

Benediction by Dr. D. W. Hays, of Asbury, closed one of the best Epworth League conventions ever yet held in our district. JULIUS.

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THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson V. Feb. 3. The Transfiguration. Luke 9. 28-36. A. D. 29. Commit to memoryverses 29-31.

HOME READINGS.

M. Luke 9. 28-36. Tu. Matt. 3. 13-17. W. John 5. 31-39. Th. John 12. 23-33. F. 2 Cor. 3. 7-18. S. Rev. 1. 9-18. S. 2 Peter 1. 16-21.

LESSON HYMN. C. M.

The choosen three, on mountain height,
While Jesus bowed in prayer,
Beheld his vesture glow with light,
His face shine wondrous fair.

And lo! with the transfigured Lord,
Leader and seer they saw;
With Carmel's hoary prophet stood
The giver of the law.

Lord, lead us to the mountain height:
To prayer's transfiguring glow:
And clothe us with the Spirit's might
For grander work below.

Time.—A. D. 29.

Place.—Unknown, probably one of the foothills of Hermon.

Rulers.—Tiberius, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

The Transfiguration.

Luke 9. 28-36.

Rev. G. N. Jolly, Kentucky Conference.

[Written for the SOUTHWESTERN.]

GOLDEN TEXT.—"This is my beloved Son, in whom I am well pleased; hear ye him. (Matt. 17. 5.)

There is no recorded event in our Savior's life between this and our last lesson. It is likely He passed the week in the neighborhood of Cesarea Phillippi.

1. The time. About an eight days after." Matthew and Mark say "after six days." All of them date from the discourse of the Great Confession.

2. The witnesses—"Peter, John and James." From the multitude Jesus selected seventy and sent them forth to preach His gospel; from the seventy He chose twelve and ordained them apostles; from the twelve He took three to be with Him when He raised to life the daughter of Jairus, when He was transfigured, and during His agony in the garden; and among the three there was one Jesus loved above the rest. These were to be *pillars* in the church; therefore, they should be with Him when there were mighty manifestations of His divine nature, that their faith might be made strong. This matter must be kept *secret* for a season. Three could keep it better than twelve. Yet there must be *witnesses* enough to remove doubt when it is published. Two were sufficient, but He chose three, that every word might be established.

3. The place—"An high mountain apart." This was likely Mount Hermon. It was *apart*. We should occasionally come aside from the crowded thoroughfares of life, enter into a solitary place, and hold communion with God.

4. The stated object of this visit was "to pray," that the disciples might see His glory and thus have their faith strengthened. This prayer was likely for Himself, the disciples, the Jews, and the world. Our prayers should embrace adoration, confession, intercession, supplication and thanksgiving. We should pray in secret, in the family and in the great congregation.

5. The transfiguration. To transfigure is to change. Jesus was not changed in substance, but in appearance. This change was seen in His *face*, which "did shine as the sun," and in His *raiment*, which "was white as the light." There is nothing passingly strange in this. "God is light, and in Him is no darkness at all." (1 John 1. 5.) "God dwells in light." (1 Tim. 6. 16.) Deity is over robbed in the brightness of His glory. The true nature of Jesus is light. (John 1. 9.) When Jesus shall come again He will be in His glorified state, and "we shall be like Him, for we shall see Him as He is." (1 John 3. 2.)

6. The visitors. The *persons* were Moses and Elijah—the writer of the law and the leader of the prophets. One had "died, "according to the word of the Law," (Dent. 34. 5) about fourteen centuries before this, and the other had been taken up to heaven in a chariot of fire about nine hundred years previous to this event. (2 Kings 2. 11.) But now they reappear and talk with Jesus. Does not this teach immortality, heavenly knowledge of earthly things, and future recognition? The *place* where Jesus received them was "in glory." May we not dwell in heaven while we live on earth? Jesus did. (John 3. 13.) The *object* of this visit was to talk about the "decease which He would accomplish at Jerusalem." The word decease means passing out of. It is here applied to our Savior's death. It teaches that death is not annihilation, but is only passing out of one state into another The soul dwells in it. Death is the agent that unlocks the doors and sends the soul out into another state of existence.

7. The apostles. They were heavy with sleep. They were sleepy. I infer from this that the transfiguration took place in the night. Jesus was likely in communion with God. They were worn out with the labors of the day. They did not know what was before them. They were soon wrapped in slumber. But what a surprise awaited these apostles when the light caused them to awake. A bright light about them, the Master shrouded in glory, and saints from heaven talking with Him. So the sinner, when he is awakened out of the sleep of sin, may see the glory of God. And the saint closing his eyes in sleep of death, may open them on the splendors of God in heaven. They heard these saints talk with Jesus. They were unspeakably happy. As they departed, Peter cried out, "Master, it is good for us to be here. Let us make three tabernacles—one for Thee, one for Moses, and one for Elias." It is no wonder Peter wished to abide there. The company of saints is glorious. Thank the Lord, "The tabernacle of God is with men" (Rev. 21:3) and He lives with him.

8. The Father, Jehovah, appeared to them in a cloud. So He came to the children of Israel in the wilderness, in the tabernacle, and in the temple. The cloud overshadowed them. "They feared as they entered into the cloud." They fell with their faces to the ground. A death-like stillness reigned. The Father spoke: "This is my beloved Son, in whom I am well pleased. Hear ye Him."

—Remember, whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered —Phillips.

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Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6 25 pm
Chic. limited....6:40 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex....10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....8 20 pm
Local..... .....10:05 am	Local.....3:50 pm

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LEAVE.	SCHEDULE.	ARRIVE
No. 26, 6.25 a. m.	Local Mail and Express.	No. 25 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9.00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6 40 p.m

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8	Coast acc'm..3.25 p.m	1	Lim. Ex.....5.00 p.m
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Mississippi Conference.

The Mississippi Conference, which closed its session at Handsboro, Miss., on the 21st, made a most excellent impression. It was pronounced one of the best sessions ever held by this body.

Bishop Thomas Bowman, D. D., LL. D., senior bishop, presided.

Rev. A. D. Payne, with J. C. Hibbler and H. L. Kennedy assistants, were at the secretary's table.

Presiding Elders Pratt, Shumpert, Cowan and Houston presented able reports.

The anniversaries were held with able and instructive addresses by Dr. J. W. Hamilton, of the Freedmen's Aid and Southern Education Society, and W. A. Spencer, of the Board of Church Extension.

Other distinguished members also made addresses.

There are many promising young men in this conference who are destined to play a conspicuous part in the uplifting of the race.

Conference took a high stand in favor of the higher education of its ministry.

The SOUTHWESTERN was unanimously endorsed and strong resolutions passed.

The closing scenes were very affecting. Marching orders were given by the good bishop and loyally received by the good men who go forth to do another year's work for God and humanity.

The conference has been a pleasant and profitable one. At least 500 persons were present as delegates or visitors, and the meeting house could not hold the crowds. The colored people provided homes and board for this large crowd free.

Rev. A. M. Trotter is advocating and pushing a plan for a teachers' institute, to be held in his district, which is to be modeled after the system of institutes for the State public schools.

The bishop delivered a lecture to the preachers relative to their labors for the coming year.

Appointments.

BROOKHAVEN DISTRICT—I L Pratt, P E
Bowerton, I C Rucker
Brookhaven, Jas Ford
Crystal Springs, A Davis
China Grove, J H Cook
Columbia, D Ray
Georgetown, J B Smith
Hazlehurst, N A Anderson
Kenobia, S M McDavis
Pleasant Valley, I L Thomas
Newbigan, N B Hopkins
Steen's Creek, N Roundtree
Summit and Magnolia, W Payne
Terry, N Henderson
Tylertown, R Coleman

JACKSON DISTRICT—J C Houston, P E
Bonton, B L Crump
Braudon, D D Goodwin
Canton, R P Threlkeld
Canton cir, P H Hill
Carthage, P W Baldwin
Clinton, P H Davis
Forest, Moses White
Green Hill, R H Patton
Jackson, J C Hibbler
Pelahatchie, A Handy
Roseneath, J K Comfort
Morton, H Heslip

MERIDIAN DISTRICT—A M Trotter, P E
Chunkey, S M May
Collinsville, C L Cotton
Daleville, A Quinn
DeKalb, L J S Bell
Enterprise, N Tool
Garlandsville, W C Lipscomb
Hickory, P R Crump
Lake, C W Ivy
Lake Como, R Roberts
Lauderdale, A Butler
Meridian cir, P Blue
St Paul, Meridian, J Campbell
Haven, Meridian, A J McNair
Philadelphia, J W Davis
Paulding, R Anderson
Scooba, W H Smith
Mt Jordan, R House

SHUBUTA DISTRICT—J M Shumpert, P E
Augusta, C Washington
Basin, A C Lacy
Biloxi, P F Robinson
DeSoto, J Jordan
Ellisville, D F Dudley
Griffin, A C Bardwell
Handsboro, H May
Hattiesburg, H F Hampton
Heidelburg, R N Jones
Moss Point, G W Smith
Ocean Springs, W. McNeil
Pass Christian, O H Flowers
Pearlington and Bay St Louis, S J Wood
Poplarville, E Ronsseau
Shubuta, A B Logan
Shubuta cir, T A Cotton
State Line, G W Brame
Summerville, R L Carpenter
Waynesboro, C H Brown

VICKSBURG DISTRICT—A S Cowan, P E
Bolton, J I Garrett
Anguilla, J F Knox
Bovina, G W Arnold
Covey, W H Mimms
Edwards, J B Brooks
Fayette, N Cannon
Gloster, R T Thomas
Hamburg, G W Longmire
Meadville, R McAlpin
Natchez, H R Erby
Union Church, A Reid
Vicksburg, W McMorris
Vicksburg cir, M Cooper
N. W. Ross left without appointment to attend school.

Mississippi Conference and the "Southwestern."

Resolution Adopted.

WHEREAS, the General Conference has established the SOUTHWESTERN CHRISTIAN ADVOCATE as the Official Organ of the M. E. Church in the Southwest; and, whereas, it is a great lever in the education and elevation of our people, and a great assistant to the pastors; therefore, be it

Resolved, That we, the members of the Mississippi Annual Conference, *do hereby pledge ourselves to do our utmost to secure at least one cash subscriber from each family belonging to our Church within our charge.*

Resolved, further, That we have confidence in Dr. Hammond as editor, and that we assure him our hearty support in his earnest efforts to increase the circulation of the paper to reach the 10,000.

Signed: A. B. Logan, R. N. Jones, N. Cannon, C. H. Brown and I. C. Rucker, committee.

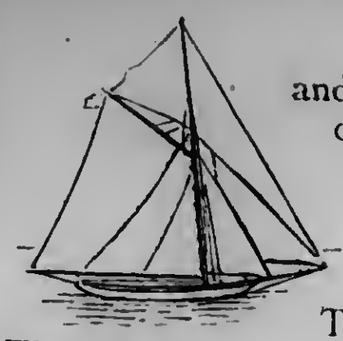
Our Houston, Tex., Letter.

The address on the Holyland by Mrs. Col. Springer, of Iowa, Jan. 14, in Trinity M. E. Church, Houston, Tex., was a rare treat to all present. So graphic were the descriptions that we seemed to be walking by the Sea of Galilee, sitting down with the multitude on Mt. Hattin, bathing in the River Jordan, resting at Jacob's well, or weeping with the Jews at the "Wailing place."

Aside from the thrilling subject matter given, the delivery without manuscript in the most charming manner was a delight and instruction to her most appreciative audience. Mrs Springer is in the State by request of the Texas Conference in the interest of the M. E. W. H. M. S., and is giving invaluable aid "without money or price," but is winning hosts of friends wherever she goes, and is organizing societies of earnest workers for God and humanity. The music, under the direction of Mrs. N. F. Jones, was exceedingly beautiful and appropriate

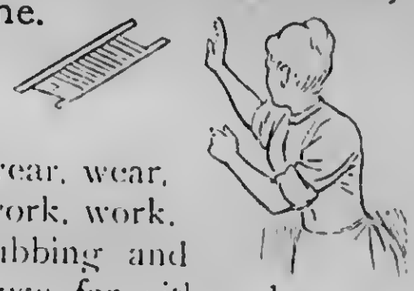
H. A. JONES.

Home Missionary Itinerary in Texas of Mrs. Col. Springer which had to be changed in dates one day: January 30, Caldwell and Caldwell Circuit; January 31, Navasota; February 1, Anderson; February 2 and 3, Yarborough Chapel and Montgomery; February 4, Yarborough; February 5, Millican; February 6, Bryan; February 7, Hearne; February 8, Calvert.



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and both of them for pleasure,—with the chances for safety in favor of the washboard. In fact, there isn't much chance for safety until it's gone. If you want to keep your clothes, if you don't want them rubbed to pieces—throw it away. Then use Pearline.



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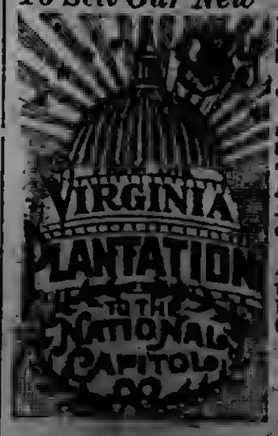
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(*From U. S. Journal of Medicine.*)

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FROM PRESIDING ELDERS.

Starkville District—

Dear Brethren—The Lord has blessed the Starkville District. If we do our part he will continue his blessings. Get the SOUTHWESTERN into the hands of every family on your charge; it will help in your work. Why, don't you know that the SOUTHWESTERN is a pre cher in itself! Take your benevolence. Send Dr. Libby the Freedmen's Aid and Southern Education money as fast as you collect it, for he needs the money to carry on the work. He will send you a receipt for the amount you send. Yours in the work,

P. O. JAMISON, P. E.

Meridian District—

Dear Brethren—Begin at once to visit from house to house for the SOUTHWESTERN. You promised the annual conference to get at least one subscriber from each home. Now is the time to plan for and raise your benevolent collections. Pastors who attend to these first always succeed. A. M. TROTTER, P. E.

Huntsville District—

Dear Brethren—In view of the destitute condition of the widow and family of Rev. H. W. Booker, lately deceased, you will be doing God service by taking a collection in all your appointments in their behalf. Forward to me or to Sister Booker direct. Yours in the gospel,

A. C. CULBREATH, P. E.

Navasota District—

Dear Brethren—Let me remind you of our Easter programs. Send for them in time. Let us make the best possible use of the time given us. We cannot afford to let the interest of the church fall, so let us do our best on all lines. Yours for success, W. L. DUNCAN, P. E.

Tennessee River District—

Let all the leaders be ready with written reports. No leader is worthy of the office who does not take our Church paper (if he can) and meet the quarterly. Brethren, please be ready and report all benevolent money collected to the quarterly conference. Let us do our best for our paper—the SOUTHWESTERN.

S. B DANLEY, P. E.

IN MEMORIAM.

Rev. Reese Thompson.

Died in New Orleans, January 20, 1895, at 1:30 a. m.

Departed! O, sad hearts,
From trials, sickness, pain;
Departed into realms of light,
With Jesus to reign.
We watched with care each passing breath,
In the silence of the night;
We saw the change, the "beauteous change,"
As Heaven in sight,
Fewer, shorter grew his breaths;
Steadfast, steadfast became his gaze,
Resting on His winged messengers,
Faintly hearing "Song of Praise."
Home was his earthly paradise—
Those loved ones and friends so dear;
True as steel to flint was he—
A model life of Christian purity.
A something entered our being,
And thrilled our souls with mystery;
Without a murmur, without a quiver,
His spirit fled from life's sad history.

A loving, faithful husband; a true, devoted father; a staunch, unflinching friend; a Christian gentleman; exact in all his dealings; a loving, sympathetic character; the "Son of Consolation," engendered by a deep insight into the holy mysteries of God's Word—I mourn his loss and await the glorious meeting just beyond.

BY ONE WHO LOVED HIM.

"An Offer of $200 in Gold."

No book is selling so rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodward Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next three months 200 copies. The book sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once 35 cents for canvassing outfit and full information. They also publish other books.

FREE A Valuable Book on Nervous Diseases to any address by the REV. J. KONIG, Fort Wayne, Ind.

A Bright Star.

A SKETCH OF THE MAN WHO LED MARY ANDERSON TO FAME.

Played leading roles with Booth, Barrett and Thorn—Now the proprietor of Two Theatres and a leader in many theatrical ventures.

(From the St. Louis Chronicle.)

One of the most conspicuous figures in the Stageland of America to-day is John W. Norton. Born in the seventh ward of New York City forty-six years ago, the friends of his youth were Thomas W. Keene and Frank Chanfrau. Frank or Shanty, as he was known, was ten years the senior of Norton and Keene. This trio of Gotham boys destined to cut so prominent a figure in theatredom were born within a block of each other.

We find Keene a star at the age of twenty five and Norton in the flower of early manhood, the leading man for Edwin Booth at the famous Winter Garden Theatre.

He was starred with Lawrence Barrett early in the 70s, and alternated the leading roles with Charles Thorn at the Variety Theatre in New Orleans. Early in the Centennial year, in Louisville, Norton met our Mary Anderson, then a fair young girl who aspired for stage fame. So well did she plead her cause that Norton took her under his guidance, and as everybody knows led her to fame.

Salina Fetter, Walter Matthews and Virginia Dreher, formerly of Augustin Daly's Stock Company are also the pupils of this gifted player. Mr. Norton is now the proprietor of the Grand Opera House in St. Louis, the Du Queuse Theatre, Pittsburg, and one of the stockholders in the American Extravaganza Company.

During the past eight years Mr. Norton has been afflicted with periodical attacks of rheumatism, which unfitted him for his many duties. He consulted the most famous physicians in New York, Boston and Philadelphia without obtaining relief. He was pale, emaciated and sick almost unto death.

One afternoon early in June he hobbled into his New York Office on Broadway and encountered his business manager, George McManus, who had also been a rheumatic sufferer for two years. Norton was surprised that McManus was as straight and erect as a branch of brier and had discarded his cane. Who cured you? he asked. "I cured myself," replied McManus, "with Dr. Williams' Pink Pills."

"I was encouraged by Mr. McManus' cure, and as a last resort tried the Pink Pills myself," said Mr. Norton to a *Chronicle* reporter. "You have known me for five years, and know how I have suffered. Why, during the summer of 1893 I was on my back at the Mullanphy Hospital, in this city, four weeks. I was put on the old system of dieting, with a view to clearing those acidulous properties in my blood that medical theorists say is the cause of my rheumatism. I left the Hospital feeling stronger, but the first damp weather brought with it those excruciating pains in the legs and back. It was the same old trouble. After sitting down for a stretch of five minutes, the pains screwed my legs into a knot when I arose, and I hobbled as painfully as ever. After I had taken my first box of Pink Pills, it struck me that the pains were less troublesome. I tried another box, and I began almost unconsciously to have faith in the Pink Pills. I improved so rapidly that I could rise after sitting at my desk for an hour, and the twinges of rheumatism that accompanied my rising were so mild that I scarcely noticed them. I adhered to the Pink Pills, but I dreaded the damp weather, as I thought it would bring back the awful disease in its usual vile form.

"During the past two weeks we have had some downpours of rain in St. Louis. But the dampness which had coached my rheumatism for so many years had no influence. This I consider a sufficient and reliable test of the efficacy of Dr. Williams' Pink Pills. The most remarkable feature of my cure is this: while I was taking the Pink Pills I did not confine myself to any fixed diet, but ate and drank moderately. I may also say that the Pink Pills have acted as a tonic on my stomach, which I thought was well nigh destroyed by the thousand and one alleged remedies I consumed in the past five years."

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for $2.50, and are never sold in bulk, or by the dozen or hundred. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

MARRIAGES.

.....Give Name and Place Distinctly.....

Shreveport, La.—Rev. James W. Lowis, pastor at Bodcau, to Mrs. Mollie White, of St James M. E. Church, on January 16. A. J. Ford officiated.

Lewisburg, Tenn.—Cad Gee to Miss Mattie Brown, December 15; Henry Cook to Miss Matilda Yowl, December 15; J. J. Johnson to Miss Jennie Nelson, January 16; Jacob Gillum to Miss Annie McClinen, December 26. G. W. Marsh officiated.

Bunkie, La.—James Thompson to Miss Eley Wilson. G. J. Rogers officiated.

Conroe, Tex.—Paul David to Miss Laura Scott, January 18. S. M. Boldin officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly .....

Winona, Miss.—Sister Emma Jackson, on January 22. R. N. Clay, pastor.

Oakland, Tex.—On January 14, Sister Emma McKinnon, aged 26 years. J. T. Gibbons, pastor.

CONFERENCE NOTICES.

Greenville District.

First Round.	February:		
Helena	2 3	Greenville	9 10
Shelby	16 17	Baird	19 20
Itta Bena	23 24	Shepardtown	25 26
	March.		
Indianola	2 3	Webb	9 10
Gunnison	16 17	Heathman	23 24
Clarksdale	30 31		
	April.		
Lula	6 7	Jonestown	9 10
Tunica	13 14	Ruesville	20 21
Mound Bayou	22 23	Arcola	24 25

J. W. Davis, Presiding Elder.

Tennessee River District.

Second Round.	February.		
Perryville	6 7	Adamsville	9 10
Savannah Mission	12 13	Clifton	16 17
Waynesboro	16 17	Lawrenceburg	23 24
Petersburg	27 28		
	March.		
Lewisburg	2 3	Springhill	6 6
Beach Grove	9 10	Franklin	13 14
Brentwood	16 17	Nashville	23 24
Dickson	30 31		
	April.		
Cumberland	2 3	Dover	6 7
Paris	13 14	S. B. Danley, P. E.	

Meridian District.

First Round.	February.		
Meridian, St Paul	2 3	Meridian circuit	6 7
Meridian Haven	9 10	West End mission	9 10
Collinsville	12 13	Daleville	16 17
Chunkey	19 20	Laudordale	23 24
	March.		
DeKalb	2 3	Philadelphia	5 6
Hickory	16 17	Lake	19
Centreville mission	21	Enterprise	23 24
Mount Jordan	26 27	Lake Como	30 31
	April.		
Paulding	3 4	Garlandsville	6 7

A. M. Trotter, Presiding Elder.

Holly Springs District.

First Round.	February.		
Byhalia	2 3	Pott's Camp	9 10
Holly Springs sta.	16 17	University church	16 17
Abbeville	23 24		
	March.		
College Hill	2 3	Oxford station	16 16
Oxford circuit	9 10	Grenada station	15 16
Grenada circuit	16 17	Elliott	23 24
Como	29 31	Batesville	30 31
	April.		
Hernando	6 7	Holly Springs mis.	13 14

W. McDonald, Presiding Elder.

Starkville District.

First Round.	February.		
Starkville circuit	2 3	Starkville	6 10
Rock Hill	9 10	Sturgis	14
Liberty Hill	16 17	Chester	20
Louisville	23 24	Ackerman	27 30
	March.		
McCool	2 3	French Camp	9 10
Cedar Bluff	16 17	Bellefontaine	23 24
Emmora	27 28	Kilmichael	30 31

P. O. Jamison, Presiding Elder.

Jackson District.

First Round	February.		
Yazoo City and cir't	9 10	Benton	13
Green Hill	16 17	Lake George	20
Canton and circuit,	21 24	Madison	27
	March.		
Carthage	3 4	Belchatchie	6
Forest	9 10	Morton	13
Brandon	13	Clinton	16
Jackson	16 17	Roseneath	23 24

J. C. Houston, Presiding Elder

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken.

Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

Southwestern Christian Advocate.

Vol. 30.—No. 6. NEW ORLEANS, LA., FEBRUARY 7, 1895. Whole No. 1565.

EDITORIAL COMMENTS.

IN HIS NAME.

Come Holy Ghost! blest comforter divine!
We wait on theo! through all this darkness shine,
On our poor hearts; dear Savior, Lord and Friend.
Grant now the gift of power! thy message send!
With holy unotion, may thy watchmen crowned,
Go forth; till love shall in all hearts abound.

DR. J. W. HAMILTON, at the quarterly meeting of the board of managers, turned over to the Freedmen's Aid and Southern Education Society the school property at Norristown, Tenn., worth $13,000, which he bought on his own account for $4,000 collected in special gifts.

BROTHER, let us have a revival of the old-fnt wholesome practice of fasting, or abstinence and prayer. It will be found a most excellent panacea for many of the evils which beset us. Besides, there is a certain kind of evil spirit which "goeth not out except by fasting and prayer."

JUST now Methodist people are passing congratulations that in a little more than a century their great organization has taken the lead among all other Protestant denominations. It is not a boast, but a thorough old-time Methodist shout of victory from the "amen corner" to the doors. To be a good Methodist means to be a good Christian.

PENTECOSTAL blessings are possible only to those who are entirely consecrated. The disciples were of one accord; were waiting, watching, praying for the power from on high. They expected the comforter to lead them into all truth; to give the spirit of wisdom and of courage, the tongue of fire and the heart of flame. Nor did they wait in vain. It came with overwhelming power, and thousands of perishing sinners were saved. Fellow ministers, behold your opportunity!

THAT Methodism has "won its membership not from other churches, but from the unconcerned and unconverted," is the best possible evidence that it has strictly adhered to the "old landmarks." Let her ministry of to day, as in the past, preach a whole gospel; let her pulpits give no uncertain sound on the great doctrines of repentance, justification by faith, adoption, growth in grace, and sanctification, and this great aggregation, which has been christened "Christianity in earnest," will give a new inspiration to all Protestant Christendom in conquering this world for Christ.

THE Polyglot petition, signed by about fifty nationalities and in forty different languages, including with names and attestations not fewer than four million adherents, is to be presented by the officers of the World's W. C. T. U. and other leading women Feb. 15. Among the speakers will be Lady Henry Somerset, Miss Willard, Mrs. Stevens, of Maine; Mrs. Stevenson, Mrs. Barker, Mrs. Fessendon, Mrs. Hoffman and Miss Belle Kearney, of Mississippi. The petition will be presented to representatives of the United States Government. It is also proposed to present the petition to the British Government. The petition calls for the separation of all governments from the protection of the alcohol trade, the opium trade and the legalising of social vice.

THE COMING EXPOSITION.

There is hardly a doubt that the colored people of the South will be able to make an excellent showing at Atlanta, Ga., during the Cotton States and International Exposition, which is to be held Sept. 18 to Dec. 31, 1895. Our people have been granted very liberal privileges, and they should not hesitate to avail themselves of them. The colored men appointed commissioners, as a rule, are among our representative citizens, and they ought to, and we believe they will, command the respect of all their fellow men. We are especially glad to notice the appointment of Prof. I. Garland Penn, of Virginia, as the chief of the Negro exhibit. It was a capital selection, and we bespeak for him the heartiest co operation of his race everywhere Some objection is made on account of the great inconveniences to our people incident to the odious and unjust discrimination which is practiced against them in several of our Southern States. We regret that this is true. At the same time, we believe that if our people will co operate with the commissioners in making such exhibits of their skill and progress, as is possible for them to do, it will do more to melt away the existing prejudice, and break down the odious discrimination, than anything that has ever happened. The Rubicon has been crossed. Let our people in the great South stand by these men and make the Negro exhibition a grand and a glorious success. At a recent meeting of the chief commissioners for the colored exhibit, held at Atlanta, Ga., the following were present: Booker T. Washington, Tuskegee, Ala.; W. O. Emory, Little Rock, Ark.; M. W. Lewey, Pensacola, Fla.; W. H. Crogman, Atlanta; J. W. Whittaker, New Orleans, La.; Isaiah T. Montgomery, Mound Bayou, La.; W. C. Colemau, Concord, N. C.; Rev. J. B. Middleton, Camden, S. C.; G. V. Clark, Memphis. Tenn; N. W. Cuney, Galveston, Tex.; I. Garland Penn, Lynchburg, Va. All the States represented have full committees appointed of the best representative men, who now have an opportunity of demonstrating the capabilities and possibilities of the race as perhaps at no other time in its history. The names of these commissioners are a guarantee of success, and should have the united co-operation of the whole people.

MORE APPRECIATIVE WORDS.

"With the issue of Jan. 10, the SOUTHWESTERN changes to the form now almost universal with religious journals in this country. It has somewhat less space than before the change, but is as full of energy and as thoroughly devoted to the interests of its wide field as ever. Dr. E. W. S. Hammond is a wide-awake editor."—*California Christian Advocate.*

"The SOUTHWESTERN is decidedly improved in mechanical make-up. That excellent paper deserves a more generous patronage—5,000 new subscribers at least"—*Epworth Herald.*

"O wad som power the giftie gie us,
To see oursel's as others see us."

Our esteemed confreres and personal friends, Drs. Crary and Berry, representing our glorious and progressive Methodism on the Pacific coast, as well as at the center of our great American population, know how to say good things. Commendatory words from such distinguished journalists is a benediction.

"The SOUTHWESTERN comes to us greatly improved in appearance. Any of our subscribers wishing a weekly Church paper could not do better than subscribe. The material is fresh and interesting, and Dr. Hammond is proving himself a model editor."—*New Orleans University Crescent.*

Our brilliant contemporary places us under renewed obligations for its kindly words.

THE SUPPRESSION OF COLORED SCHOOLS IN THE SOUTH.

We are not of the opinion entertained by our esteemed contemporary, the New Orleans *Monitor*, that the Negro in the South will be deprived of his right to acquire an education by the passage of additional discriminating laws by the miserable excuses of so called State legislatures. Mark you, Brother *Monitor*, the better class of white people North and South will in the future, as in the past, contribute liberally of their means toward the moral, social, intellectual and industrial advancement of the Negro. The infamous "Mississippi plan," like other disreputable relics of ante bellum times, will be wiped out. The old fossils who always did, always will oppose the uplifting of the Negro, may succeed in poisoning the minds of the newer generations with the prejudices which once made them great; but as sure as heaven there is a mighty revolution abroad. The people who fought, and bled, and made sacrifices to blot out the foul curse of slavery are not all dead; nor will their children forget their duty to the people who thirty years ago were brought out from under the most appalling system of bondage in all the world's history. Poor, ignorant, despised, with almost every virtue crushed out of them, they have in a short thirty years demonstrated their capacity to make as good citizens, and more loyal at least, than many of their former masters. The proposition to continue the colored public schools of the South only with that part of the school tax paid by Negroes is a monstrous absurdity. It is the refinement of cruelty. It is a terrible affliction to the New South, that there are some editors, and a few of the "unterrified," who are determined not only to retard its progress, but to make this otherwise beautiful and historic Southland a stench in the nostrils of all liberty-loving people.

THE NEW BUILDING AT ROME, ITALY.

The following letter has been received at the Mission Rooms:

"NEW YORK, Jan 29, 1895.—Dear Chaplain McCabe: Your appeal for the new building in Rome ought to have a cordial instant response. Has our Church ever attempted a more important enterprise? In addition to the $500 previously given, I enclose my check for $2,000. I give this with the hope that others will quickly do the like. Let the good work go forward. I understand you have assumed the responsibility of raising the balance of the money necessary to complete this building; it ought never to have a mortgage on it. May the Lord move the hearts of the people to come to your help. Very sincerely yours, ————————."

For the present we must withhold the name of the lady who writes this letter. We print it in full, hoping that many others will second her suggestion: "Let no mortgage be placed upon that building."

No man is more ready to shoulder and to meet great responsibilities than our own Chaplain McCabe. His heart is big enough to take in all humanity. To this great enterprise he has devoted his best energies. We should have a great building in the "Eternal City." We will have it. Chaplain McCabe, with hundreds of others, are interested; and so the songs of our glorious Methodism will be sung under the very shadows of the Vatican. The letter of the good lady, with her generous donation, is an inspiration. Let the funds be [illegible]
Let no mortgage be [illegible]
Help at once and [illegible].

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

SIXTH LETTER—BY T. E. W.

Extravagance in Food.

Their name is legion who think the art of housekeeping depends solely upon the superabundance of every thing, in the line of food. But my dear readers, this is a great mistake. We find this especially so among those who can least afford it. Live within your means. Some are not satisfied unless they can buy the finest meats in market. In the first place, this shows the deficiency in the art of cooking, for an experienced cook will buy a splendid article, but cheap, and when prepared you would think it cost twice as much. The inexperienced cook buys the finely flavored meats because she does not know how to flavor them properly. Here I am reminded of the excessive quantities of food. This is the other mistake we make. Study the amount eaten daily, and thus you will be able to make a proper calculation. For when there is plenty of food no one is hungry. Again, there are some who are totally indifferent about what they eat during the week provided they can have a big dinner on Sunday which often degenerates into a feast of gourmandizing, rendering them unfit for anything but stupidity and sleep. Many a preacher knows, from sad experience, what it is to preach to this class of people. Sunday dinners should consist of the simplest selection of viands prepared the day previous so that all concerned may rightfully and righteously enjoy the Sabbath day. When we are all able to see these things in the same light, home will be as pictured by Paine—

'Mid pleasures and palaces tho' we may roam,
Be it ever so humble, there's no place h' e home.

Miss Hattie Merritt, who has been employed as directory clerk in the postoffice of Jersey City, N. J., for three years, has resigned her position. Miss Merritt is a graduate from the high school of Jersey City, and is the only colored woman ever appointed to an official post in that city.

How the Orange Blossom Came

Like all familiar customs whose origin is lost in antiquity, the wearing of orange blossoms at a wedding is accounted for in various ways. Among other stories is the following pretty legend from Spain:

An African prince presented a Spanish king with a magnificent orange tree, whose creamy, waxy blossoms and wonderful fragrance excited the admiration of the whole court. Many begged in vain for a branch of the plant, but a foreign ambassador was tormented by the desire to introduce so great a curiosity to his native land. He used every possible means, fair or foul, to accomplish his purpose, but all efforts coming to naught, he gave up in despair. The fair daughter of the court gardener was loved by a young artisan, but lacked the dot which the family considered necessary in a bride. One day, chancing to break off a spray of orange blossoms, the gardener thoughtlessly gave it to his daughter.

Seeing the coveted prize in the girl's hair, the wily ambassador promptly offered her a sum sufficient for the desired dowry, provided she gave him the branch and said nothing about it. Her marriage was soon celebrated, and on the way to the altar, in grateful remembrance of the source of all her happiness, she secretly broke off another piece of the lucky tree to adorn her hair. Whether the poor gardener lost his head in consequence of the daughter's treachery the legend does not state, but many lands now know the wonderful tree, and ever since that wedding day orange blossoms have been considered a fitting adornment for a bride.—Ex.

The only time a man of experience takes his wife into his confidence is to tell her he is not making any money.—Atchison Globe.

Rules for Letter Writing.

Have you any unkind thoughts?
  Do not write them down.
Write no word that giveth pain:
Written words may long remain.
Have you heard some idle tale?
  Do not write it down.
Gossips may repeat it o'er,
Adding to its bitter store.
Have you any careless jest?
Bury it, and let it rest;
It may wound some loving breast.
Words of love and tenderness,
Words of truth and kindliness,
Words of comfort for the sad,
Words of gladness for the glad,
Words of counsel for the bad—
  Wisely write them down.
Words, though small, are mighty things,
  Pause before you write them;
Little words may grow and bloom
With bitter breath or sweet perfume.
  Pray before you write them.

—Pansy.

RACE SAYINGS AND DOINGS.

Rev. O. Summers, a colored man, has been elected chaplain of the Assembly of the California Legislature.

The *Christian Recorder* says: "If some of our "D. Ds." and other high-titled contributors do not take more pains with the articles they send for publication, the *Recorder* will be induced to give the public a sample of their ability and merit by publishing their articles just as they are sent. We don't mind, once in awhile, straightening out the crippled grammar, crooked spelling and punctuating points of those who pretend to know but little, but all "professors" "doctors" and young men must take heed to those points themselves."

Chaplain H. V Plummer, colored, attached to the Ninth Cavalry, at Fort Robinson, Neb., was recently tried by court martial, convicted of drunkenness on duty and sentenced to dismissal. The proceedings have been before the President for several weeks, and counsel for the colored man have made strong efforts in the War Department and with the President to secure an abatement of the severity of the sentence, but the papers were finally returned to the War Department with the President's indorsement, approving the sentence and ordering its execution.

The Asbury Mite Book.

Bishop Asbury, during the closing years of his life, carried with him a little pocket "Mite Book." This he produced in every home he visited and solicited a subscription in aid of his needy brethren, as a part of the family worship. No one was allowed to contribute over one dollar. When the bishop was dying, a service of prayer was held around his half-unconscious form. During a lull in the devotions, the dying bishop lifted his head and faintly asked: "Has the Mite Book been passed?" The original Mite Book is in the Drew Theological Library. A new edition of the Asbury Mite Book has been prepared in the interest of the Chartered Fund. It contains the original form of subscription devised by Bishop Asbury in 1815; the appeal of the Trustees of the Chartered Fund for ten cent subscriptions issued in 1824; a description of the Chartered Fund, its object and method of distribution; quotations from the letters of the bishops in behalf of the Fund; three pages of blank subscription lists; a statement of the purpose of the book by the corresponding secretary. The engraved title-page has the portrait and autograph of Bishop Asbury as its center-piece. A copy will be sent to any address upon receipt of a two-cent stamp. Address the corresponding secretary, Rev. Jay Benson Hamilton, Hackettstown, N. J.

Consumptives obtain relief by using Ayer's Cherry Pectoral. No other cure is so effective.

For the SOUTHWESTERN.

Personal Liberty.

By Miss LENNIE B. COX, Dublin, Va.

The word slavery brings a thrill of horror, a feeling of servitude when we think of losing our freedom and our liberty. We shudder to-day when our minds are carried backward about thirty years ago, when the iron chain of slavery could be felt through all this Southland. When we beheld this land beautified with all the loveliness that nature could afford, with all its natural resources for wealth—the beautiful mountain sceneries, the brooks and rivulets, the sweet scented flowers with all their fragrance, and even the cattle upon thousands of hills could show forth their praise and adoration to the great Giver in their own natural way—turn aside, friends, and behold that dark-faced race, the Negro, and pity, ah, pity, their sad condition. Think of the freedom attributed to all God's creation except this benighted race. Imagine their feelings when they could see everything around them showing forth its praise to the great God for its existence. But the poor Negro was not allowed to serve Him who made him in the image of the Father. He had nothing he could call his own—not even the body which enveloped the soul which shall never die. Think of their toil under hard task masters; think, for the slightest offense, they were called to test, and the most cruel and brutish punishment was inflicted upon them.

But to-day, the bands of that wretched thraldom have been burst asunder and that benighted race, through God's wise providence, has been emancipated. When we look around and see the thousands of graves of the soldiers who fought in the Civil War, we have thought of the war as being over; we have thought of the emancipation as being accomplished, and yet to-day the struggle against ignorance, intemperace and sin in all its varied forms is still going on and the emancipation has not yet been wrought out—the emancipation from ignorance, from superstition, from intemperance, from indolence, from dishonesty and from all sin. It is this warfare against us to-day for which we hear the call just as real as was that to the Apostles on the shore of the Mediterranean. It is a Macedonian cry, "Come over and help us." Our appeal to day is against slavery; and what is it to-day that keeps thousands in bondage and in poverty? Intemperance. The brewer, the distiller, the saloon-keeper and the tobacco-seller are the slaveholders in this warfare. They are the opposite side to keep us from retaining our personal liberties.

The Hon. Mr. Gladstone truly declared in regard to intoxicating drink: "It is more than war, pestilence and famine combined." Look at the sad and fearful effects which have resulted all around us from the use of poison—drunkenness, crime, insanity, diseases of the brain, lungs, heart, stomach and kindred evils.

In the New York State prison in Auburn, out of 600 prisoners confined there for crimes committed while under the influence of strong drink, 500 of them testified that they began their intemperance by the use of tobacco. More than twelve hundred million dollars are paid for the above poison in our country annually, mostly by the laboring population. No wonder the saloonists get rich as nabobs while their patrons are kept poor.

Let us awake to the necessity of temperance; let us advocate this great cause by every example, by acting this great virtue. I appeal to my brothers and sisters of the Epworth League; to our presiding elders, pastors in charge and to each and all, to see to it that the slavery of intemperance be abolished. Let us bind ourselves together in one united and solid phalanx to tread down intemperance and to build up our young girls and boys. Let us send up our prayers in this behalf to Him who has promised to deliver His people.



Blood Poison

THE BANE OF HUMAN LIFE,

Driven Out of the System by the Use of

Ayer's Sarsaparilla

"For five years, I was a great sufferer from a most persistent blood disease, none of the various medicines I took being of any help whatever. Hoping that change of climate would benefit me, I went to Cuba, to Florida, and then to Saratoga Springs, where I remained some time drinking the waters. But all was no use. At last, being advised by several friends to try Ayer's Sarsaparilla, I began taking it, and very soon favorable results were manifest. To-day I consider myself a perfectly healthy man, with a good appetite and not the least trace of my former complaint. To all my friends, and especially young men like myself, I recommend Ayer's Sarsaparilla, if in need of a perfectly reliable blood-purifier." — JOSE A. ESCOBAR, proprietor Hotel Victoria, Key West, Fla.; residence, 352 W. 16th St., New York.

Ayer's Sarsaparilla The only

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MONEY TO LOAN in sums to suit, from $5.00 to $1,000, for 5 years, at 6 per cent. interest. No payments of any kind required until application for a loan has been granted. SECURITY REQUIRED. Real estate, houses, stores, stocks, bonds, jewelry, household goods, furniture, merchandise, horses, cattle, live stock, farming implements and machinery of all kinds, or any other property, real or personal, of value; or a note, endorsed by person worth amount of money borrowed, will be accepted as security. *Don't hesitate to write and ask for a Loan.* Address, MUTUAL SAVINGS AND LOAN CO., Tenth and Walnut Streets, Philadelphia, Pa.

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WITHOUT GOD IN THE WORLD.

God is in this and every place;
But O, how dark and void
To me!—'tis one great wilderness,
This earth without my God.

Empty of him who all things fills,
Till he his light impart,
Till he his glorious self reveals,
The veil is on my heart.

O Thou who seest and know'st my grief,
Thyself unseen, unknown,
Pity my helpless unbelief,
And break my heart of stone.

Regard me with a gracious eye;
The long-sought blessing give;
And bid me, at the point to die,
Behold thy face and live.

—Charles Wesley.

DAILY THOUGHTS.

[From Phillips Brooks.]

FEBRUARY 7.—But what, then, is the Christian religion? It is the simple following of the divine person, Jesus Christ, who, entering into our humanity, has made evident two things—the love of God for that humanity, and the power of that humanity to answer to the love of God. The one thing that the eye of the Christian sees and never can lose is that majestic, simple figure, great in its simplicity, in its innocence, in its purity and in its unworldliness, that walked once on this earth and that walks forever through the lives of men, showing Himself to human kind, manifest in human kind. The power to receive it, the divine life wakened in every child of man by the divine life manifested in Jesus Christ. That is the great Christian faith, and the man becomes a Christian in his belief when he assures himself that that manifestation of the divine life has been made and is perpetually being made, and he answers to that appeal of the Christ.

* * *

FEBRUARY 8.—This truth comes to us more and more the longer that we live, that on what field or in what uniform, or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.

* * *

FEBRUARY 9.—Of the essential life of the Church, of the truly living Church, what can we say but this? That it is that which most completely feels that it was made for men, not men for it; which, therefore, lives only as it lives in them; which strives for nothing but to open more and more the channels of life from Christ to them?

* * *

FEBRUARY 10.—I say that only when a man puts himself where he can feel the power of Christ, where it is possible for him, if there be a Christ, if Christ be all that the Christian religion claims that He is, only when a man puts himself where he needs and must have and must certainly feel that Christ, if there be a Christ, only then has he a right to disbelieve if the Christ be not there, only then has he a right to believe if the Christ find him there. And where is that? When a man takes up the highest duties, when he accepts the noblest life, when he lays open his soul to the great exactions and obligations which belong to him in his spiritual nature, when he tries to be a pure man, a devoted man, a noble man, only then has he a chance to know that force which only then comes into its activity.

* * *

FEBRUARY 11.—Hear the words that Jesus said, words that our age must take to itself until it shall be wiser than it is to-day: "Blessed are the pure in heart, for they shall see God." "If any man will do His will, he shall know of the doctrine, whether it be of God." Ponder those words, my friends. See how reasonable they are. See how important they are. See how they have the secret of your own life, of what it is to do, forever and ever sealed up in them. These two things, I am sure, are true with regard to the method of belief—that no man can ever go forward to a higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. Live up to your present growth, your present faith. So, and so only, as you take the next straight step forward, as you stand strong where you are now, so only can you think the curtain will draw back and there will be revealed to you what lies beyond.

Mississippi Conference.

The twenty-seventh session of the Mississippi Annual Conference met at Handsboro, Miss., January 16, with Bishop Thomas Bowman, D. D., presiding. The administration of the Lord's Supper by the bishop, assisted by Dr. W. A. Spencer and the presiding elders, brought a great spiritual feast with which to introduce the conference.

By request of the bishop, A. D. Payne, secretary of the last session, called the roll, and sixty-two members and probations answered the call.

A. D. Payne was elected secretary, with J. C. Hibbler and H. L. Kennedy assistants. R. P. Threlkeld was made statistical secretary and G. W. Smith, A. J. McNair and N. Toole were chosen to assist him. William McMorris was elected treasurer and L. J. S. Bell and H. R. S. Erby were elected to assist him.

The conference was favored by the presence of some of the general officers of the Church, in the personage of the distingnished Dr. J. W. Hamilton, secretary of the F. A. and S. E. Society, and the no less distinguished Dr. W. A. Spencer, of the Board of Church Extension, as well as our own beloved Dr. E. W. S. Hammond of the SOUTHWESTERN, and Dr. Carroll of the Cincinnati Book Concern, also, Mr. C. C. Morse, business manager of the SOUTHWESTERN.

Dr. J. W. Hamilton, by the force of his matchless logic and historic reasoning in his great speech in the anniversary of the Freedmen's Aid Society, captivated all hearts and left an impression that is indelible.

Dr. W. A. Spencer, though often heard before to the great satisfaction of all, was on this visit at his very best, and made such an address to the conference which, if possible, will place him deeper in our affections.

The editor of the SOUTHWESTERN, on a flying visit of a few hours, presented the claims of his paper in a speech of much power; the ultimate result of which will be a great increase of subscribers in the conference.

Reports of presiding elders and pastors were very gratifying, showing general prosperity on all lines, and notwithstanding the great financial pressure of the year, the benevolent collections were $200 in advance of last year.

The presidency of Bishop Bowman was easy, painstaking and fatherly. The hand of God was readily seen in all he did. Sunday at 11 o'clock, with one-third of his congregation out of doors for want of standing room in the church, the bishop, from the parable of the treasure hid in the field, preached a sermon of great spiritual depth.

Monday morning was the time of the greatest interest interest to the preachers. Therefore, all gathered early, and the unfinished business was soon dispatched. About 11 a. m., the bishop made an appropriate address and then read the appointments.

Thus ended one of the most pleasant and profitable sessions of the Mississippi Conference. A. D. PAYNE, Sec'y.

Notice.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address, B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

General Conference Expenses.

To the presiding elders and pastors of the Twelfth General Conference District—Central Missouri, Arkansas, Little Rock, Mississippi, Upper Mississippi, Tennessee, Central Alabama, Louisiana, Texas, West Texas, Austin:

Dear Brethren—The Book Committee makes it my duty to urge the importance of an early collection of the amount of General Conference expenses apportioned to your charges, etc.

The basis for apportionment is one-fourth of the amount apportioned for ministerial support, for example: Where the pastor's apportionment is $100, the General Conference apportionment should be $1. As you know, the the body of the General Conference is much larger than ever, hence expenses will be increased accordingly. The total expenses for the twelve districts in 1892: At Omaha, Neb., was $1695.95; collection from conferences, etc., was $453.25; the apportionment was $1045. If the district had collected the whole amount it would have been a deficiency of $650.95. The actual collection from the district was $453.25, hence a deficiency of $1,242.70.

Now, brethren, who should meet this great need if not its members? We have no other method than a general collection to meet this very great expense.

Now let me suggest that all those charges not having as yet raised the amount, make a special effort within the next quarter to raise any deficiency that may be found under the basis above given, and remit immediately to Messrs. Hunt & Eaton, New York.

I kindly ask correspondence with every presiding elder of the district within the conferences mentioned in this appeal.

Dear brethren, let me have a hearing at once, as I would like very much to report the same to the next meeting of the Book Committee. Remember, the time is short—February 13, at New York.

Address me, 2008 State Street, Little Rock, and oblige yours,

W. R. R. DUNCAN.

Wilberforce University—Special.

Among the registration of the week just closing, the name of Thomas Chalmers Katiya of the Tember Tribe, Africa, is entered; also a young Mexican from Monterey, Mexico, by the name of Aldrige Thompson. Pennsylvania joins Ohio in sending others.

The gift of a first boy to Prof. and Mrs. Hervey, and another to Mr. and Mrs. E. L. Bell, are events at Wilberforce.

The lecture of Madame F. Sheldon, F. R. G. S., the African explorer, Friday evening, was the great event of the week. Honored with a reception by the first ladies of Cleveland, Mrs. Sheldon came on a day earlier from Chicago to give the faculty and students of Wilberforce University a rich treat from her treasure of information through travel and research. She told of the greed of European nations for the territory and wealth of that vast continent. Spoke of African industry and the religion of commerce; of the courtesy and modesty that abounds in native beauty. In all her travel had never received an affront or an insult at the hands of an African. She showed the scars by which the brotherhood of blood was established, and exhibited curiosities and jewelry which proved the wonderful skill of native artisans. After the address a general reception was tendered her, and the eager questions of the five African students present made the occasion one of extraordinary interest. S. AND H.

"There is danger in delay."

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vols. and A. A. Gen., Buffalo, New York.

Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, of Caldwell, Ohio.

Price of Cream Balm is fifty cents.

A Good Medicine

Wife Cured of Rheumatism

Husband's Health Improved by Hood's Sarsaparilla

"C. I. Hood & Co., Lowell, Mass.:

"My wife was suffering severely with rheumatism. I purchased a bottle of Hood's Sarsaparilla and she was soon better, and after taking several bottles she was perfectly well. She has never been attacked with rheumatism since. She feels confident that Hood's Sarsaparilla accomplished this change, and says she can recommend it as a good medicine. As for myself, I had no appetite but Hood's Sarsaparilla soon made me hungry all the time. I am a sawyer for E. B. Chichester, manager of the Tuscaloosa Lumber Co., whose testimonial, accompanied by his portrait, you have already received in commendation of Hood's Sarsaparilla. There are also several others of my shopmates who



Mrs. Theresa Foster
Hull's Station, Ala.

Have Taken Hood's Sarsaparilla

and realized the best results. I can recommend it as a good medicine and a friend to the sick. I hope you will print this letter." W. C. FOSTER, Hull's Station, Ala.

N. B. Be sure to get Hood's Sarsaparilla.

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills, constipation, indigestion, jaundice, sick headache, etc. 25c.

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COMPLEXION POWDER.

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Combines every element of beauty and purity. It is beautifying, soothing, healing, healthful, and harmless, and when rightly used is invisible. A most delicate and desirable protection to the face in this climate.

Insist upon having the genuine.

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Southwestern Christian Advocate

PUBLISHED EVERY THURSDAY BY

THE METHODIST BOOK CONCERN,

HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

MEETING OF CHAUTAUQUA TRUSTEES.

The twenty-third annual meeting of the trustees of the National Chautauqua Assembly was held at Cincinnati, Ohio, Jan. 23, with sixteen trustees present. President Lewis Miller, of Akron, Ohio, presided. Among those present were Bishop J. H. Vincent, chancellor; President W. R Harper, Chicago University; W. A. Duncan, Syracuse, N. Y., secretary. The following officers were elected: President, Lewis Miller, Akron, Ohio; first vice president, Clem Studebaker, South Bend, Ind.; second vice president. R. A. Miller, Canton, Ohio; third vice president, E. S. Dusenberry, Parksville, N. Y.; secretary and superintendent, William A. Duncan, Syracuse, N. Y.; secretary and treasurer, Ed. A. Skinner, Westfield, N. Y.; chancellor, Bishop J. H. Vincent, Topeka, Kan.; executive committee, J. C. Gifford, J. T. Edwards, William Thomas, W. H. Shott, R. A. Miller and F. W. Hyde.

Chicago was selected as the place for the next meeting, on the fourth Wednesday in January, 1896. The topic for study this year is, "American History in Various Phases." Among the lecturers selected are Messrs. John Fiske, Carroll D. Wright, Professor C. L. Gould, General J. B. Gordon, A. W. Lamar, F. G. Carpenter and President W. R. Harper, of Chicago University. Professor H. R. Palmer, of Chicago, will be musical director. Dr. W. S. Anderson, of Yale, will be director of athletic and physical culture.

Chautauqua is a household word among the American people. It stands for broad Christian culture, the diffusion of that class of Christian literature which is giving increased momentum to the manifold energies of American Protestantism, and for that Christian confraternity whose great influence is already recognized as an important factor in the diffusion of the Truth.

A GREAT BEREAVEMENT.

News comes to us that on Friday, Jan. 25, the Rev. Henry Liebhart, D. D., was thrown from a railway car and instantly killed. The place of the fatal accident was near Detroit, Michigan. We are pained beyond expression at the sad termination of the life of this eminent servant of the Church. How inscrutable are the ways of providence! Only a few days ago, in looking at his portrait, which occupies a place of honor in our home, we called the attention of a brother minister to the character of the man as expressed in the picture. The writer of these lines loved him, because of his sturdy manliness. He was genial, generous, cultured, courtly and courageous. He possessed a great, broad heart—as broad as humanity. We felt honored and exalted in possessing a share of his confidence and esteem. In him the colored man had a staunch uncompromising friend. His interest in the welfare of the race was not characterized by periodical and spasmodic outbursts; and, loving God the Father as he did, he could not do otherwise than love humanity. We pour out our tears with our German brethren in this great bereavement, while we tender to the bereaved family our most profound sympathy.

Dr. Liebhart was born Sept. 5, 1832, at Carlsruhe, Germany, and came to America in 1854, and was converted and joined the Church at Sangerties, N. Y., the same year. Serving faithfully as a local preacher for several years, he entered the New York Conference in 1858, and was eminently successful in his charges. From 1865 to 1872 he acted as assistant editor of the *Christliche Apologete.* In 1872 he was elected editor of the German Sunday School and Tract Department. He translated Stevens' History of Methodism, and the literature of German Methodism has been brought to its present high standard largely by his efforts. He was secretary of his conference, and has been elected four times as delegate to the General Conference and twice as reserve. In 1881 he served as a delegate to the Ecumenical Conference at London. He has made extensive missionary tours. In 1884 he was elected German assistant secretary of the Sunday School Union, and was appointed on the committee of revision of the German Hymn Book, acting as chairman. He was president of the Board of Trustees of German Wallace College, and has been fully identified with all movements of the evangelization of our German fellow-citizens. Truly, a great man has fallen, and the whole church sustains a great loss.

PERSONAL AND GENERAL.

—Mrs. Lizzie Bice, of Tazewell, Tenn, writes: "Our conference was a grand one. The church is prospering and the Sunday school is looking up."

—Bishop Thomas Bowman, D. D., LL. D., accompanied by Dr. L. G. Adkinson, president of New Orleans University, paid us a friendly visit last week.

—A little girl writes us from Pittsburg, Tex., but we cannot decipher the name. If she will write again and write plainly, we will try and publish her letter.

—Rev. J. D. Hammond, D. D., manager of the California Christian Advocate, San Francisco, Cal., and Justus Greely, Esq., of San Francisco, graced our humble sanctum last week, en route to New York.

—A wealthy gentleman of New York City offers to thoroughly equip and place at the disposal of Chaplain McCabe a building for worship, besides a guarantee of $5,000 per year as a salary. But we cannot spare the chaplain.

—Rev. F. Caruthers, of Fredericksburg, Tex., writes: "Our pastor, Rev. G. N. Townsend is on hand and doing noble work for the Master. We have already had seven conversions, and the whole circuit is ablaze with hallowed fire."

—Bishop Joyce opened the Mexico Conference on Wednesday of last week. On Monday the following telegram from Dr. Butler, of Mexico, was received at the missionary office: "Revival conference; Bishop Joyce happy; altar crowded with seekers."

—Rev. A. C. Nimrod, of Mt. Sterling Circuit, Choctaw county, Ala., writes: "Our church is spiritually alive. In our revival we were blessed with thirty-two accessions to the church. We are financially embarrassed, but we expect to anchor safely."

—We have been honored with an invitation to the 19th anniversary of the Meharry Medical College, the 9th anniversary of the dental, and the 6th anniversary of the pharmaceutical departments of Central Tennessee College, to be held Feb. 5, 1895.

—From Winchester, Ky., we have received the following cheering note from Rev. W. S. Rollins, pastor: "Clark Chapel is united and progressive on all lines. All departments are thoroughly organized. Presiding Elder Courtney is held in high esteem here."

—M. C. Weary, of Lower Little River, Miss., writes concerning Columbia Charge: "Under the leadership of our honored pastor, Rev. H. Roundtree, we have succeeded in completing the rough work of a fine new church building, which, when completed, will be worth about $500."

—Mrs. R. O. Speers, of McMinnville, Tenn., writes: "Our second quarterly conference was a grand affair. Rev. H. W. White, presiding elder, presided and preached during the meeting. We had a glorious time. The Holy Spirit was poured out upon all. The presiding elder lectured also during his visit. Rev. H. Prim, the pastor, is moving on nicely. Collection during the quarter, $70.85.

—Mrs. T. C. Jackson, Texarkana, Texas, writes: "The first quarterly conference of St. Paul M. E. Church was held Jan. 19 20, Rev. C. C. Minnegan presiding. Collection for the quarter, $38.25. Rev. W. H. Jackson, the pastor, is well liked and the congregation is greatly increased. Two joined the church. The new parsonage is nearly completed. The dear old SOUTHWESTERN is never forgotten by Rev. Jackson."

—The Cross Bearers' Missionary Reading Circle was established in 1890. It proposes a course of study including three years, and written examinations at the end of each year. It has gathered into its membership devout students and helpers in the cause of missions from many States and countries. Those who desire to become members of this society or to learn more fully its work, will address Rev. Marcus L. Gray, president C. M. R. C., St. Louis, Mo.

—W. H. Smith, of Ashboro, N. C, writes: "We have a good church at Randleman and a fine people. The most of them own their homes. At Ashboro we have a building that is worth $1,800, with a debt of $200. Redhouse is our next appointment. We have no church built there as yet, but we hold meetings in a school building. We have another appointment at Mitchell, seven miles east of Ashboro, where we have a good church. We have four good schools on the circuit."

—Rev. Marcus and Mrs F. J. McCoomer celebrated the 40th anniversary of their marriage on Jan. 3 last. The interesting event took place at their old home in Louisville, Ky. A large number of friends, with members of the family, were present, and very greatly enjoyed the pleasant occassion. Brother McCoomer is one of the pioneers of the Lexington Conference, and is reckoned yet among the strongest of its membership. Sister McCoomer has been a faithful helpmeet indeed; cheerfully sharing in the arduous labors of her husband, besides looking after the training of a family of ten children, all of whom except two remain to bless their parents in their declining years. The SOUTHWESTERN congratulates the happy pair on their successful passage of the 40th milestone of wedded life, and wishes them many more happy anniversaries.

GOOD WORDS.

Rev. W. H. Logan, P. E., Marshall District, Texas Conference: "I am glad to see and know of your success in securing the 10,000. Count on my aid."

Mrs. Elizabeth Woolfolk, Greenwood, Miss.: "I am deeply interested in the success of the Southwestern, and am working to secure a large list of subscribers."

Bishop W. F. Mallalieu, D. D., LL. D.: "You are making an excellent paper, and have my sincere prayers and earnest wishes for 10,000 subscribers at a very early date."

Rev. H. W. White, P. E., Tennessee Conference: "We propose to give you more subscribers than any other conference. My district will license no man to preach who does not subscribe for the Southwestern."

Rev. Manly S. Hard, D. D, assistant corresponding secretary Board of Church Extension, M. E. Church: "I am more and more convinced that you are in the right place. I read your paper every week with profit and interest."

Rev. C. K. Wright, P. E., Atlanta District, Savannah Conference: "I take occasion to urge every pastor of the Atlanta District to do his utmost to put the Southwestern into every family for 1895. *For us to have loyal and intelligent members, they must read our own papers.*"

Rev. J. C. Hartzell, D. D., corresponding secretary Freedmen's Aid and Southern Education Society: "I sincerely hope that the pastors and presiding elders throughout the South will rally to the support of the paper. I have an abiding interest in the Southwestern.

Wm. Lewis Bulkley, Ph. D., professor of Latin and German, Claflin University: "The success of the Advocate is assured. It deserves to be supported. It must be supported. I am exceedingly busy this year, but if I can aid you in making the paper a howling success, call on me."

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From January 28 to February 4.

P M Burke	I L Pratt
W L Baxter	R M Lowe
H W Payne	P R Ormsp, 1
Lewis Curts	J J Chilcoat
D D Shallowhorse, 3	H L Kennedy
T P Page, 1.	L Tate 1
Jas Brawley	C W Roberts
L W Hill	B F Woolfolk, 5
S A Mason 1	R Taylor, 2
B J Anderson	Fanny Blackwell
B J Goff	Thos Ward
R D Blackwell	Adolph Bahan
R B Hinesman	J H R Glander
Sally Rogers	T J Johnson
S Priestley	D G Butler
J P Rowe	J R Howard
B H McCain	S B Danley, 1
P O Jaloucou, 1	A Brown, 2

NEW ORLEANS ITEMS.

The New Orleans Times-Democrat had a very appreciative notice of the visit of our senior bishop, Thomas Bowman, D. D., LL. D., who found it convenient to spend several days in the city to the great delight of our people. His sermon on Sunday morning at St. Charles M. E. Church, his lecture on India at the University, and his other informal talks have been very helpful to our cause here. He left the city on Monday for the Louisiana Conference, over which he presides this week.

We very greatly enjoyed the services at Mount Zion M. E. Church on Sunday morning. It was a real pleasure to find such a large number of the Sunday school children present at the morning service. Brother Montgomery is rounding up the year nicely.

At Simpson we had the pleasure of taking part in the monthly communion in the evening. It was a very impressive service, and was greatly enjoyed; 215 partook of the sacrament. Brother Taylor is closing up this year with satisfaction to all.

Rev. W. R. Butler of First Street M. E. Church was the recipient of a handsome suit of clothes by the stewardesses of the church. He has closed up the year successfully. The quarterly conference has requested that the next annual conference be held in their new church.

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Plan of Episcopal Visitation.

St. John's River, Daytona, Fla. Feb. 7.....Fowler
Georgia, Branch, Ga.....Feb. 7... Vincent
Baltimore, Baltimore.....March 6.. Andrews
Lexington, Maysville, Ky.. March 13.... Hur
Washington, Richmond, Va..March 13..Mallalieu
Cent'l Missouri, Fayette, Mo. March 20..... Fowler
Delaware, Philadelphia, Pa..March 20...Newman

Lexington Conference.

Brethren—I have made arrangements with the Louisville and Nashville, Chesapeake and Ohio, Kentucky Central, Newport News and Mississippi Valley railroads for reduced rates to our conference on the usual certificate plan. Purchase tickets to Maysville and get certificate from your agent. This certificate, being signed by me, will entitle you to return at one-third rate. In order to save ourselves from the humiliation of riding in the "Jim Crow Cars," I have arranged with the Louisville and Nashville Company for special coaches for our private use, from Louisville via Lexington to Maysville and return. These coaches will be attached to train leaving First Street Depot, Louisville, Tuesday morning at 7:35 o'clock and reaching Lexington at 11:30 a. m. We will stop over in Lexington until 4:30 p. m. and arrive in Maysville 7:35 Tuesday evening. These special coaches will be in my charge while laying over in Lexington, so the brethren may leave their baggage in them with perfect safety. I would respectfully urge as many of the brethren and friends to make it a point to go on this train, as we will have first-class accommodation in every respect and no "Jim Crow Car." Remember when train leaves.

No arrangement could be made with railroads in Ohio and Indiana, except the C. and O. from Cincinnati, Covington and intermediate points. Purchase tickets, pay full fare and get certificates from the agents on this road. Respectfully,
EDWARD L. GILLIAM, Secretary.

Notice.

To the ministers of the Mississippi Annual Conference:

Dear Brethren—The minutes are now ready. Call at your express office for them, and please send the money at once to me and do not wait until you sell the minutes. Please send at once and oblige your dear brother, A. D. PAYNE, Sec'y.

Rheumatism is primarily caused by acidity of the blood. Hood's Sarsaparilla purifies the blood, and thus cures the disease.

Lexington Conference.

To Presiding Elders and Candidates—The examination for admission on trial will take place in our church at Maysville, Ky., Tuesday, March 12, beginning at 3 p. m. Candidates will come prepared for a written examination. Send an essay on "Books to be Read" and a written sermon to the undersigned any time before March 1—not later. Examination on Discipline of 1892. Also report whether you take one of our church papers. Respectfully,
L. M. HAGOOD, for Committee,
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Resolutions on the Death of G. W. Drake, M. D., of Jefferson, Tex.

WHEREAS, The angel of death has again visited our ranks, and on January 1, 1895, took from among us Dr. G. W. Drake, therefore, be it

Resolved, 1, That his friends have lost an acquaintance and associate, whose affable manners and genial countenance always shed a ray of light across the pathway of those with whom he came in contact, and linked himself to them by some of the most beautiful traits of human character to which man is heir.

2. That his mother has lost an affectionate and dutiful son, and his relatives a devoted kinsman, whose vacancy can never be filled.

3. That the country and community in which he resided have lost a model citizen, law-abiding and patriotic, whose voice was ever heard in behalf of right and justice.

4. That the medical profession and the race at large have lost a useful member, a Christian gentleman and an ornament to the profession; one whose ability, energy and force of character were fast lifting him above the heads of many who commenced the race of life prior to him, and with greater opportunities spread out before them; one whose short practice as a doctor pointed to him as containing in his make up the true material of the born physician.

5. That while we deprecate his untimely taking off, his loss to his relatives, his mother, his friends, his country, his profession and to the race generally, yet not being able to fathom the depth and wisdom of the inscrutable providence of God, we extend our heartfelt sympathy to his bereaved relatives, but bow with becoming reverence to Him who will enable us to meet our beloved brother on the other shore.

Signed by the following committee:
J. F. Dawkins, T. E. Speed, Jefferson, Texas; C. A. Grimes, Bastrop, Texas; S. M. Lyons, Paris, Texas; J. D. English, Jefferson, Texas.

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Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Mr. Editor—I desire to inquire for my brother, Jimmie Moody, who I left in the State of Georgia, near Louiston, Upson County, five miles northwest. There were three children of us, the eldest, Abraham, was named for our father—Jimmie and Sallie. Our father's name was Abraham McCoy, and mother's name, Minerva. We all first belonged to Joel Moody, but given away as follows: Jimmie was left at the old homestead in Upson County, Georgia, with Greene Moody; brother Abraham was carried to Arkansas, by Riley Moody, and I was brought to Texas by John Moody. The last I heard of my father, he belonged to Sam Collier, and a Mr. Helm owned my mother at last account. Any information leading to the above named persons will be thankfully received by me; MRS. SALLIE RODGERS,
Care of Rev. W. H Jackson, Texarkana, Texas, B. x 122.

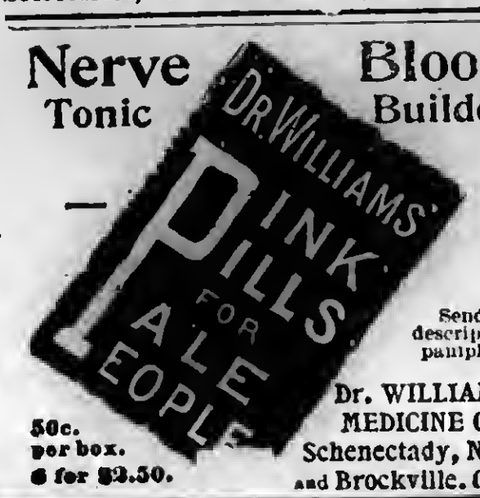
I am in search of my sister, Jane Paine; her husband's name is Bedford Paine. The last I heard of them they were in Memphis, Tenn. Mother's name is Millie Cropard, and father's is Squire Cropard. We are all living in Pine Bluff, Arkansas. Address, LEM CRAWFORD.

Mardi Gras, February 25 and 26, 1895.

The Queen and Crescent Route will sell tickets from all stations south of Junction City, Ky., account Mardi Gras, at one fare for the round trip. Selling February 22 to 25, inclusive, good 15 days from date of sale to return.
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I. HARDY, A. G. P. A., Vicksburg Miss.
J. R. McGregor, T P.A., Birmingham, Ala.

THE GOSPEL IN ALL LANDS for March, in addition to the usual matter presented in its forty-eight pages, will contain a supplement giving an abstract of the Annual Report of the Missionary Society, which will embrace the most important features of the report. It will be sent free to all Sunday school superintendents and presidents of Epworth Leagues and other Young People's Societies who send their names and addresses to Missionary Secretaries, 150 Fifth Avenue, New York.

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THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson VI. Feb. 10. Christ and the Children. Matt. 18. 1-14. A. D. 29. Commit to memory verses 2-4.

HOME READINGS.

M. Matt. 18. 1-14. Tu. Mark 9. 33-37. W. Mark 10. 13-16. Th. Isa. 54. 11-17. F. Matt. 20. 20-28. S. I Peter 5. 1-7. S. Phil. 2. 1-11.

LESSON HYMN. 7, a.

I love to hear the story
Which angel voices tell,
How once the King of glory
Came down on earth to dwell.
I am both weak and sinful,
But this I surely know,
The Lord came down to save me,
Because he loved me so.

I'm glad my blessed Savior
Was once a child like me,
To show how pure and holy
His little ones may be;
And if I try to follow
His footsteps here below,
He never will forget me,
Because he loves me so.

Time.—The summer of A. D. 29.

Place.—Capernaum: in a house, possibly Peter's.

Rulers.—Herod in Galilee; Pilate in Judea.

Parallel Passages.—Compare verses 1-5 of this lesson with Mark 9. 33-37, and Luke 9. 46-48.

Connecting Links.—After they had come down from the mountain Jesus and his disciples lingered a while in the neighborhood of Cæsarea Philippi. The miracle that healed the lunatic boy astonished the crowds. Jesus still sought solitude, but resumed his journeyings in Galilee. He gave no public teaching, but taught his disciples the principles on which his kingdom was to be founded. Our lesson brings one of them prominently forward.

Christ and the Children.

Matt. 18. 1 14.

Rev. G. N. Jolly, Kentucky Conference.

[Written for the SOUTHWESTERN.]

GOLDEN TEXT.—"It is not the will of your father which is in heaven that one of the little ones should perish." (Matt. 18:14.)

On the following day, as they came down from the mount of Transfiguration, Jesus requested the disciples to tell the vision to no man, "until the Son of man be risen again from the dead." They asked about the second coming of Elijah. The Jews believed this prophet would come again "before the coming of the great and dreadful day of the Lord." (Mal. 4:5.) They thought the resurrection was that "great and dreadful day." Jesus let them know Elijah had come in the person of John the Baptist, and they had done with him as they pleased. They would treat the Son of man the same way. At the foot of the mountain a multitude had gathered. The disciples had endeavored to cast out an evil spirit. They failed. A man ran and fell at Jesus' feet and besought Him to heal his son. Jesus did so. The disciples wished to know why they could not cast it out. Jesus let them know "this kind goeth not out but by prayer and fasting." Again He told them of His death and resurrection. When they came to Capernaum a tax collector asked Peter if his Master did not pay tribute. Peter, without a second thought, told Him he did. As they entered the house Jesus, by a kind of parable, let him know it was not morally right for Him to pay tribute, but lest they should offend, He sent him to the lake, had him cast in a hook, to look into the mouth of the first fish he should catch, and he would there find money to pay their tax. The chapter, of which our lesson is a part, "is a perfect program for a peaceful church." We have in this lesson, the emblem of humility, receiving and offending believers, occasions for stumbling, and the value of weak disciples.

I. The emblem of humanity. (1-4) This discourse was delivered in or near Capernaum. In the way they had reasoned among themselves who should be greatest in the kingdom of heaven. The kingdom of heaven includes the Church on earth. This kingdom has degrees. Some in it will be greater than others. The apostles supposed the great ones would be among themselves. Peter had just received the keys, therefore he would be greatest. Judas had the bag and kept the money for that reason he would be greatest. Simon and Jude were near relatives to Jesus, therefore they would be greatest. Andrew had been first called, for that reason he would be first chosen. John was the beloved disciple, therefore he would stand highest. They likely talked in this way as they went from the mount of Transfiguration to Capernaum. When in the house Jesus asked what it was they disputed about by the way. They were ashamed, and for awhile said nothing. Then one of them asked the question, "Who is the greatest in the kingdom of heaven?" Settle this dispute. This question does not refer to character, but to office. There was among them a greater desire for worldly honor than for purity of heart. I fear there are many ministers in the Church to day who have the same spirit.

Jesus answered this question I. By an *Illustration*. "He called a little child unto Him and set it in the midst of them." This child was large enough to hear, understand and obey, and small enough to be taken up into the arms of Jesus. Some say this was Peter's house, and this child was one of his children. Others suppose it was Ignatius, one of the church fathers, and bishop of the church at Antioch. Jesus and the apostles took great interest in the children. The Church is constantly looking after the little ones. It has made for them many kind fathers and mothers, erected many orphans' homes, and brought the Sabbath school into existence.

2. By an *argument*. He shows them that three things are necessary in order to become great in the kingdom of heaven. (1) *Conversion*—"Except ye be converted." These apostles were good, but not yet perfect, men. There were some erroneous ideas they should give up. Conversion in a full sense means a change of head, a change of heart and a change of life. Faith, repentance, prayer and self-denial go before conversion. Pardon, cleansing, adoption and the witness of the Spirit go with conversion. The fruits of the Spirit and the use of the means of grace follow conversion. (2) *The Child-like spirit*—"Become as little children." After we are saved we should "go on to perfection." In order to do this we must like the child be affectionate, confidential, obedient and teachable. (3) *Humility*—He should "humble himself as this little child." These disciples were seeking worldly honor. This was their besetting sin. Children are comparatively free from such a spirit. They will enjoy themselves with those of their age regardless of color, rank or wealth. He who is holy in heart, humble in spirit and just in life, will be great in the kingdom of heaven.

II. Receiving and offending those that believe in Jesus. (5 6) I. *Receiving*. Here our Savior passes from those that are young in years to those that are young in the faith. To receive young disciples in Jesus' name means that we should bear with their infirmities, bear their burdens, aid them in every way possible, and love them with pure hearts fervently. When we help those who believe in Jesus, we do an act of kindness to Him.

2. *Offending*. We may cause those who believe in Jesus to offend by not loving them, by ridiculing their efforts to serve God, by discouraging them in the use of the means of Grace, by placing temptations before them, and by inviting them to do what God condemns. The punishment of such is awful. It is better to die than to offend God.

III. Occasions to stumble. (7-9) 1. *Outward temptations*—"Woe unto the world because of offenses." The world is so full of sin that all temptations cannot be avoided. Yet we are commanded to "abstain from all appearance of evil." The world's pride and ambition; its love for money, honor and pleasure are so great that it is constantly spreading temptations before the children of God. It must needs be that occasions to stumble will be laid before the saint, but woe to the man who places them there. It is a fearful thing to lead one who believes in Christ astray.

2. *Inward temptations*—"If thy hand or thy foot offend thee." Man is depraved. There is a bend of the mind toward evil. By nature he loves darkness rather than light. An outward temptation amounts to but little if it strikes no vibrating cord in the heart. The inward desire and the outward temptation harmonize. The will is weak. We yield, we fall, we perish. It is far better to give up bosom sins—here spoken of as the hand, the foot and the eye—than to perish with them.

IV. The value of the little ones of Jesus' flock. (10-14) We must not despise them, not even hate or dislike them. God holds them in high esteem. We should do likewise.

1. They are guarded by angels. It may be too much to teach that every saint, strong and weak, has his guardian angel. Yet it seems clear from the word of God that they do watch over His children. "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34-7). "For He shall give His angels charge over thee to keep thee in all thy ways" (Psa. 91-11). "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation (Heb. 1-14)?" God keeps His children, but not independent of themselves. "We are laborers together with God."

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No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
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For the SOUTHWESTERN.

The Place of Sacred Song in the Church.

By N. J. JOHNSON, B. L., Gammon Theological Seminary.

Among the many arts that have chorished the hearts of humanity, stirred the feelings of nations and moved to actions millions, nothing is so adapted to the religious, moral and social progress of mankind as song.

From the time when that heavenly choir made tremulous the mid-night hills of Palestine with the song of incarnation and peace, sacred music has had its power to charm and draw out the better natures of the human soul and inspire it to higher and holier action—yea much farther up the dim stream of the past has this God-given art wielded its benign influence over mankind. During the days of old, in which Abraham prayed, Jacob sojourned and Moses legislated, this species of composition with her twin sister, poetry, was used for gladdening the hearts of God's people, nerving the heart of the warrior for battle and writing prophetic victory in his soul with her fingers of vibration.

In the early ages Old Testament hymns were the essential part of the public worship. Of various species of religious poetry, the hymn is the oldest and best. "A hymn is a lyrical discourse to the feeling, it should either excite or express feelings." The hymn from the first to the half of the seventh century was in a state of formation. It had its various shapes, both in the Greek and Latin tongues. From the seventh century it began its transformation through different hymnologists until through the Gregorian charts, and afterwards through the Ambrosian melodies during the tenth and eleventh centuries, it finally attained to its present state of beauty and sublimity. The hymns of the early Church were not didactic, yet they aided in teaching sound doctrine. The important and effective place of sacred music in the primitive Church was shown by Arius, who, when desirous of spreading and indoctrinating the people with his dogmas wrote them in verse and set them to music. During the infancy of the Church, hymns were held in a very high and holy regard; they attended the Christian in all his journeys, even through "the valley and shadow of death." "The Veni Sancte Spiritus," sang by the early Christian, was to him the gleaming of a better day—the millennium in miniature—heaven on earth. The hymn was the greatest supporter of the life and spirit of the primitive church. Each spiritual revival of the mediseval church was accompanied by a diligent cultivation of sacred music.

All great moral and religious reforms of the past were accompanied with song. The reform under Gregory was accompanied by a revival of sacred music. Having noticed the place of music in the ancient and mediaeval churches, and noted its vital importance, it is none the less important in the modern church. It is growing into high repute. It will never grow old and useless, for it has both word and intonation; the former will feed the intellect, the latter the feelings.

The hymn has charms that the sermon can never have. A sermon often repeated will become monotonus, but such songs as "Rock of Ages," "Come Holy Spirit," "There is a Fountain Filled With Blood," are so adapted to the expression of our religious emotions that they will always be new and interesting, and will be joyously sang by millions yet unborn. The hymn should not be made subservient to the sermon, because the former has a distinct mission. The song has saved many poor drunkards from the cup. It has sent thrills of conviction to the heart of many a poor sinner whom the sermon could not save. Certainly, the hymn should be used preparatory to the sermon; but this is not its whole mission.

Not only has sacred song a place in the church militant, but it has a place in the church triumphant. "Yes we shall sing in heaven." "The redeemed of the Lord shall return and come with singing unto Zion." While the banished apostle, John, was on the Isle of Patmos, being carried to heaven in the spirit, he heard not so many sermons there, but heard "harping with harps," "a new song," and a host who sang the song of Moses and the Lamb. Therefore, sacred song will never cease with the Christian, even when the stars will lose their places in the stellary vault and fall and boil in the last ebbing tide—the dying ocean. The Christian Church will be arrayed in white, in heaven, and when she remembers the good and aggressive force of sacred song, an angel who stands near the throne of God, will touch a golden cymbal, and all heaven will break forth in the song of "Moses and the Lamb."

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2. To induce colleges to add courses in Hebrew and New Testament Greek to their curricula by creating a demand for such work from the students.

3. To provide for all college students a special incentive for the study of the English Bible, (a) as a unique literature, (b) as the record of a unique history, (c) as text book of religious principles, (d) in relation to the influence which it has exerted in the history of the world.

4. To test the work now being done in these lines in the colleges of the United States and Canada, and if possible to gain facts with which to refute the current impression concerning the ignorance of the college student on Biblical subjects.

5. If possible to secure data which will help to convince the vast number of colleges in which no adequate Biblical instruction is offered, that it is important to add to their intellectual equipment the facilities for the best work in these lines.

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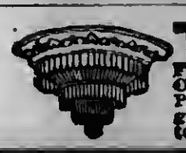
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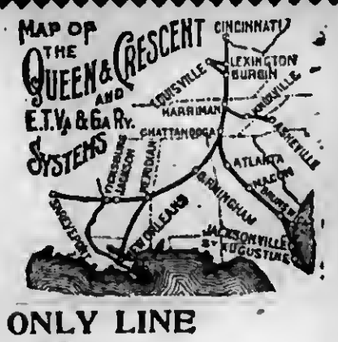


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FROM PRESIDING ELDERS.

Griffin District—

Dear Brethren—Let us make an early beginning with our work. Do not wait until fall to take benevolent collections, but do so early in the spring. Easter Sunday comes on April 14. Be certain to write Cranston & Curts, Cincinnati, O., and get programs for the Easter exercise. Praying and looking for a year of grand success in every department of our work. The district stewards will meet in Griffin, February 6. JOHN P. WRAGG, P. E.

Waynesboro District—

Dear Brethren—This is the beginning of a new year's work. Let us begin with new zeal. The district stewards and preachers' meeting will be held at Millen, February 27. I hope each pastor and district steward will be present. Let us start together to do our best on all lines, God being our helper. Yours in Christ,
R. R. O'NEAL, P. E.

Gainesville District—

Dear Brethren—The best part of plenty of time is the first part, and understanding as you do the relation that each pastor sustains to the great connectional benevolences and moral tone of your work. Let us enter prayerfully and earnestly into this, our post of honor, and prove ourselves equal to the task committed to our care. April 14 is Easter. By concentration of efforts on the part of pastors and officials, the greater part of your benevolence can be raised. An Auxiliary to the various benevolent causes is the SOUTHWESTERN. Place it, if possible, in every home. The district stewards will meet me in Gainesville February 27.
Yours fraternally,
C. R. BUFFINGTON, P. E.

Rome District—

Dear Brethren—Let us begin at once to push our work. We must not fail—we are put on our merit, the measure of our success. This seems to the determination of our bishops. April 14 is Easter. Strive to raise every dollar of your benevolent collections. Urge our people to take the SOUTHWESTERN; we must sustain our church paper. Let each man do his duty by it. I shall give a pen picture of each of the pastors on the district, with the work that he is doing and his Easter collections. Let each brother urge to the front. District stewards meet at Rome, first Rome charge, February 19; let each charge be represented. Yours faithfully,
H. R. ALLEN, P. E.

Aberdeen District—

Dear Brethren—We are starting on a new year; let us pray the Head of the Church to start with us and enable us to to do more for God and humanity than ever before. I advise that you give your first attention to the claims of the F. A. and S. E. Society. Our conference is assessed $1000 for this cause this year, and if that amount is raised, the completing of Rust Hall is assured. Then let us bestir ourselves and raise our part of that $210 as soon as we possibly can.
H. R. REVELS, P. E.

Shubuta District—

Dear Brethren—Congratulations most heartily upon your work of last year. Allow me, however, to exhort you to strive to make this year's work the best in the history of the Shubuta District. Let Easter, the 14th of April, be the great rally day for missions. Do not forget our pledge made at conference to try to secure at least one cash subscriber to the SOUTHWESTERN from each family in our charges. Fraternally yours,
J. M. SHUMPERT, P. E.

Navasota District—

I am very anxious to see each of you succeed in your work as a Methodist preacher, and I know no better way than in urging upon you to put, as far as possible, the SOUTHWESTERN in every family in your charge. See to it, my brethren, that each local preacher and exhorter takes the paper and pays for it. Remember, that no license of local preacher or exhorter will be renewed who fails to take the paper according to our good rule, which is right. These words to you are kindly and lovingly written, and trust that you will take them as such. This paper helps us in our revivals. Some Methodist preachers won't speak of it, thinking that it will cut their bread off—this is a good way to get it. The more you do for the grand old Church, the more you get out. Do you believe this? If you do, go in to win souls for the Master and other good results will follow. Our district must not fall one bit behind last year. What a man does, is the test of what he is. Yours, for the good of the work. W. L. DUNCAN, P. E.

Meridian District—

The first Meridian District Conference will convene at Scooba, Miss., April 11 Every member will be expected, there. Plan for preachers' institute will be published at an early day. Let all begin their studies at once.
A. M. TROTTER, P. E.

Appointments of the Florida Conference.

GAINESVILLE DIS'T.—P. Swearingen, P. E.

Archer and Longpond, J C Shepperd
Arredondo and Union Lake, R Drake
Bradford and Old Town, to be supplied
Cedar Key and Rosewood, F. M. Spicer
Fort White and Fateville, J J Keller
Gainesville, J F Elliott
Gordon and Freedom, S Welch
Hagne and Lacross, Jas Jenkins
Levyville and Adamsville, A B Young
Liberty Hill, Thos Holsendorf
Micanopy and Black Point, O M Irvin
Mikesville, O F Niblack
Mt Vernon and Hampton, S J McCray
Newnansville and Noble Hill, T Austin
Otto Creek and Gulf Hammock, S Wright
Pleasant Plain, E Sabie
Pinesville and Newberry, W S Simmons
Rochell and Windsor, to be supplied
Sanpulaski, J S Debose
Starks and Lawtey, A Debose
Waldo and Free Canaan, R H Debose
Williston and Phœnix, J J Debose

PALATKA DISTRICT—S. A. Huger, P. E.

Anthony and Spring Park, to be supplied
Boardman and Orange Lake, H W Austin
Benedict and Lowell, P C Jackson
Cotton Plant, D Johnson
Cocoa and Rockledge, S P Pratt
Deland and Lake Helen, to be supplied
Hawthorn and Citra, I J Johnson
Homeland and Alafia, to be supplied
Invernest and Hernando, R B Pinckney
Key West, P McCray
Lakeland, to be supplied
Mt Zion and Flemington, J H Williams
Meyers, A J Jenkins
Ocala, J A Simpson
Ormond Daytona and New Smyrna, J L Middleton
Palatka, A S J Allan
Punta Gorder, F L E Smith
Port Tampa City and St Petersberg, to be supplied
Sanford and Orlando, L J Little
Santos, J Wilson
Tampa, Y K Meeks
Twin Lake and Tarpon Springs, I Moody
P. A Daniels left without an appointment to attend one of our schools.

JACKSONVILLE DISTRICT—J. Grant, P. E.

Charlton and Ingraham Spring, M Degreat
Ebenezer, J B L Williams
Fernandina, J M Deas
Franklin Town, to be supplied
Hiberuia Switzerland and Green Cove, D E Jacobs
Huntsville and Lake Ogden, Z D Limbric
King's Ferry, R E Robinson
Lake City and New Hope, Squire Jackson
Lone Star Circuit, B Dilworth
Live Oak, supplied by S P Burgess
McClenny and Sanderson, to be supplied
Madison and Monticello, to be supplied
Mt Moriah and Mandaren, Thos Walker
Manereof and Cookman Chapel, to be supplied
St Joseph and Dinsmore, to be supplied
Simpson Chapel and West Jax, J R Howard
St Augustine and Mission, J P Patterson
Wrightville Circuit, Scott Bartley
White Springs, to be supplied

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

MARRIAGES.

.....Give Name and Place Distinctly.....

At Wartuhn, Miss., James Jordan to Miss Rodia Pickett; at Little Zion, Dec. 16, Will Parker to Miss Martha Bland; at Stonewall Station, Dec. 20, Dan Bell to Miss Virginia Tate; at Enterprise Dec 23, S L. McGowand to Miss Mary Brunson; at Stonewall Station, Jan. 9, George Barnum to Miss Fanny Toole. N. Tools officiated.

College Hill, Miss.—L. D Pettis to Miss Mary Ellen Binford; also, Ivan Pierce to Mary Anna Richmond. S. D. Troope officiated.

Durant, Miss.—Allen Bells to Miss Bettie Robey, Jan. 27. J. W. Parks officiated.

Baldwin, La.—Samuel Armolin to Miss Annette Kinchen. W. J. M. Price officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Mexia, Texas.—Ellen Ingraham died in great peace on Jan. 16. L. H. Richardson, pastor.

New River, La.—Mariah Haywood died in full triumph of faith on Jan. 14; aged 54 years. J. H. Craig, pastor.

Jeaneretto, La.—Willie Taylor departed this life Jan. 24; aged 25 years. J. L. Augustus, pastor.

Shreveport, La.—William Turner died in full triumph of faith on Jan. 30. A. J. Ford, pastor.

CONFERENCE NOTICES.

Waynesboro District.

First Round.	February.		
Waynesboro sta'n	9 10	Sylvania	16 17
Reidsville	3 24		
	March.		
Statesboro	2 3	Mount Vernon	9 10
Millen	16 17	Belleville	16
Wadley circuit	23 24	Augusta sta & mis	29 30
	April.		
Waynesboro cir	6 7	Excelsior	13 14
Essloman	2 21	Cordele	27 28

R. R. O'Neal, Presiding Elder.

Griffin District.

First Round.	February.		
Hampton	9 10	Whitewater	16 17
Senoia and Arnold	18	Liberty Hill	23 24
	March.		
Troup Factory	2 3	Greenville	3 4
Griffin circuit	9 10	Griffin	11
Ghipley, at night	15 17	Columbus, at night	15 17
Whiteoak	16 17	Harden ac	18
Williamson	28 4	Woodbury	23 24
Warm Springs	2	Barnesville	30 31
	April.		
Forsyth	6 7	Macon	7 8
Macon circuit	9	Americus	13 14
Perry	15	Culloden	20 21

John P. Wragg, Presiding Elder.

Gainesville District.

First Round.	February.		
Coving on	9 10	Decatur	16 17
Jonesboro	24 25		
	March.		
McDonough	1 3	Stockbridge	2 3
Oak Hill	9 10	Edwardsville	15 17
Duluth	16 17	Lawrenceville	22 24
Suwanee	23 24	Elberton	30 31
Edgerton circuit	29 31		
	April.		
Lavonia	6 7	Harmony Grove	13 14
Giltsville	20 21	Gainesville	27 28
	May.		
Jenkinboro	4 5	White	4 5

C. R. Buffington, Presiding Elder.

Aberdeen District.

First Round.	February.		
Aberdeen & circuit	9 10	Atheos	16 17
Columbus	23 24	Cuthbert	23 24
	March.		
Crawford	2 3	Macon	9 10
Masbularville	9 10	Hashuqua	12
Macon circuit	16 17	Shuqualak	23 24
Brooksville	30 31		
	April.		
West Point circuit	6 7	Moon Valley	9
West Point station	13 14	Gatman	16

H. R. Revels, Presiding Elder.

Shubuta District.

First Round	February.		
Quitman	9 10	DeSoto	11
Waynesboro	12 13	State Line	14
Chicora	15	Shubuta	16 17
Shubuta circuit	18	Heidleberg	23 24
Ellisville	26 27	Hattiesburg	28
	March.		
Poplarville	2 3	Griffin at Texas	5
Augusta	7	Basin, Mt Pleasant	9 10
Summerville	13 14	Moss Point	16 17
Ocean Springs	19	Biloxi	20
Handsboro	21 12	Pass Christian	23 24
Pearlington	25 26	Bay St Louis	25 26

J. M. Shumpert, Presiding Elder.

Rome District.

First Round.	February.		
Heard	9 10	Carrollton station,	15 17
Carrollton circuit	16 17	Tallapoosa circuit,	24 25
Temple	23 24		
	March.		
Douglass	2 3	Austell	3 4
Seyney	9 10	Acworth	16 17
Mariette	16 17	Adairsville	22 24
Cartersville	22 24	Pine Log	23 24
Rome, 2d church	29 31	Rome, 1st ch (2 days)	31
	April.		
Summerville	6 7	Cave Spring	13 14
Floyd	20 21	Chickamauga	21 22
Livingston	27 28		
	May.		
Cedartown	4 5	Cobutta	11 12
Rome mission	11 12	H. R. Allen, P. E.	

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Issue # 7, Feb. 14

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. } NEW ORLEANS, FEBRUARY 21, 1895.—Vol. 30. No. 8. { HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

THE POWER.

Lord of the harvest hear our cry,
Send now "the power from on high;
Nor cease to give the "tongue of fire,"
And kindle with intense desire.
The "heart of flame" e'en now begin,
To cleanse and save from every sin;
Thy servants ever more shall we
The witness have, and happy be.

How glorious the experience: "But now being made free from sin," the most precious boon that can be conferred upon a creature. Deliverance from the bondage that crushes, depresses, enslaves. Lifted to the dignity of "servants of God." And, bearing that fruit of the Spirit, which is in "all goodness, and righteousness, and truth." Growing and developing unto and in all holiness, and entering even now upon the enjoyment of the promise even of everlasting life. Surely such bliss is worth the struggle.

MIGHT as well expect blood out of a turnip as to expect Christian activity and interest and zeal out of those professors who habitually neglect the means of grace. Spiritually dead, they are stumbling blocks in the way of the progress of the Church. However, many of these spiritual icebergs could be thawed out by a vigorous, persistent and continuous system of pastoral visitations to the homes and places of business of those indifferent members. Love will conquer. "Let your speech be always with grace, seasoned with salt."

THE great Apostle Paul had no little difficulty in reconciling his erratic Galatian disciples to the plain and simple teachings of the Gospel. Indeed, they were like unto many of the disciples of to day, who "run well for a season," but are too frequently so "bewitched" by the glare and glamor of the world that the truth appears false in their eyes, and they regard those who tell them the truth as their enemies. This type of professors need to be continually reminded of the dangor of again being entangled "with the yoke of bondage."

THE Louisiana Conference was specially honored during its late session at Monroe, La. The mayor of the city, Dr. Aby, delivered an address of welcome, and by invitation of pastor and officials, several of the sessions of the conference were held in the Methodist Episcopal Church South. Many of the best white citizens of the city attended the various meetings, and paid a high compliment to the general appearance of the brethren, and satisfaction with the intelligent manner in which the business was transacted. Except for the unexpected visit of "Boreas" the reception was warm, genial and kind.

KYOSEIYEN.—The Morning Star Orphan Asylum, near Tokio, Japan, is a most worthy undertaking, and deserves the sympathy and help of every lover of humanity. Founded in 1889 by Mr. S. Hongo, who, feeling impelled to do something for the waifs at Tokio, assumed the care of a number of them believing that God would bless and bring to his assistance the help of other Christian people. The distracted condition of the country occasioned by the war which is now being waged between Japan and China renders the existence of the institution somewhat precarious, and appeal is now made to the Christian people everywhere to help this providential undertaking. For further information apply to Mr. Fred. M. Yamagoobi, of Depauw University, Greencastle, Ind.

"SOUTHERN EDUCATION."

We are of the opinion that all really fair-minded people are of the opinion that it is not possible to do too much toward the education of the colored people in the South. And it will also be admitted by the same class of people that the colored man does not have his fair share of the public school privileges in this section of our land.

It is hardly necessary to enter into a discussion on this question. Argument is unnecessary. Notwithstanding, there has been a generous expenditure of money by the Southern people to furnish schools for the education of the Negro, it is nevertheless true, that much more ought to be done by them, since they owe the Negro a debt which they will never be able to pay. It is as disgusting as it is amusing, to hear the talk about the noble and self-sacrificing work that is being done in behalf of Negro education, etc.

Dr. Edwards, of the *Northwestern Christian Advocate*, hits the nail squarely on the head when he remarks:

"The South would owe twice as much to the children of the colored man if the latter paid only half as much as he now does, or if he paid nothing."

* * * * * * *

"If the South were to do more for the Negro child, it would still sin against the State in separating the races in its public schools. It is the colored child's right to be with his white brother in school, and the deprivation of the corresponding right is a like wrong to the white boy. The corresponding separation in our own church schools in the South is not to our liking, but that separation is accounted for by the difficulty of persuading our own white people with Southern education to study by the side of his colored brother. The compulsory segregation of the colored child in all the Southern schools is among the lost rights of which we speak. It is entirely possible that 'all in all, the South is doing nobly for the education of the Negroes,' for doing something is measurably noble, in which we rejoice for the South's sake. That the noble something is done in a way to induce high self-respect in the Negro we doubt exceedingly."

THE simple announcement of the time for the administration of the sacrament of the Lord's Supper is hardly sufficient. Attention should be called to this important ceremony often during the month, or the quarter. The people should be tenderly and lovingly exhorted to hold a season of fasting and prayer preparatory to the eucharistic feast. It would be, in our opinion, far more beneficial to some of the churches if this sacrament could be celebrated in connection with the quarterly meeting. We have observed a growing disposition in some churches to minify the importance of the sacrament of the Lord's Supper, partly because of the frequency of its occurrence, and partly because it is made the occasion of a "big money rally," and partly because undue stress is placed upon the number of communicants rather than upon the presence of the Holy Spirit. Brother pastors should look into this matter carefully, and as far as possible eliminate all objectionable features.

—Dr. J. W. E. Bowen, professor in Gammon Theological Seminary, arrived in this city on Saturday last to the great delight of a host of friends. He preached grandly at Wesley M. E. and First Street Churches on Sunday, favoring this office with a kind and welcome visit on Monday, accompanied by our own President Atkinson of the New Orleans [illegible], whose guest he is.

ABLE AND HELPFUL WORDS.

THE friends of the colored people, and their cause itself will be very greatly helped by such strong, able and helpful words as the following editorial from our highly esteemed contemporary, the *St. Louis Christian Advocate*, which, on account of its great importance, we publish entire:

"It is said that the colored population of Georgia pay taxes on about $40,000,000 worth of real property. The amount of mortgage on the lands of the Georgia Negroes is not stated, but even if it should be one half of the value of the real estate, the result would be the possession by those people of $20,000,000 worth of land, which they have accumulated since the war. It is quite likely, though statistics on the subject are not available, that a similar, if not better, result would be shown in the other Southern States, and the probability is that the Negroes of the South own, free of all encumbrance, perhaps, $250,000,000 to $300,000,000 worth of real estate. Such a result as this is probably unprecedented in the history of our civilization. It should be remembered that less than thirty years ago these people started with less than nothing, for, as slaves, they acquired habits of thriftlessness, of wastefulness, that almost unfitted them for the accumulation of property. In one generation they have managed to pile up an aggregate of wealth that is simply enormous. It is true that a very considerable percentage of the race still retain the habits of idleness that characterized them as slaves. It is also true that no large percentage exhibit talent for accumulation, but are content to eat from day to day the wages of the day before, trusting to chance for the future of the morrow. But after these deductions have been made, there still remains a large number of these people who have exhibited decided financial ability. Starting in the most humble way, with limited intelligence and exceedingly circumscribed knowledge of the manner in which economy is to be practiced, they have nevertheless gone on from year to year accumulating a little until their savings, as represented by their property, are princely in their proportions. They are deserving of great credit. In addition to accumulating their own property, they have built churches, they erected school houses, they employ and pay preachers and teachers; and all out of the humble earnings of day laborers. Such results as these deserve honorable mention. When contemplating the race as a mass, it is usual to judge its members by its worst representatives, a method both unjust and untrue. The colored people of the South as a class should not be judged by the criminals among them who become conspicuous in the newspapers from the evil deeds that are often visited with swift and terrible justice; they should rather be judged from the honest, hard-working men and women who, beginning with nothing, have in the course of one generation accumulated an amount of property that, even of our magnificent national wealth, forms no inconspicuous portion."

"AND the poor have the Gospel preached into them." This was the underlying principle in the establishment of Christ's kingdom on earth. "The poor ye have with you always," said the Master. So it is one of the [illegible] and most [illegible] duties of the Christian ministry to [illegible] gathering of [illegible] the word of the [illegible] be made to [illegible] Christ [illegible] which [illegible]

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

EIGHTH LETTER—BY T. E. W.

I have been thinking a great deal recently about some abuses which are tolerated by what is called polite society. It is amusing to hear people talk of society people and society etiquette, the "Four Hundred," etc. Just as though the *summum bonum* of all earthly happiness lay in a rigid and blind compliance with the rules of this most fickle goddess popularly called "society."

By society I mean any number of persons united together by common consent to act conjointly for some purpose or object; an association formed to promote mutual profit, pleasure or usefulness. No compact is beneficial which does not look toward the moral and social and intellectual advancement of its members. Society so-called presumes to establish a standard; it may be of dress, of giddy pleasures, of profitless amusements. It too often is merely the organized permission for self-indulgence, and utter neglect of those duties which make people really great. Too often the votaries of this so called society neglect the poor and needy, while they look upon the church and church-going people as slow coaches.

I have become thoroughly disgusted on reading accounts of the doings of the "Four Hundred," from the largest cities of the Union down to the most diminutive village or country cross road, just as though the highest aim in life was to be gay and foolish, and "English, you know." By all means let us have society; but—ah, "there is the rub." An association of the really good, and virtuous, and noble, banded together in a great mission of helpfulness. Society that spurns the poor, that sneers at those who by unfavorable environments have not acquired so-called "style," or admits into its charmed circle only those who possess expensive apparel, or which puts more stress upon outward appearances than it does upon sterling integrity and true character, is of doubtful propriety, to say the least of it.

Such society may serve well its purpose to gratify the personal vanity of a few giddy pleasure-seekers, but it can never lay the foundation for true moral greatness.

For the SOUTHWESTERN.

Emigrate.

By L. J. N. BLUE, Meridian, Miss.

Years ago wise men prophesied and believed that when every man could govern himself, when every human being would be equal before the law, that pauperism, crime, murder and want would exist only in the history of the past. They accounted for sufferings and misery then by the rapacity of rulers and because every man was not equal in the eyes of the law.

Here, in these United States, to-day all men are equal in the eyes of the law. Men can govern themselves, yet crime, pauperism and want continues. Why is it that men of a weak race are shot down by men of an opposite race? Why is it that they are taken out in the dead hours of the night, when there is no eye to pity, no hand of mercy to extend, and their souls ushered into eternity by bullets from assassins' guns? Philosophy teaches us that no two pieces of matter can occupy the same space at the same time. So it is with the human races. No two races can occupy the same territory at the same time and live peaceably. So the Indians found out, when too late, that this was a true law, and I am afraid that the Negroes of these United States will find out the same when it is too late.

Is it not time that the Negro was receiving recognition? Is it not time that he be counted as an American citizen? He gave his labor to this country and is continuing to do so; he fought and died for this country; he assisted in making this country what it is—yet he is not recognized; he is not given the rights which is due every American citizen!

I may be wrong, but it is my earnest belief that just as long as the Negroes remain in America, just so long will they be murdered and their murderers go free—just so long will their wives and daughters be outraged—just so long will they be huddled in "Jim Crow" cars, and just so long will they be scullions.

Do not the signs of the times point that way? This American government has the power to enforce every American citizen into the army during war; yet, during the times of peace it will stand idly by and see her innocent citizens slaughtered and not raise her hands in their defense! A few months ago Turkish soldiers murdered some Armenians. The American newspapers, in startling headlines, denounced the outrage and wanted the United States to send an agent to investigate. Yet, here, in these United States, innocent men have been burned at the stake, shot down before their wives and children, and nothing done nor said. Is this the kind of country to live in? The most vile and dangerous class of people can come to America and be welcome; they can ride in the finest of railway coaches; stop at the best hotels and receive the best of treatment. Yet the Negro, the one who made America what she is, is denied these privileges. The question naturally arises: Will the Negro ever receive that treatment which is due him? I have carefully studied the relative positions of the two races, and it is my firm belief that the Negro will never receive just treatment as long as he remains in the United States. Then, should we not emigrate? God will provide a way whereby we may reach the promise land—Africa.

"Quærita"—Special.

There are several whose names appeared on the Roll of Honor who have not sent for the present I promised. Now, young folks, this is the last call. If you do not send now, you must forever hold your peace. I think there are four of you who do not want your presents, or else you do not see the SOUTHWESTERN; both are bad. If you do not send for the presents, I will wear them myself—all four of them; and if you do not see the SOUTHWESTERN, you are behind the times. Fare thee well.

INEZ A. GODMAN,
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A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's PILLS cure nausea, sickness, indigestion and biliousness. 25c.

For the SOUTHWESTERN.

The Living Issue.

By W. H. PLEASANTS, P. E., E. Tenn. Con.

The duty of a pastor to his people, the duty of the people to their pastor and the duty of ministers to each other is one of the great problems to be solved by the pastor and people of to-day. The pastor often finds himself asking this question: "What is my whole duty to my people?" and the people often find themselves asking the same question: "What is my whole duty to my pastor?" and we, as ministers, should ask the Lord to teach us by his Holy Spirit our duty to our preaching brethren.

We notice in the first place the duty a pastor owes to the people he is sent to serve and humanity generally. We are to be kind, loving and tender hearted, both to old and young, and most especially to the children. Speak to them often about their Heavenly Father, and tell them of Jesus who died for their redemption. One writer has wisely said, if we can win the affections of the children, we have gained the sympathy of the parent. We are commanded to watch over each other in love. This indeed, is a great work, but it appears that we as ministers are handling the world with our feeble left hand, instead of our strong right hand. Our duty is to visit from house to house, both rich and poor—have no pets in our congregations, and talk with them freely concerning their duty to God and man; inquire of them if they observe family prayers, if they attend upon all the means of grace, and if they contribute of their earthly substance to the support of the Gospel, that our in heathen lands may enjoy this glorious Gospel that we now enjoy. Africa stands with outstretched hands, inviting us to come and impart the Gospel to her. Another writer has beautifully said, "That a house-going pastor makes a church-going people." We are to show to the people that we care for them both in sickness and health.

Notice the duty of the people to their pastor. The congregation that has in their midst a pastor that does his duty as we have stated, I ask how can they refrain from doing their duty to their pastor and the support of the church generally? The great question that confronts the people at this time is, what is their duty to their pastor? They should appreciate him as a servant of God, sent among them for the upbuilding of God's kingdom; they should see that he is well cared for and take as much of the cares of the world off his mind as they possibly can, so that he may give himself wholly to the work of the Lord, that his heart and mind may be absorbed in the salvation of souls. It is true and reasonable to suppose when a minister is placed among a cold-hearted people who do not show themselves interested in his welfare, but expect him to preach, and labor, and be the instrument in the hands of God to save souls and live on the wind, as it were. It is impossible for him to accomplish, under such conditions, the great good he was sent to do. The workman is worthy of his hire.

Consider our duty as ministers to each other. We should feel each other's care and do all we can to build each other up; when one has a revival going on, we should feel it our indispensable duty to go and lend a helping hand. We should not go to see who can preach the most eloquent sermon, or try to influence the people to think more of us than they do of their pastor. This is not pleasing in the sight of God—but we are to go with our hearts full of the love of God. Be earnest in what we are doing for our Lord and Master. Preach Christ; hold Him up to the people. It is better than all the attempts at rhetoric and science; it is the look of Jesus that meets a sinner's heart and saves his soul. May God help preachers and people to do their whole duty to each other, that the world may see perched upon our banner, in letters of gold, "The World for Christ, and Christ for the World." But this glorious triumph of the Gospel will never be effectively accomplished until we, as ministers in this Southland, shall be able to place the dear old SOUTHWESTERN CHRISTIAN ADVOCATE in the homes of every family. Our watch word is ten thousand subscribers this conference year, and we ministers on the Wytheville District pledge ourselves to do our whole duty in bringing about this glorious achievement.

"Trust Those who have Tried."

Catarrh caused hoarseness and difficulty in speaking. I also to a great extent lost hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Frazer, Rochester, N. Y.

Price of Cream Balm is fifty cents.

—Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.—St. Paul.



Easy to Take

And Perfect in Their Action,

AYER'S PILLS

Never fail to relieve Dyspepsia, Constipation, and Headache.

"I have proved the value of Ayer's Pills in relieving dyspepsia and headache, with which complaints I was so long troubled that neither the doctor nor myself supposed I should ever be well again. Through the use of the above medicine I am better than I have been for years."—A. GASKILL, Versailles, Ill.

"I have used Ayer's Pills for 35 years as a cathartic in liver complaint, and always with extremely beneficial effect, never having had need of other medicine. I also give Ayer's Pills to my children, when they require an aperient, and the result is always most satisfactory."—A. A. EATON, Centre Conway, N. H.

"Having been severely afflicted with costiveness, I was induced to try Ayer's Pills. Their use has effected a complete cure, and I can confidently recommend them to all similarly afflicted."—C. A. WHITMAN, Nipomo, Cal.

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This is a good thing.—Ed.

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THE GREAT PHYSICIAN.

Deep are the wounds which sin has made;
Where shall the sinner find a cure?
In vain, alas! is nature's aid;
The work exceeds her utmost power.

But can no sovereign balm be found,
And is no kind physician nigh,
To ease the pain and heal the wound,
Ere life and hope forever fly?

There is a great Physician near;
Look up, O fainting soul, and live;
See, in his heavenly smiles, appear,
Such help as nature cannot give.

See, in the Savior's dying blood,
Life, health, and bliss abundant flow;
And in that sacrificial flood
A balm for all thy grief and woe.

—Anne Steele.

DAILY THOUGHTS.

[From Phillips Brooks.]

FEBRUARY 21.—God is everywhere giving Himself to us, the opening of the windows is a signal that we want Him and an invitation that He will be glad enough to answer, to come. Into every window that is open to Him and turned His way, Christ comes, God comes.

* * *

FEBRUARY 22.—There is no soul so black in its sinfulness, so determined in its defiant obstinacy, that God has abandoned His throne room at the centre of the sinner's life; and every movement is the God movement and every effort is the God force, with which man tries to break forth from his sin and come forth into the full sunlight of a life with God. Do you not think how full of hope it is? Do you not see that when this great conception of the universe, which is Christ's conception, which beamed in every look that He shed upon the world, which was told in every word that He spoke and which was in every movement of His hand—do you not see how, when this great conception of the universe takes possession of a man, then all his struggle with his sin is changed, it becomes a strong struggle, a glorious struggle. He hears perpetually the voice of Christ, "Be of good cheer. I have overcome the world. You shall overcome it by the same strength which overcame with Me."

* * *

FEBRUARY 23.—When man is bidden to look back into his humanity and see what it means to be a man, that humanity means purity, truthfulness, earnestness, and faithfulness to that God of which humanity is a part, that God which manifested that humanity was a part of it, when the incarnation showed how close the divine and human belonged together—when man hears that voice, I do not know how he can resist, why he shall not lift himself up and say, "Now I can be a man, and I can be man only as I share in and give my obedience to and enter into communion with the life of God," and say to Christ, to Christ the revealer of all this, "Here I am, fulfill my manhood."

* * *

FEBRUARY 24.—God gives Himself to every soul that wants Him and declares its wants by the open readiness of the signal which He knows.

* * *

FEBRUARY 25.—What shall be our universal law of life? Can we give it as we draw toward our last moment? I think we can. I want to live, I want to live, if God will give me help, such a life that, if all men in the world were living it, this world would be regenerated and saved. I want to live such a life that, if that life changed into new personal peculiarities as it went to different men, but the same life still, if every man were living it, the millenium would be here; nay, heaven would be here, the universal presence of God. Are you living that life now? Do you want your life multiplied by the thousand million so that all men shall be like you, or don't you shudder at the thought, don't you give hope that other men are better than you are? Keep that fear, but only that it may be the seed of a diviner hope, that all the world may see in you the thing that man was meant to be, that is, the Christ.

WATCH TOWER.

Pound Cake for the Children.

[Conducted by Rev. T. R. Fletcher.]

BY UNCLE THOMAS.

Be tender with a little child,
While youth is bright and gay.
The flowers of spring are sweet and mild,
But soon they'll pass away.
A mother's kiss is always dear,
Imparted with a word of love;
In her embrace you need not fear,
Her prayers are answered from above.
The promises of God are true,
Upon His word we may rely;
Dear children, He will care for you,
Though mother is gone to Him on high.
If father, aunt and kin forsake,
Our God has heard your mother pray:
And if you trust Him He will take
The clouds of sorrow all away.
Pray then for self, for father, kin,
For friends and enemies around;
And God will surely cast out sin,
And in your heart His love'll abound.
Our God will hear your childish prayer,
When from the heart both pure and mild:
Around you are His arms of care,
He's always near a little child.
Then trust Him, children, for His grace,
Remembering how He cares for you;
Our God has one abiding place,
And that is in the heart that's true.
Then to be true, we love, we pray,
Which keeps out anger, strife and pain:
We feel God's presence every day,
And heaven at death our soul shall gain
There we shall see our blessed Lord,
Oh! what a happy time there'll be:
With friends we'll join one accord,
And praise Him through eternity.

"Beloved, let us love one another, for God is love; and every one that loveth is born of God, and knoweth God."—1 John iv 7.

These precious words of the Bible should be daily bread for our soul, and assist us in the formation of character.

Dear orphans, you shall hear from me again. T. R. FLETCHER.

[TO BE CONTINUED.]

Salt rheum with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

A Faithful Sister Departs.

Mrs. Anna M. Prottyman, wife of Rev. Wesley Prettyman, M. D., of the Central Alabama Conference, died suddenly of acute pneumonia December 28, 1894. Her change found her ready. While her sufferings for some hours were very severe, the prospect of the joys of heaven being immediately before her, carried her soul into a state of ecstacy and delight; yea, of "joy unspeakable and full of glory." For more than two hours she praised her Savior with loud voice and unceasing rapture, rejoicing in His wondrous salvation. She was the daughter of Rev. Jos. S. and Mrs. Harriet Brown, of the Ohio Conference, was converted at 13 years of age, joining at once the M. E. Church under her honored father's pastorate; was conscientiously diligent and regular at class meeting, the week-night prayer service and the Sabbath school, so that when the dew of youth was upon her, she was a confirmed and well-established Christian. Her Christian education and that of her brothers and sisters, was the chief worldly interest of the devoted parents. The best schools of leading charges of the conference were fully taken advantage of, and her progress was so marked that for several years she was a competent and successful teacher. Her religious character was so firm and unwavering, and her loving, winsome ways so influential with scholars that her services were much sought after, and she was pronounced and laborious in revivals of that day, and to the end of life zealous in every good work of reformation and of salvation.

In 1850 she married Dr. Prettyman, then actively engaged in the medical profession. To her peculiarly sensitive mind the Methodist itineracy was a weariness and she fondly cherished the hope that with her it was then a past and not a future manner of life, yet her devotion to Christian principle was so abiding that when, soon after, it was clear that to her husband was committed a dispensation of the Gospel, she gladly went forward to duty, and when in a little time he was called to be a medical missionary, she truly rejoiced that in both professions, though with abundant labors, they could be useful in the blessed Master's service. She learned readily and thoroughly the Bulgarian language; was the successful teacher of salvation to a number of Bulgarian women, a chief leader of their meetings, especially those for prayer; enjoyed her work among them intensely, and for six years pushed forward in every possible way the work of instruction and evangelization. But the atmosphere of a walled Oriental city was too close for her weak lungs, and in the eighth year, much as she loved her life work as she deemed it, her failing condition drove her to her native land. Years passed, yet she never regained vigorous health; but hers was a consecrated soul, ever active in works of charity and religion. The goodness of the Divine Father abounded unto her, even unto the glorious close of her useful and devoted life.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office

What a Wise Preacher Will Do.

(Pro. 11. 30. Dan. XII. 3. Matt. X. 16.)

S. B. DANLEY, P. E., Tenn. River Dis't.

A wise preacher:
Will live the gospel he preaches.
Will preach to save.
Will be loyal to the Church.
Will have a live prayer meeting.
Will attend class meeting.
Will meet his leaders as oft as practical.
Will do his best for the Church paper.
Will raise his benevolent money quarterly.
Will preach live work and pray for a revival.
Will not cover the sins of the people by making weak excuses for them.
Will not content himself as being a conference claimant yearly.
Will try to see himself in the light that others see him in.
Will pastor his people.
Will not hide from the brethern of the conference and smoke before the people.
Will not complain to the people about the editors of the Church papers.
Will have his own children baptized.
Will do his whole duty to the children of his church.
Will organize the Epworth League.
Will have a live Sunday school, well supplied with lesson helps.
Will send the benevolent money off as the bishop asked or advised.
Will not allow people to call him by other names than that which becomes his calling—such as John, Jim, Joe, or the titles of other professions of which he has no relation.
Will be a son in the Gospel and not a ruler in Israel.
Will do the work of an Evangelist—make full profit of the ministry.
Will not send for some other preacher to do his work.
Will say we can do all things through Christ that strengtheneth us.
Will not make light of a holy life. For without it none shall see the Lord.
Will try to put the Bible, Discipline, hymn book and Church paper in each family.
Will observe all the festival days advised by the Discipline.
Will raise his missionary apportionment on Easter Sunday.
Will not let anything take the day from the cause of missions.
Will do a little more than raise his own salary.
Will repair the church or parsonage or, if none, build one.
Will take out some insurance on church and parsonage.

Ayer's Cherry Pectoral is acknowledged the best preparation for cure of lung complaints.

Mardi Gras, February 25 and 26, 1895

The Queen and Crescent Route will sell tickets from all stations south of Junction City, Ky., account Mardi Gras, at one fare for the round trip. Selling February 22 to 25, inclusive, good 15 days from date of sale to return.

Be sure to travel via the Queen and Crescent,

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R. H. GARRATT, A. G. P. A., New Orleans.
I. HANDY, A. G. P. A., Vicksburg Miss.
J. R. McGregor, T. P. A., Birmingham, Ala.

Notice.

To the Central Alabama Conference:

Dear Brethren—The minutes of the conference is now in the printer's hands, and will be ready for distribution soon. Send in your subscriptions at once and I will forward your minutes. E. M. JONES,
Sec'y of Conf., B'ham, Ala.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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The Poison Perfectly Cured by Hood's Sarsaparilla.

"A year ago a sore came on one of my limbs. It spread, and soon four others, which proved to be as bad as the first, broke out. I could not account for them and my physician did not seem to do me any good. The eruptions would spread to the size of a half dollar, and the flesh would become ulcerated nearly to the bone. I finally decided to try Hood's Sarsaparilla, and after taking several bottles of the medicine I am glad to say that my limb is now perfectly well, and I am in better health than I have been for some time. Soon after the sores appeared I was compelled to take my bed, but



Mr. C. D. Covington
Farmerville, La.

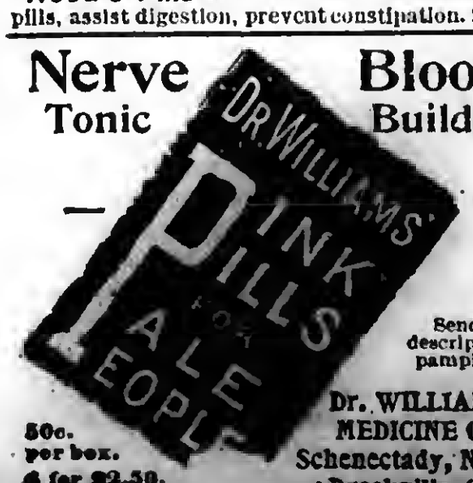
Thanks to Hood's Sarsaparilla

I am now enjoying good health. I consider Hood's Sarsaparilla a good medicine to keep in the family for general use. I gladly send you this testimonial, as I would like every sufferer to know the value of Hood's Sarsaparilla in a case like mine." C. D. COVINGTON, Farmerville, Louisiana.

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Southwestern Christian Advocate

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THE METHODIST BOOK CONCERN,

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E. W. S. HAMMOND, D. D., EDITOR.

"MINISTERIAL FAMILIARITY."

The very able and comprehensive article from the pen of Rev. J. H. Reed, A. M., of Paris, Texas, and which was published in our last week's number, deserves more than a passing notice.

We have observed with painful solicitude the failure of many of our churches to keep step with the onward march of true moral progress. Revivals are held, many accessions reported, signs of great activity are often manifest, which to a casual observer would indicate conditions highly favorable to the highest development. But a careful and critical investigation often reveals a state of affairs which are not only alarming, but absolutely detrimental to the advancement of the Christian religion. How are we to account for this? Like "priest like people" is an old proverb, and may furnish the key to the solution of this question. The minister comes, not only as a pastor, but a leader. He comes in touch with every phase of the moral and social life of his flock. He is to mold them; build them up; make them like unto himself. And this he does to a great extent whether he be a good leader or a bad one.

It is indeed a serious reflection, but it will hardly be doubted that the progress of the race has been very seriously retarded by putting into our pulpits men of doubtful morality. Having once started in the work of inculcating religion without character, and gathering around them, as is often the case, people of like moral weakness, it becomes a difficult matter to fill their places with others better qualified, and more worthy of the assumption of the grave and important responsibilities.

We have known of instances where people of reputed intelligence and occupying responsible positions have either plead for the retention of such unworthy men, in places where they have had the most positive convictions that it would be detrimental to the cause of Christ, or have tacitly consented to their appointment. There is but one interpretation to be put upon such a course.

We join with Brother Reed in the thought that "the masses must be raised from the plane of the vulgar and sensual to that of the refined, intellectual and spiritual; and the pulpit is the mightiest agency now extant, and in operation for the accomplishment of this most desirable and desired end?"

A very grave responsibility rests upon our bishops, presiding elders, and presidents of our theological schools and colleges, to look after the spiritual, intellectual and moral training of our coming ministry that the race may not be retarded in its onward and upward march.

IT IS the unexpected that often happens. Last week we were favored by a copious fall of snow ten inches deep. To many people in this city such a thing was among the world's great wonders. The transition from spring-like weather into that of winter was sudden, and found many people unprepared for the rather rude embraces of "Old Boreas." He came, however, and our usually beautiful Sunny South was transformed for a short period into a land of ice and snow. As we write, "Old Sol" is again asserting himself, while Boreas sullenly, yet surely, disappears. So it is in this life of ours. There are changes sudden and startling. From the glowing sunshine we often plunge suddenly into the darkness. There are chilling blasts which often blight and wither our fondest hopes. Sadly and sorrowfully we look out upon the bleak hills; out upon the snow-clad earth. But the sun rises, the darkness and gloom disappear, and all is again bright and joyous. Even so unto them that fear the name of the blessed Master "Shall the Sun of Righteousness arise with healing in his beams."

—Articles for publication must be written in a legible hand and with good ink, to secure proper attention and prompt insertion.

THE letter, which we print below, is from a gentleman in every way qualified to give an expression to an intelligent opion on the subject of "Industrial Education" for our people. It does not occur to us that there is or will be any serious objection to our editorial on that subject. We have great respect for those who have opinions, even though they may be adverse to ours. But the thought has been growing upon us for several years, that the Negro needs education—higher education, if you please, but above all things, that kind of an education that will teach him how to make a living; how to add to the material wealth of his country. In our judgment, the education of the hand for our people is quite as important as that of the head and the heart. In fact, the trio must in the future enter more largely as factors in the uplifting of the race. Any education which does not point ultimately to a period when the race will be able to help itself, is a waste of money. It is no reflection on any institution of learning to point to Tuskegee, under the presidency of Prof. Booker T. Washington, as a fair sample of the kind of work required:

"*Dear Brother Hammond*—Your article under the head of 'A Prime Factor' in the issue of the 14th inst., forces me to thank you for even that much on the right line of education for your people. Seventeen years ago I was convinced that the education needed by the colored people was how to make a living, how to build homes, how to become manufacturers of the vast resources all about them. I am obliged to say that our Church has went wide of the mark in driving most all of its energy to craming textbook knowledge into the great mass of colored students. 'Tis a mistake, and mistakes continued become *sin*. What good is higher education to a person if it does not fit him (or her) to do better in the battle for bread. A thorough mechanical education is what the vast numbers need; and I am confident that if our Church schools in the South put *more competent, consecrated industrial teachers* in the work, the task of supporting the work would be solved in one year. The great mass of Northern friends who have contributed to this work for years are slacking off, and it is because they have seen the mistakes in our educational system in the colored work, and as soon as this is righted, there are thousands ready to be turned into this field again. I give you an illustration of what I call the difference between the *higher* education and the *right* education: We have some young men who have finished the college preparatory course, studied Latin, Greek, algebra, etc., who are to-day working for 75 cents per day at plantation work. I have some who twelve months ago were green plantation boys, who can to-day get $1.50 per day, and if no man doth hire them, they can make work for themselves by manufacturing furniture. They are still pushing their arithmatic and other essential studies, and I am confident they are better fitted than any other students in this academy to cope with the battle of life themselves, and will be an inspiration to others. But the great fear is that our schools will not be in the front rank on this line of education, and like the past thirty years, the opportunity will not be afforded to the army of young *men* especially, who are anxious to become mechanics and manufacturers. You have struck the *key note*, Brother Hammond; *give her another blast.* If it is not believed and accepted by all those in charge of our school work now, we can't afford to keep silent on that account and see these people lose any further time.

'The proof that you believe the thing you teach
Is that you stand firm though all the world pass by;
Better cry truth a thousand years to void air
Than tickle listening millions with one lie.'

"Give her another blast for a better opportunity for a *practical* education for the masses in the South; and you give another blast for both God and humanity. I am with you, and so are thousands of intelligent mechanics and manufacturers in the North, who are praying for this work and are willing and ready to give to an education that will fit these people to live and to make money to sustain their own institutions in the future. Z. T. SPENCER,

"Supt. Industrial School, Gilbert Academy.
"Winsted, La., February 15, 1895."

—Rev. J. T. Gibbons of Oakland, West Texas Conference, writes encouragingly of his work. All departments organized, and good work promised for the SOUTHWESTERN.

PERSONAL AND GENERAL.

—Rev. M. Q. A. Fuller reports our church at Willis, Texas, flourishing. Rev. A. C. Culbreath, P. E., visited the charge recently, and held quarterly meeting and helped.

—We are in receipt of a kind invitation from Dr. Paul H. V. Dejoice, to attend the graduating exercises of the New Orleans University Medical College, in University Chapel, Thursday, Feb. 21, at 7 p. m.

—Rev. A. Jackson sends us a note concerning the death of Rev. J. J. Collins, late of the Texas Conference. The sad event took place on Feb. 5. He was ready when the message came, and laid off his harness to take up the crown.

—Our dearly beloved brother, Dr. Wesley Prettyman of the Central Alabama Conference, though almost heartbroken by the loss of his dearly beloved companion, is nevertheless yet leading on the hosts of our colored brethren to victory.

—Messrs. Hunt and Eaton have in press, and will shortly issue, Vol. 4 of Bishop Foster's Studies in Theology; The Literature of Theology, by Bishop J. F. Hurst, and Essential Christianity, a new volume of sermons by Hugh Price Hughes.

—At Union Grove, Ga., Rev. J. E. Watkins sends the first news from that conference. The outlook is very hopeful, the people willing, and success is in the air. Presiding Elder Buffington's visit was helpful, and much good resulted therefrom.

—At Mason, Tenn., our church prospers under Rev. A. W. Porter. The grand rally netted $155. F. H. Alexander, Sarah Summerville, J. L. Williams, E. Brown, P. H. Ruffin, A. B. Fields, Martha Smith, Mary Wortham, took an active part.

—Mrs. G. P. McCarty, wife of Rev. W. H. McCarty of the Upper Mississippi Conference, passed away in great peace a short time ago. She was in the sixty second year of her age, and had been a member of the M. E. Church twenty-one years. Our sympathies go out for our brother in the midst of his affliction.

—T. Moore, P. C., Mineola, Texas, writes: "Our church is moving on grandly. The Sunday school is doing a good work. Our first quarterly conference was a success. W. H. Logan, P. E., rendered good service. Collection, $16. The presiding elder gave quite an appropriate talk for Wiley and the SOUTHWESTERN.

—Mrs. Bettie Hunter of Bonham, Texas, sends a glowing account of the reception tendered Rev. M. C. Gillespie by the members of our church at that point. Methodists, Baptists, saints and sinners joined in giving the pastor and wife such a welcome as made their hearts rejoice. The affair was managed by Rev. G. W. Babers, J. Lock, Hattie Lock, L. L. English, E. Smith, Hannah Cowell, Charlotte Perry, C. Christian. Many well filled baskets, bundles, packages, etc., were the tokens brought.

—Dr. Moore, editor; Messrs. Cranston and Curts, agents and publishers, and the noble constituency, of the *Western Christian Advocate*, are to be congratulated on giving such impetus to the work of canvassing, as to put that grand, matchless journal four thousand five hundred subscribers ahead of this time last year. The *Western* nobly deserves the success achieved and more. O that a double portion of this spirit which gives success to our esteemed confrere and others contributing toward this glorious result, might fall on us and those who are making heroic efforts to keep the SOUTHWESTERN afloat.

—We rejoice to welcome home again President W. P. Thirkield, of Gammon Theological Seminary. After an absence of two months at Oxford University, England, he returns to his native land, and will devote the balance of the year in pursuing a special course of study, which he finds can be prosecuted as successfully in Boston as in London, England. In addition to his purpose to study the organization, methods and work of several of the leading theological schools of the East, he will receive special benefits and an additional inspiration from a sojourn in the old Haven home at Malden, once the home of one of the foremost and most uncompromising friends of the race, to whom his consecrated, zealous and cultured son-in-law has devoted his time, his talent and his life.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From February 11 to 18.

Amy Hopkins	Clara M Lee
T H Wyatt	Mattie Burton
A W McKinney	C T Lewis
Valcour Chapman	L M Maxwell
Wm Bartley, 1	W H Brooks 6
E D Cameron	D G Franklin
P Landry	J H Stanley, 4
S A Cowan, 4	H Carter
J F Elliott, 1	A J Trice 1
J W Parks, 2	S J McCray
S B Danley, 5	Whiteland & Hoog Co
J B Snell	Andrew Foster

—We have on hand here, ready for delivery, an ample supply of Easter Missionary Programs, Church and Pastor's Requisites. We advise all our people to use no programs or publications except those published by our Book Concerns.

NEW ORLEANS ITEMS.

Dr. J. W. E. Bowen, of Gammon Theological Seminary, Atlanta, Ga., will lecture at Simpson M. E. Church, Valence street, on Wednesday evening next, at 7 o'clock p. m. Subject: 'The Weightier Matters of the Law." Dr. Bowen is one of the most distinguished men of our race, a brilliant and pleasant speaker and in every way a leader of his people.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

Notice.

To the Ministers of West Texas Conference—Minutes out; call at your express office for same. Those who have no express office, and charges where the presiding elders are receiving supplies, their minutes will be sent direct to the presiding elders. ANDREW FOSTER, Sec'y.

Notice.

The New Orleans South District Stewards' Meeting will be held at the rooms of the New Orleans Preachers' Meeting, New Orleans University, Monday, February 25, 1895. Pastors will please see to it, that their churches are represented at this important meeting.

PIERRE LANDRY, P. E.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

OUR BOOK TABLE.

Dr. Parkhurst will pay his respects to clubs and club-life in his article in the next issue of The Ladies' Home Journal. "I consider the club," writes the great reformer, "to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when when they are made."

The Preacher's Magazine for February, edited by William E. Ketcham, D. D., is full of very choice and strong articles, and holds its place as one of the best of its class. The demand for it is evidence of its popularity. Wilbur B. Ketcham, publisher, 2 Cooper Union, N. Y. Single copy, 15 cents; $1.50 per year.

The Season for February is in usually fine shape. Space will not admit of even a brief mention of the handsome and seasonable styles shown for ladies' and children's wear. Throughout the entire book new features and new beauty appear on every page. Yearly subscription, $3.50. Single copies, 30 cents. The International News Company, 83 and 85 Duane Street, New York, N. Y.

The Monthly Illustrator (changed from a quarterly) is what its name indicates. Every page is profuse in the products of the engraver and the camera. The February number is a delight to the eye of the true artist. It contains 272 illustrations by 74 well known artists. Yearly subscription, $3; 30 cents a number. Harry C. Jones, 92 Fifth avenue, New York.

The Authority of the Sunday Sabbath, by Rev. Wm. P. Swartz, M. A. This pamphlet is not controversial in spirit, but is a clear and compact statement of the position and faith of Christendom; constructive, positive and conclusive. Single copies, postpaid, six cents. Homer Barry, publisher, Wilmington, Del.

"Home and Country," Corporal James Tanner, editor, for February (Washington and St. Valentine's Number), is replete with timely illustration and matter. The table of contents is rich. Published by Jos W. Kay, 53 East 10th street, New York. Subscription, $1.50 a year, or including the SOUTHWESTERN, both for $2.35.

THE GOSPEL IN ALL LANDS for March, in addition to the usual matter presented in its forty-eight pages, will contain a supplement giving an abstract of the Annual Report of the Missionary Society, which will embrace the most important features of the report. It will be sent free to all Sunday school superintendents and presidents of Epworth Leagues and other Young People's Societies who send their names and addresses to Missionary Secretaries, 150 Fifth Avenue, New York.

The controversy over the Norwegian system of liquor-selling is very hot in Massachusetts and is rapidly spreading to other States. No one in Massachusetts has been a more earnest champion of the system than Rev. D. N. Beach. His interest in the subject is so great that last summer he went to Norway for the express purpose of studying the operation of the system in its home. The results of his observations are given in a paper of unusual interest and importance in the February number of the New England Magazine. The paper will be read with eagerness by the temperance people all over the country. Warren F. Kellogg, publisher, 5 Park Square, Boston.

"A Red Record," a book on lynching, by Miss Ida B. Wells. This very interesting book is a complete record of the lynchings of colored people during the years 1892, 1893 and 1894. It was written to show: First—The awful prevalence of lynch law by which thousands of colored men, women and children have been shot, hanged or burned to death. Second—That the excuse universally given, that colored people are lynched only for crimes against womanhood and home, is as false as it is foul. Every person should read the book and give it thorough study. It is thrillingly interesting; illustrated. Ida B. Wells, 128 Clark street, Chicago. Price, 25 cents.

To be a constant reader of Littell's Living Age, is to keep a mind well stored with the best foreign literature of the day. To have read it all one's life, if one has reached maturity, is to have a knowledge of philosophy, art, science and literature, which is of itself a liberal education. The first number in February shows a delightful table of contents: "A Little Girl's Recollections of Elizabeth Barrett Browning, William Makepeace Thackeray, and the Late Emperor Louis Napoleon," by Henriotte Cockran; "The Queen and Lord Beaconsfield," by Roginald B. Brett; "Treasure Islands in the Polar Sea," with Part III of "The Crimea in 1854 and 1894," by General Sir Evelyn Wood, G. C. B., V. C., etc. Any reader desiring to be in touch with foreign periodical literature cannot do better than subscribe for this invaluable magazine. A prospectus with special offers to new subscribers may be obtained by addressing Littell & Co., Boston.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

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Prof. JAMES C. MURRAY, Atlanta, Ga.

THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson VIII. Feb. 24. Christ and the Man Born Blind. John 9. 1-11. A. D. 29. Commit to memory verses 1 3.

HOME READINGS.

M. John 9. 1-11. Tu. John 9. 13 23. W. John 9. 24-34. Th. John 9. 35-41. F. Mark 10. 46-52. S. 2 Cor. 4. 1-6. S. John 1. 1-13.

LESSON HYMN. L. P. M.

The Lord pours eyesight on the blind;
The Lord supports the fainting mind;
He sends the laboring conscience peace:
He helps the stranger in distress,
The widow and the fatherless,
And grants the prisoner sweet release.

I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

Time.—On a Sabbath day in the early winter of A. D. 29.

Place.—Pool of Siloam, Jerusalem.

Rulers.—Herod in Galilee, Pilate in Jerusalem.

Christ and the Man Born Blind.

John 9. 1-11.

Rev. G. N. Jolly, Kentucky Conference.

[Written for the SOUTHWESTERN.]

GOLDEN TEXT.—"I am the light of the world." (John 9. 5.)

Jesus, while teaching in the temple, told the Jews He was older than Abraham. They took up stones to cast at Him. He passed through their midst and went His way. He came to Bethany and stopped with Martha, Mary and Lazarus. He mildly reproved Martha because she complained about much serving, and sustained Mary for her love. After this He was praying in a certain place, and His disciples asked Him to teach them to pray. This He did. After this the seventy returned. They were filled with joy because devils were subject to them through Jesus' name. He told them not to rejoice at that, but rather rejoice because their names were written in heaven. Some time after this we find Him again in Jerusalem, and on a Sabbath day, while passing through the temple, the event of our lesson occurred. We have before us to-day the thoughts—The Miracle, and the Inquiry.

I. The Miracle. (1-7) 1. The man born blind—"He saw a man which was blind from his birth." It is likely this transpired some time after the events of the preceding chapter. This blind man was a beggar. He frequented the temple. He was well known. To help him was a great blessing to the man, and a relief to the public. His condition very forcibly illustrates the state of those who are blinded by sin. Sinners are blind. They cannot see God, much less know Him. They are unconscious of their blindness (Rev. 3:17). Only the pure in heart see God (Matt. 5:8).

2. The question of the disciples—"Who did sin, this man or his parents, that he was born blind?" Many of the Jews believed that all diseases and afflictions could be traced back to some great sin. They taught that God "visited the iniquities of the fathers on the children." In this they were right. Diseases may be inherited. But it is hard to understand how they could think it possible for a man to sin before he was born. We must exist before we can act. Some Jews believed in the transmigration of souls. Possibly they claimed this man was now afflicted for sins committed in a former body. I do not suppose any of the disciples thus believed. There may have been some of this faith present, and the disciples wished Jesus to remove from their minds this erroneous doctrine. False doctrines are dangerous and hard to get rid of. God may suffer us to believe a lie and be condemned.

3. The answer of Jesus. (1) "Neither this man sinned or his parents." This blindness is a result of sin, but not of actual transgression on the part of this man, or his parents. Adam sinned. This man was not responsible for it, yet he suffered from it. Sin is in the race, it is no fault of ours that it is here, yet we experience the bad effects of it. (2) "But that the works of God should be made manifest." This man was not born blind that the glory of God might be displayed. The Lord never does evil that good may come of it. Because of existing evils the man was born blind. As a result of this blindness the power of God will be clearly seen. Let us never do evil that good may come of it. (3) "I must work the works of Him that sent me, while it is day." With us the *works of God* are to seek the salvation of the soul, attend the ordinances of God's house, and be charitable to the poor and unfortunate. *Working* the works of God is discharging every duty we owe to Him and His creatures. The *time* to work the works of God is "while it is day." That is, during life. This was the opportunity of that man's life. If he had missed it his sight would likely never have been given. Often as we advance through life we meet with opportunities to do good. We must then, or never, speak or act. The occasion passed is gone forever. May we always have the wisdom, desire and skill to improve every golden opportunity. (4) "The night cometh when no man can work." Night here likely refers to death. We know not what our employment may be in heaven, but it is plain that death ends our earthly labors. Every man's work is finished when he departs this life. Yet his words and deeds live after he is gone, and produce their good or bad effects. There is a sense in which we work after we are dead. "Abel being dead yet speaketh."

4. The healing of the blind man. (1) The *act* of Jesus—He spat on the ground, made clay of the spittle, and anointed the eyes of the blind man. It is not certainly known why Jesus thus acted. He had the power to heal this man just as he restored blind Bartimeus to sight. But Bartimeus gave abundant evidence of faith before he was healed. This man had done nothing. This work may have been to test his faith. There was no virtue in the remedy Jesus used. The miracle was clear. The people so understood it. (2) The *command* of Jesus—"Go wash in the pool of Siloam." This pool is located at the lower end of the valley of Jehoshaphat. Its sides are walled with stones. It is fifty feet long and eighteen feet wide. It is probably fed by water from the temple mount. (Whedon) In like manner Elisha told Naaman to "go wash in Jordan seven times" (2. Kings 5. 10). When Jesus commands we do well to obey. (3) The *obedience* of the blind man. He went, he washed, and he came seeing. This clearly showed faith. He believed there would be a miraculous result if he obeyed. Sinners, to be saved, must believe in God and do as He directs.

II. The Inquiry (8-11). 1. "Is not this he that sat and begged?" This question was asked by the neighbors and others that knew the blind beggar. They were undecided as to who he was. They did not think it possible that this could be he. They were divided. Some said this is he, others said it is not. The man was called. He said, "I am he." A noble confession. When Jesus brings us from darkness to light we should tell it anywhere.

2. "How were thine eyes opened? If you are the man that was born blind, how is it that you now see?" Many of the grandest teachings of our Savior were drawn forth by His enemies. The parables of the Prodigal Son, and of the Good Samaritan, might never have been spoken if all men had been friends to Jesus. We may be fairly inquisitive, but we should always show wisdom and heart goodness by our questions. Why were the Pharisees so inquisitive about this man? The answer to this question showed courage and firmness. He never denied Jesus, or give an uncertain sound as to who healed him. His parents showed weakness, even cowardice. He could suffer persecution, even expulsion from the synagogue, better than deny Jesus. These Pharisees were intensely bad. They could lose sight of a noble act that was a great blessing to many, and see only the imaginary fact that their Sabbath had been broken. When Jesus blesses us we should give Him the glory.

A Pure Norwegian



oil is the kind used in the production of Scott's Emulsion —Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula—the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

Scott's Emulsion

will check Consumption and is indispensable in *all* wasting diseases.

Prepared by Scott & Bowne, N. Y. All druggists.

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1 Broadway, New York.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....8:50 pm	Passenger,.....6 25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6:25 pm
Chic. limited....6:40 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9.30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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TO THE

NORTH AND WEST

Pullman Palace Buffet Sleeping Cars through without change to Chicago, Sioux City, St. Louis, Memphis and Kansas City. Only one change of cars between New Orleans and New York, Boston, Philadelphia, Baltimore and Washington.

Remember, this is the only line running Pullman Palace Cars through to St. Louis daily without change, landing passengers there one night in advance of competing lines.

☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains, in effect at New Orleans, Dec. 2, 1894.

LEAVE.	SCHEDULE.	ARRIVE.
No. 26, 6.25 a. m.	Local Mail and Express.	No. 25 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 6:20 a m
No. 4 9.00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6.40 p.m

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

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A. H. HANSON, Gen'l Pass. Ag't.
F. B. BOWES, Ass't Gen'l Pass. Ag't.

Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Free reclining chair cars between New Orleans and Memphis.

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THROUGH WITHOUT CHANGE.

No. Departs.	No. Arrives.
6 Fast Mail..7..40 a.m	3 Fast Ex.....7.35 a.m
4 Fast Ex...11.00 a.m	7 Coast acc'm...8.55 a.m
8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
Sunday Ex....7.55 a.m	Sunday Ex.....9.30 p.m

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

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Epworth Piegan Indian Mission.

A Highly Interesting Letter.

THE INDIAN PROBLEM SOLVED BY THE GOSPEL OF JESUS CHRIST.

Letter from Superintendent W. W. Van Orsdel, of the North Montana Mission:

Rev. C. C. McCabe—*Dear Brother:* Saturday, December 22, 1894, was a very busy day at the Epworth Piegan Indian Mission, preparing for the Christmas service. It was also the opening of our new church here. This Mission was started by the Brooklyn branch of the Woman's National Indian Association. Rev. E. S. Dutcher and wife were the first Protestant missionaries among this tribe of Indians, which numbers about two thousand. They came here on the 3d day of April, 1893. Soon after their coming Brother Dutcher held a council with the Indians, when with their consent he secured the right to one hundred and sixty acres of land for mission purposes. There was on this tract a log cabin sixteen feet square with a dirt roof. Into this, with his wife and two children, he moved immediately. Brother Dutcher, being a carpenter, soon built an addition to this, so that they had three comfortable rooms. In July, 1894, the Woman's National Indian Association transferred this property, including five hundred dollars for a chapel, to the Methodist Episcopal Church, with the condition that the Church would support and carry forward the work.

Last August Brother Dutcher bought the lumber for the church and had it delivered at the station, three miles and a half from the Mission. The Indians came and with twenty-two teams hauled it to the Mission. Brother Dutcher has built the church, doing nearly all the work himself. In addition to all this he has built an addition to the buggy shed and to the stable, nearly doubling the capacity of each; also, built a storeroom to the house, gathered the crop of vegetables and hay, the value of which is one hundred and fifty dollars, hauled his own winter's wood from the mountains, a distance of eight miles. How, under God, he could accomplish this work in so short a time is marvelous.

The church is a beauty, twenty-six by forty-six feet, modern style, and will seat two hundred comfortably. The first service was held in it Sabbath morning, December 23, the writer preaching from Matthew vi.:10. The sacrament of the Lord's Supper was administered. Oh, how our hearts burned as we gathered around the Lord's Table. The morning congregation was made up of the young Indians who had been to school and understood the English language. In the afternoon the Indians came from far and near, pitching their teepees (tents) prepared to stay. In the evening Brother Dutcher showed the pictures of the birth and life of Christ with a magic lantern and explained them through an interpreter. This was very instructive and of great interest to the Indians.

On Monday more Indians came. The morning service lasted until one o'clock. During this service, which was through an interpreter, many of the Indians were deeply moved. One of them, a chief and an orator, spoke with deep feeling, and said he loved Christ and felt that he was a Christian, and that from that time forword he would use all his influence to bring the Indians to Christ, and he believed when two more Christmases would come all his people, the Piegan Indians, would be Christians.

The two o'clock service lasted until five and was very impressive. During this service four were baptized. In the evening two large trees, well decorated, graced the church. The congregation was large. The principal chiefs and a number of police were present, the police doing good service as ushers. Brother Dutcher again explained the pictures, and explained them through an interpreter, after which presents were given to two hundred and fifty different Indians. These presents were donated to the Mission mostly by friends in the East. Among those who sent was the Epworth League of the Montclair Church, New Jersey, the Bay Ridge branch of the Woman's National Indian Association and others.

Christmas was a day of counsel and work with the Indians. They broke camp and prepared to go to their homes after spending a merry Christmas at the Mission; they were made to feel that they were welcome before going. The leading ones came to the cottage to shake hands with Brother and Sister Dutcher and assure them that they had enjoyed themselves and appreciated the interest they had taken in them and in their children.

Christmas night the children of the Willow Creek school and the employes came to the chapel, together with enough Indians from the outside, some of whom had returned from school (Carlisle, Pa.), to fill the church, there being over two hundred at the service, which was opened with several songs well rendered by the Indian children. Brother Dutcher again showed the pictures, delivering the lecture in English to the delight of the children. In all more than four hundred different Indians were at the Mission during the opening of this new church and the Christmas exercises.

Brother and Sister Dutcher are the right persons for this very important mission, and under God are doing a good work.

The Willow Creek Government Indian Industrial School is located one mile west of the Mission. Rev. W. A. Mattson, a member of the North Montana Mission, is superintendent. There was a Christmas tree, and exercises were held Christmas evening, composed of dialogues, recitations and singing. There are one hundred and twenty-five pupils in this school. The writer never saw children and young people acquit themselves more creditably than these did in every particular. It was very impressive to hear them repeat the Lord's Prayer; so much soul and earnestness.

The Government Industrial School and the work of the Church together are solving the Indian problem very satisfactorily by making good, Christian citizens of these people, who, not many years ago, were on the war path.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Benj. J. Snell, of Chadron, Neb., had a brother named Anason on a steamboat plying between New Orleans and St. Louis in 1867. He would like to hear from him if living.

Please inquire for my relatives: Father was named Philip and mother Amey Tensity. They belonged to a man by the name of Geo. Cox, Chesterfield, Va.. Jane, my sister, belonged to Champ'ey Wilson. Brothers Phillip and Richard belonged to Augustus Grigg, and I belonged to Tom Grigg and I was sold in 1850 to a man named Ash Lovy and taken to Georgia. I live in Vicksburg, since the war. Address Gracy Low, Box 23, Vicksburg, Miss.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

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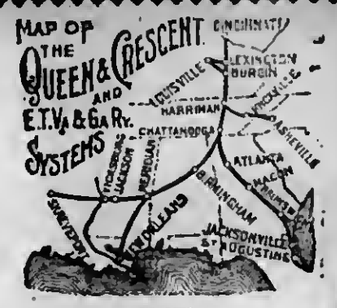
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Mention this Paper.

Write us for Question Blanks. Address

Dr. Castle & Co.,

Sole Props. of the Balmy Columbian Oil Remedies,

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P.S.—Cut this out and send to some afflicted friend.

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FROM PRESIDING ELDERS.

Marion District—

Brethren—Begin the work of the year at once. I wish to meet all the brethren in the first quarterly conference.

H. N. BROWN, P. E.

Beaufort District—

Dear Brethren—As district stewards you are requested to meet in Bamberg on Tuesday, February 25, at 11:30 a. m., to estimate the salary of the presiding elder and to apportion the claim of the bishops and the conference claimants. As pastors you are prayerfully and earnestly urged to do your whole duty touching the preaching of the Gospel, the conversion of souls, the increase of church membership, the administering of the Discipline, the baptism of children, the organizating of children into classes for religious instruction, the faithful presentation of the claims of each benevolent society for one month and take a collection for it in all the churches, in emphasizing the claims of the Missionary Society, the F. A. and S. E. and the Church Extension societies, in raising the apportionment for the delegates to the General Conference and in observing Easter Sunday as missionary day in all our schools. As class leaders you are most earnestly requested to visit all the churches in the charge of which you are a member, and urge each class leader to do his duty in attending the quarterly conference and in raising the finances of the church from each member of his class. As members of committees, please attend each quarterly conference held at our church; if not at your church, send me your reports. As members of the church of God, "Be strong," stand up for God and our beloved Methodism. Yours, in the work. B. F. WITHERSPOON, P.E.

"An Offer of $200 in Gold."

No book is selling so rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodward Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next three months 200 copies. The book sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once 35 cents for canvassing outfit and full information. They also publish other books.

J. Bellangee, in writing in the February Arena on the progress of higher social purity in the growing condemnation among all intelligent, thinking men and women of the double standard of morals, makes some very good points, but he is one of those who are comforted by the conviction that, however slowly they may emerge, stricter and nobler standards of conduct are growing in the general consciousness and in the relations of social life. The sexual relation is a moral question. Hence a moral standard that condemns one sex and condones the acts of the other is absurd in the light of common sense. The moral standard is not applied. But the author believes that the pathos of our social conditions is awakening the greatest religious crusade the world has ever seen—a renaissance of art and poetry, morals and spirituality in life.

BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat troubles. Sold only in boxes.

The Louisiana Conference.

We regret that, up to the time of going to press, we have not been able to get a transcript of the proceedings of the Louisiana Conference. We clip the following appointments from the New Orleans *Times-Democrat*, and can only so far vouch for their accuracy:

Appointments.

Alexandria District—S. E. H. Morant, presiding elder (postoffice, Alexandria); Abbeville, Edward Powell; Abbeville mission, to be supplied; Alexandria, Z. T. Gayden; Avoca and Rigolets, to be supplied by Thomas Williams; Booneville, H. C. Gair (postoffice, Bunkie); Bunkie, Ephraim Harrison; Cade and Breaux Bridge, Willis Carr; Cheneyville, C. W. Kershaw; Cottonport and Bordelonville, to be supplied by John C. Smith; Eola, David Shelby; Glencoe and Islands, Addison Moore; Grand Cote, to be supplied; Hubertville, M. H. Hunter; Jeanerette and Pattonville, Jules L. Augustus; Jennings and Welch, Horace King; Lafayette, Robert Anderson; Lake Charles, Travis Larkins; Moreland, to be supplied; Morrow, H. C. Wilson; New Iberia, A. H. Banks; Olivier, to be supplied by Alfred Vincent; Opelousas, E. B. Richards; Pineville, George W. Wells; Poland, to be supplied; Plaisance, to be supplied by S. Strode; Rayne and Crowley, A. J. Johnson; St. Martinsville, Wesley Turner; St. Peter, J. A. Vincent (postoffice, Jeanerette); Lowell and Union Chapel, Stephen Tillmon; Sunflower, William L. Amos; Washington, A. J. Pickett; Waxia, Joseph Johnson (postoffice, Washington); Willow Glen, to be supplied; Woodworth, to be supplied; Cornelius Johnson, principal of Alexandria Academy, member of Alexandria quarterly conference.

Baton Rouge District—J. F. Marshall, presiding elder; Albert Chapel, J. D. Pool (postoffice, Zachary); Baton Rouge (St. Mark's), Hubbard Daniels; Baton Rouge (Wesley Chapel), J. A. Tirenit; Bayon Goula, G. A. Payne; Brandon and St. Luke, supplied by Samuel Green; Brusly, Sanders Carroll; Clinton, William Porter; Conrad, B. J. Reddix; Hartzell, P. W. Clark (postoffice, Rosedale); Jackson and Argodine, D. M. Seals; Letsworth and Free Union, O. C. Wright; Macedonia, A. I. R. Scott; Melville and Sumner Chapel, Joseph Jones; Merrill Chapel and Mount Zion, Bedford Carr (postoffice, Woodville, Miss.); Mount Carmel, J. H. Rylander (postoffice, Woodland); Musson Circuit, Allen Luster; New Roads, supplied by C. E. Bradford; Plank Road, David Harrison (postoffice, Baker); Plaquemine and Indian Village, J. W. Hilton; Port Allen, M. P. Franklin; Priestly Chapel and Jones' Creek, C. M. Angrum; Rylander Chapel, Jules Benn (postoffice, Olive Branch); St. Peter, William Emmett (postoffice, Clinton); Slaughter and Lindsay, H. A. Sorrell; Stony Point Circuit, H. A. McClelland; St. Paul, supplied by R. C. Worsham; Union Chapel and Island, T. P. Morris; Vincent Chapel, Charles Barnes (postoffice, Ethel); Wesley, A. G. Davis; Wilson, supplied by C. Spears (postoffice, Wilson).

Central New Orleans District—L. G. Adkinson, presiding elder; Hammond, G. S. Enston; New Orleans: French First Church, to be supplied; Italian, First Church, to be supplied; city mission, to be supplied; St Charles avenue, E. W. Osburn. L. G. Adkinson, president of New Orleans University. O. A. King, C. K. Woodson, P. J. Robidoux, R. L. Crawford, missionaries in the Gulf Mission.

Monroe District—F. T. Chinn, presiding elder; Anderson, to be supplied by Austin Jones; Bastrop and Washington Chapel, E. Hutcherson; Collinston, to be supplied by A. Smith; Delhi, to be supplied. De Siard and Beulah, N. R. Randolph; Fort Necessity, to be supplied; Jones' Chapel and Postoffice Fourche, D. G. Pharris; Lake Providence, F. M. Lashington; Monroe, G. J. Rogers; Mount Nebo (postoffice Bastrop), Abraham Venable; Waco (postoffice Cuba), to be supplied by W. M. Hanna; Winnsboro, to be supplied by J. E. Johnson.

Natchitoches District—H. J. Wright, presiding elder: Allen circuit, M. T. Fairfax; Alpha circuit, J. F. Fisher; Bedford circuit, A. McGlocklin; Boyce circuit, Jas. Lopez; Campte circuit, M. S. Goins; Chopin circuit, supplied by A. W. Goins; Colfax circuit, supplied by I. R. Williams; Columbus circuit, Wm. Hector; Coushatta circuit, J. W. Lewis; Cane River circuit, supplied by H. C. Chaiman (postoffice Natchitoches); Fairmount circuit, H. W. Welsh (postoffice Boyce); Lake End circuit, supplied by M. O. Harrison; Marthaville circuit, I. J. Ohee; Natchitoches circuit, M. J. Dyer; Pleasant Hill circuit, William Harrison; Robeline circuit, Jas. Robertson; St. Maurice circuit, supplied by J. S. Wright (postoffice Natchitoches); Stringfellow circuit, supplied by John Coleman (postoffice Naborton).

North New Orleans District—A. E. P. Albert, presiding elder. Algiers Mission, R. L. Watson; Asbury (Algiers P. O.) Braxton Bolden; Darrowville, Eugene Baptiste; Dulac, Arthur A. Lacey; Franklinton and Hayes, Nelson Burton; Gretna, Frank Harvey; Houma, H. T. O. Abbott; Kenner and Hanson City, Daniel G. Taylor; LaPlace and Lutcher, Samuel Bell; Mandeville and Winan Chapel, Abram Hilton; New Orleans: Mount Zion, Thos. G. Montgomery; Nashua and Lower Coast, Wm. Davis; Pleasant Plains, D. G. Butler; St. Matthew, D. J. Price; Scott Chinn Church, Ed Fields; Thomson, Frank Walker; Union, A. J. Ford; Wesley, T. J. Johnson. New River Circuit (P. O., Belle Helene), Jeff H. Craig; Ponchatoula and Springfield, E. P. Harris; St. Charles (P. O., Hahnville), E. H. Clark; St. John (P. O., Edgard), H. C. Armston; Shady Grove (P. O., Boll Town), Alex. Conerly; Slidell and Pearlville, J. M. Bryan; White Hall (P. O., Central), Samuel Davage. J. O. Hartzell, corresponding secretary Freedmen's and Southern Educational Society, member of Wesley Chapel Quarterly Conference.

Shreveport District—Stephen Duncan, presiding elder. Benton and Sarepta, (supply) John D. Brightop; Bodcan and Asbury, Pompey Bibbs; Cane City and Chalk Levee (P. O., Shreveport), supplied by Hernando Daniels; Curtis and Hayes, supplied by John McKee; Fairfield and Bowman's Lane, Surry A. Mason; Flournoy, E. C. Goins; Grand Cane and Bouchest, supplied by J. P. Bayliss; Longstreet, Alfred Gray; Mansfield, James O. Brown; Rocky Mount, Geo. Johnson; Round Grove and Mooringsport, ———; Shady Grove (P. O., Mansfield), P. C. Colton; Shreveport: St. James, J. W. Hudson; St. Paul, Hampton James. Vanceville and Scott Chapel, S. R. Hason; Yellow Pine and Odam, supplied by W. C. Turner. I. C. Clemons, C. W. Reeves, B. M. Hubbard, C. D. C. Bryan, Walter S. Chinn, A. P. Camphor, left without appointment to go to one of our schools.

South New Orleans District—Pierre Landry, P. E. Beattieville (P. O., Schriever), J. W. Smith; Camp Parapet (P. O., Carrollton), W. S. Harris; Centreville and Vermilionville, Chas. Crockett; Donaldsonville, C. D. Shallowhorne; Franklin, V. Chapman; Morgan City, John H. Pierre; Klotsville, supplied by Paul Norris.

New Orleans—Cushman and Malden, J. O. Richards; First Street Church, W. R. Butler; Hiven Chapel, W. P. Forest; Mallalieu Chapel, S. Priestley; Simpson Chapel, Henry Taylor; University charge (supplied by), Dr. L. G. Adkinson; William Chapel, Chas. Monroe; Goodman Chapel, W. J. M. Price.

Thibodaux, Thomas McCary; Winsted, G. D. Bowers; Woodlawn (P. O., Bertie), R. C. Barrow; St. James Station and James Town (supplied by), John Wilson; Vacherie (supplied by), E. Scott.

MARRIAGES.

.....Give Name and Place Distinctly.....

Texarkana, Texas.—J. Addison Bragg to Miss Mary E. Strawn, on January 10. W. H. Jackson officiated.

Luling, Texas.—William Smith to Miss Nannie Collins, January 15. J. M. Holland officiating.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Clarksville, Tex.—Jennie Terry, aged 6 years; died February 7. Tenola Edwards, pastor.

Fayette, Miss.—Lucy Hadrik Bullock, aged 31 years, a good Christian, died January 29. N. Cannon, pastor.

Lake, Miss.—Billie Nickols departed this life January 24, in full faith.

Luling, Tex.—Bertha, daughter of Rev. Taylor Redd, aged 5 years, died January 20.

Waco, Tex.—Mattie Hines, aged 24 years, a consistent Christian, died in great peace January 2. A. Johnson.

Loveladv, Tex.—Alice Moseley died February 3, in the hope of heaven. E. Holliday, Pastor.

Oxford, Miss.—Dora wife of R. Dembry, departed this life January 12, in full triumph of faith. N. H. Williams.

CONFERENCE NOTICES.

Beaufort District.

First Round.	February.		
Bnfort Bridge	23 24	Bamberg	24 25
Stewart's meeting	1 6		
	March.		
Springfie'd	1	Denmark	2 3
Reevesville	3 4	Cattle Creek	5
Wesley Grove	7	Springtown	9 10
Rnflo	11	Hickory Hill	12
Ross	14	Ridgeville	15
Summerville	16 17	Jacksonboro	2 1
Combahee	21	Walterboro	23 24
Grahamville	26	Yemassee	29
Bennett	30 31		
	April.		
Hampton	6 7	Welmer	7 8
New Hope	12	Appleton	13 14
Allendale	14 15	B F Witherspoon, P.E.	

Huntsville District.

First Round.	February.		
Decatur	23 24		
	March.		
Oakland	2 3	Athens	9 10
Huntsville	16 17	Guntsville	23 24
Scottsboro	30 31		
	April.		
Stevenson	6 7	Centre Grove	13 14
Blountsville	20 21	Triana	27 28
	May.		
Cedar Grove	4 5	Spring Hill	11 12
Courtland	18 19	Sheffield	25 26

Israel Townsend, Presiding Elder.

Marion District.

First Round.	February.		
Tuscoloosa	23 24		
	March.		
New Berne	2 3	Selma	9 10
Oak Grove	16 17	Old Town	23 24
Gainesville	30 31		
	April.		
Clinton	6 7	Walthall	13 14
Bethany	20 21	Union	27 28
	May.		
Mount Sterling	4 5	H. N Brown, P. E.	

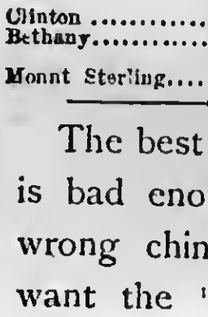
The best lamp in the world is bad enough, if you put a wrong chimney on it. You want the "Index to Chimneys."

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Plan of Episcopal Visitation.

Baltimore, Baltimore.....March 6..Andrews
Lexington, Maysville, Ky..March 13 ... Hurst
Washington, Richmond, Va..March 6..Mallalieu
Cent'l Missouri, Fayette, Mo. March 20.....Foster
Delaware, Philadelphia, Pa..March 20...Newman



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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. } NEW ORLEANS, FEBRUARY 28, 1895.—Vol. 30. No. 9. { HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

THE FIRM FOUNDATION.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.
The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!"

—George Keith.

SOME of the religious journals in the South are disposed to sneer at our Northern editors, who have the courage to speak a word on behalf of the Negro. Indeed, it is considered almost an unpardonable sin for them to regard the Negro other than a burly brute, intent only on outraging white women. Now, if our super-sensitive Southern editors would resolve to do a little missionary work along Gospel lines among these offensive Negroes they would, in a very short time, relieve their Northern brethren from the necessity of saying and writing those things that have so thoroughly stirred them up. We rather enjoy the stirring up because we happen to know that the Negroes in too many instances are criminally neglected in matters pertaining to their moral and intellectual and social development.

ALLEGHENY COLLEGE, Meadville, Pa., is in the midst of a wonderful revival of religion. Dr. Spencer, secretary of our Church Extension Board, visited Allegheny College during week of the Day of Prayer for Colleges. The fire he brought was from heaven and enkindled every soul it touched. Three services of two hours each during the day, with Dr. Spencer's inspired sermons, exhortations and songs, resulted in an old-fashioned revival. A dozen students professed conversion during the day, as many more were seeking and everybody seemed deeply moved. Conviction was manifest in the faces of the most hardened. Revival meetings are continuing in the college every evening with conspicuous results. More than twenty students converted already, and more are seeking an interest in the cleansing blood. President Crawford is greatly lifted up by wonderful spiritual visitation.

TIMELY NOTICE TO THE ESSAY WRITER.

The editor of the Michigan *Christian Advocate* says:

"We occupied just one hour the other day putting an essay in shape for publication. We were compelled to divide it into several parts, attach new headings, change much of the phraseology, and cut and slash generally. As a rule, a popular essay is never in shape for publication in a newspaper. It is always too long and generally too rhetorical. Let essays be rewritten and condensed before being sent to a newspaper."

Ah! Brother Potts, we have had the same experience with the essay writer, only he has threatened to boycott the SOUTHWESTERN if all his essay was not published. We find it as a rule that those who really say things of importance condense their matter and put it in as few words as possible, while those who do not have much to say often deluge us with manuscript which neither the writers' or the editor can fully comprehend. We are determined, however, to use our best judgment in the premises, so that if a writer finds his matter materially condensed, it is because we must throw overboard all superfluous verbiage. It would be far better if correspondents would attend to this matter before sending their articles to this office. It would save us much trouble, besides give them an opportunity of correcting mistakes, and otherwise getting their matter in a presentable shape.

IS THE CHURCH ADVANCING?

The warning words of the prophet Isaiah—"Awake, awake, put on thy strength, O Zion," ought to be thundered down the line to day as never before. The battle for the supremacy of the Christian religion is on, but how few of the soldiers of the King are prepared for the fray. Sectional strife, vain-glorious emulation, mere denominational pride, colorophobia, and spiritual lassitude and indifference have invaded the camp of Israel; while the enemy, seizing the strategic positions, prepares to prolong the strife, and thus postpone the day of final victory. In an article in one of our leading religious journals we find the following warning words from Bishop Newman:

"The Church is largely to blame for the present disordered condition in the industrial world. She has cathedrals for the rich and conventicles for the poor; aristocratic Sunday schools for the offspring of the millionaire and ragged schools for the children of the workingman; eloquent, high-salaried clergymen for the affluent, and cheap city missionaries for the indigent; she is a sycophant at the altars where the prosperous claim to worship, and the patronizer at the altars where the laborer bows in prayer."

A terrible arraignment indeed, but not at all out of proportion to the real facts in the case. The good bishop has been a careful observer in all lands. He has seen with his own eyes and heard with his own ears, and speaks from that experience which should command the attention of all Christian people.

Not less terrible are the following words from Bishop Foster, whose experience and opportunities of observation in this and in other lands are limited only by the circumference of the globe. Hear him:

"The Church of God is to-day courting the world. Its members are bringing it down to the level of the ungodly. The ball, the theater, nude and lewd arts, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church."

Some will say these are pessimistic utterances, but we do not so understand it. The fact is there is far too much worldliness in the Church—too much of a desire to cater to the whims and prejudices of worldly-minded people. The Church must rule the world or be ruled by it. Just now the crisis is upon us. Our only safety is in an entire consecration to God of our time, talents, lives. The Gospel of Christ will win. It ought to have the mastery now. "It is the power of God unto salvation." But its disciples must give it wings, and thought, and the prestige of their highest devotion. Perhaps the picture drawn is dark, yet there are signs of a brighter day. The kingdoms of this world will some day become the kingdoms of our Lord and of his Christ. This thought should accelerate and accentuate Christian zeal and activity, and interest afresh. Let the Church but awake to her grand and glorious opportunity, and the world will be saved in a single decade.

—S. M. Bolden, Conroe, Tex., writes: "We are gliding along nicely with the work committed to our charge, and have made some improvements on our church here by putting in pulpit furniture, painting, and have reseated our church with new benches. Our work is well organized; good Sundays, home mission auxiliaries, Epworth League chapters, and they are doing good work. Our first quarter came on Feb. 10, which resulted in success. Rev. A. C. Culbreath, presiding elder, was on hand with his kind and gentle manner. We are not failing in trying to get our people to take and read the SOUTHWESTERN. Enclosed find money for one subscriber."

BISHOP WALDEN ON AFRICA.

In an eloquent address before the Chicago Methodist Preachers' Meeting a few days ago, Bishop Walden called attention to the work of African evangelization in such a way as to create unusual interest in the "Dark Continent." Among other good things he said:

"The influence of England, France, Germany, Italy, Belgium and the United States is being used for the suspension of the African slave trade, and it is likely the liquor traffic will be entirely inhibited in the neutral belt. I like to recognize Providence not only in the history of the past but in current history like this. Great is Africa's hope from Great Britain. Protestant Great Britain, from whom we get our free institutions, where the rights of man are even more sacred than under our own flag; they have no large disfranchised population as we have—we are not going to have it always. Good it is also to know that the Congo Free State—America's State, if you will—is larger than our own twenty-six States lying east of the Mississippi, that contain three fifths of our population and four fifths of our wealth, and that great African tract of fertility and future greatness will continue, as it now is, in the hands of free institutions and of Protestantism.

"How does it happen that with the colonizing spirit of the great aggressive nations, Africa has never been penetrated till in our own day? I believe she has been held back, as was America herself, for a prepared people; a people who could lay foundations; a people who, in our case, could make the stars and stripes mean what they mean.

"Providence alone has held back Africa for a like purpose. Africa has had a very strange influence upon our history. But for the black man we would have had no rebellion, no division of the Methodist Episcopal Church. Methodism has done much for the preparation of a people to go in and occupy Africa. Our Freedmen's Aid Society has planted educational centers in each of the Southern States except Kentucky. There are now 1,200,000 colored Methodists in this country, 250,000 of them members of the Methodist Episcopal Church, and we are doing for them what is being done for no others—we are making them leaders. Our schools have sent out 10,000 teachers to the colored race. In Africa itself there are over twelve hundred missionary stations, and how grand the figure of Bishop William Taylor! May God lay Africa upon our hearts and consciences as never before."

It will thus be seen that our good bishop believes in the redemption of Africa by a "prepared people." By a people ready and qualified to pour into its teeming millions the blessings of highest and best types of Christian civilization. Africa will be redeemed by people who shall go not by force, but voluntarily, to help in the development of its vast commercial and agricultural resources, and to bring its great people under the power of the blessed Gospel of the Son of God.

—Rev. Taylor Moore, of Mineola, Tex., writes: "Mrs. Col. Springer spent Sabbath, Feb. 17, at Mineola, where a full church enjoyed her eloquent address, which was of the most practical nature, and yet richly embellished with literary wit and her own beautiful poetry, urging the claims of the M. E. W. H. M. Society. Thirty-five began an auxiliary, with officers who will make it succeed, since the work is now well understood. At 8 p. m. a rare treat was given on "Jerusalem and Palestine," which was [illegible] stirring, spirit-awakening, powerful [illegible] dered beautiful with Christian truth. [illegible] is wide awake."

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

NINTH LETTER—BY T. E. W.

Mothers! One of the first steps in the rearing of your children should be to cultivate the habit of neatness. There is no better way to study home-training than in the school-room. I have noted students whose apparel was extremely simple, yet there was so much neatness about them that you could not help being attracted. Again, on the other hand, there are some with whom we come in contact that—well, they make you feel as though you would like to take them in hand. This can only be acquired in the home training. While they are young is your only chance. Begin now to make exemplary men and women.

You say, am I opposed to girls accepting the company of *boys*? I say emphatically, Yes! There is no better way for a young girl to come to her ruin than by keeping company with "would-be men." Without a doubt, it injures her social standing, for few men will visit ladies who believe in entertaining this class of boys. This is one of the things I have always tried to avoid, and I am sure it has been very helpful.

There is another thing that should be avoided, namely—school-room courtships. Mothers should be very particular in guarding against this very popular folly. We have known of several instances where the future careers of promising boys and girls were blighted by the determined and persistent cultivation of serious relations in the school room. A few giddy, masculine girls and effeminate boys will spoil a whole school. Teachers, as well parents, should be on the watch for those who are in school only for the fun of it.

* * *

I give space to the following letter from a correspondent at Pontotoc, Miss.:

WOMAN'S WORK IN THE CHURCH.

"Where does it begin—where does it end? It has been said that woman's work is never done, and it is equally as true in the religious field as in the every-day duties of life. We see it around us; we hear of it; we read of it in our periodicals, of the great good that the women are doing, and the great success with which they are meeting, and too much could not be said upon this great and wonderful subject—for it is woman's work that keeps this world of ours moving on from conquest to victory.

H. W. PAYNE."

* * *

TRIFLES—One quart of flour, one cup of sugar, two tablespoonful melted butter, one egg, two teaspoonsful of baking powder sifted with the flour, and enough sweet milk to make stiff as crullers. Roll into thin sheets and cut in pieces about two by four inches. Make as many cuts across the short way as possible. Pass two knitting-needles under every other strip. Spread the needles as far apart as possible and with them hold the trifles in the fat until light brown.

—There are fewer daily papers in the South than in the North, and they have fewer readers. The weekly papers and periodicals have a relatively higher value according to circulation in the South, because when read at all they are more generally and more thoroughly read.—Printers' Ink.

—This miracle, like the most of our Lord's, was a redemptive act.... Want is a fruit of the fall. Christ's work aims at a restoration of the original plenty, and a redemption from all the fruits of the curse in His kingdom.—M. W Jacobus.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "*Brown's Bronchial Troches.*"

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

Rev. Prof. J. W. E. Bowen, Ph. D., D. D., in New Orleans.

At a meeting of the Preachers' Institute, held at New Orleans University, New Orleans, La., February 18-21, the undersigned were appointed a committee and drafted the following resolutions:

WHEREAS, The lectures in exegical, historical, and practical theology, by Dr. John W. E. Bowen, of Gammon Theological Seminary, Atlanta, Ga., delivered in the Preachers' Room of the New Orleans University, were able, clear, accurate and scholarly; and the sermons and addresses in the city churches, were strong, eloquent, fearless and inspiring to unity and consecration to the great, high and holy interests of the educational and missionary enterprises of the Church in America and other lands beyond the sea. Therefore, be it

1. *Resolved*, That we record our very high estimate and appreciation of the Theological Institute conducted by Dr. J. E. W. Bowen, as an aid and inspiration, not only to the undergraduates, but also to those who are in the arduous pastoral office.

2. *Resolved*, That we regard Dr. Bowen, as seen in his work and spirit, as a safe, true, wise and an eminently trustworthy teacher and exemplar of the rising ministry of the Church, such as our enlightened modern day demands.

3. *Resolved*, That we heard with Christian delight of the large fund established in Gammon by that man of God, Ed. Stewart of Illinois, for the promotion of missionary interests in the young people of the universities and churches of the M. E. Church; and that already a splendid beginning has been made in the collection of a library on Africa, as a missionary field, with boundless natural wealth and resources, and that an earnest effort is being made to induce the young people to write missionary essays, poems and hymns of permanent value, that will pass into the Missionary History of the Church, and thus create a missionary literature, increase missionary intelligence and enthusiasm, deepen missionary conviction, purpose, and consecration, and ensure unity and perpetuity to the Church, and a large and blessed career of eminent usefulness for those who are to be the pride and glory of the family, the State, and the Church in the future.

4. *Resolved*, That a copy of these resolutions be sent to the authorities of the New Orleans University and the Gammon Seminary, and that, also, a copy be sent to the SOUTHWESTERN CHRISTIAN ADVOCATE for publication.

PIERRE LANDRY.	J. F. MARSHALL.
STEPHEN DUNCAN.	STEPHEN PRIESTLEY.
T. G. MONTGOMERY.	A. E. P. ALBERT, D D.
H. TAYLOR.	EMPEROR WILLIAMS.
W. R. BUTLER.	F. WALKER.

S. T. CLANTON, Chairman.

E. W. S. HAMMOND, Sec'y.

For the SOUTHWESTERN.

The Secret of a Successful Nation.

By THOS. L. ROUTT, Berea College, Ky.

The history of civilization shows that in proportion as every nation has recognized the workings of a divine hand in just such proportion has she prospered; and in just such measure as she has failed to observe the commands of the divine statutes, she has waned in power and influence. Antique relics of the once powerful nations tell the story more vividly than the poet can portray with his pen, or the artist with his brush. Israel, in her travels, by her folly saw the wisdom of a divine cognizance. Egypt, mother of civilization, whose love the poet loves to sing; whose art the sculptors feign would mimic, and whose library sages and philosophers sought as the greatest fountain of learning, is almost a forgotten history with a few of its ruins, showing the heights to which it reached and the depths to which it fell. Rome, famed for her art and beauty—"once mistress of the world"—of whose reputed founder Homer sang so sweetly; through whose streets triumphant processions marched with slaves laden with spoils of war has almost disappeared. Only the remains of tombs, aqueducts, arches, baths, and the colosseum with its tiers of seats in which fair ladies witnessed the combats of fierce lions and tigers tell the story of sin and pollution, and point out the fate of every nation which follows her example. Three times within the present century has the capital of France been invaded by foreign armies. She sowed the seed of infidelity and reaped the harvest of the French revolution. She is, by nature, blessed with a genial climate; her soil rich in production; rich clusters of grapes smile from her sunny hills; and she might become the greatest nation of the earth, but for her religious views her moral history is a disgrace to modern civilization.

At the beginning the founders of our government sought to lay the foundation of a moral institution by which America should be ruled. No doubt, while Plymouth Rock was the best spot on earth on which to begin the foundation of a government, but the founders trusted not to the solidity of a material stone, but remembered the conditional promise to the house of our father patriot, Jacob: "If ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." This the nation has endeavored to keep, but human-like, it erred. By worshipping the idol, slavery, heedless of the clouds and the threatening dangers, she found herself about to be rent in twain by the storm of the Civil War; but with Lincoln, a man of God, as our captain at the helm, and a faithful crew of shipmen on deck, by scanning the heavens for a guiding and putting forth double efforts, the old ship, badly tempest-tossed, was landed safe into the haven of eternal freedom. The storm ceased; the clouds disappeared, and the glorious sun shed its effulgent rays no longer upon a division of free men and of slaves, but upon a union of freedom. Engendered strife was soon forgotten. North and South were at once consolidated, and the slave sealed the bond of union.

"Like sentinel and nun, they keep
Their vigils on the green,
One seems to guard and one to weep
The dead that lies between."

The primary object of the nation was restitution. The captives having been set at liberty, next the binding of the broken-hearted. Now more cotton and sugar are raised in the South, more grain in the West, and more manufactured articles are produced in the East. The nation both saw and felt the result of its folly. The working of the constitution began in both spirit and letter.

The secret of every successful government depends upon the purity of its individuals. A corrupt nation can no more prosper than a corrupt individual. Every article of our constitution has a vast significance; each stone, from turret to foundation, bears its label; charity at the bottom, charity in the middle, charity at the top. Not for America only, but for all mankind. The Psalmist said: "Blessed is the nation whose God is the Lord." This is verified by our untold possessions, grand institutions of learning, magnificent edifices of worship, and the millions of peaceful homes, whose firesides are surrounded by bright and happy faces.

All nations of earth are learning rapidly to care more for their fellow man. This is the spreading of his kingdom among men. When the news of the Johnstown disaster spread throughout Christendom, England's sympathies at once leaped the waters with aid for the unfortunate. At any accident or death of the rulers of any country, messages of condolence from the heads of various nations, with lightning speed across the waters to nation of the bereft, are sent. Philanthropy is our nation's motto.

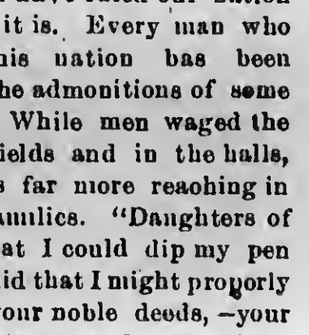
But while we possess many of the characteristics so essential to a Christian nation, we are not by any means perfect. Many grave moral questions, which threaten the prosperity of a Christian nation, are staring us in the face for solution. "Watchman, what of the night? What are the signs of promise?" Catholicism must cease to spread; the rum power must be pulverized, the Southern problem solved. Railing will not check the growth of Catholicism; nor burning at the stake, or swinging from a limb solve the Southern problem. Nothing short of the Golden Rule will work successfully on this line. The W. C. T. U. has done noble work in the cause of temperance. Not only the W. C. T. U., but the women of our country are the silent forces which have ruled our nation and made it what it is. Every man who has benefitted his nation has been strengthened by the admonitions of some faithful woman. While men waged the warfare on the fields and in the halls, you fought battles far more reaching in results in your families. "Daughters of Liberty," wish that I could dip my pen in inspiration's fluid that I might properly tell the world of your noble deeds,—your virtue, your constancy and your piety. I would paint it fairer than the lilies of the valley, more beautiful than the roses of Sharon, and as enduring as eternity.

If this nation of ours would maintain its dignity and ever have "the horn of abundance" poured out upon us, we must ever cherish the highest respects for morals, seek purity in politics, purity in religion, purity in our homes, God in our hearts.



"My Trade will take anything I give them; they believe what I tell them; and I mean to sell them what I make the most on." That is what one grocer actually gives as a reason for selling washing-powders—imitations—instead of the original and best washing-compound—Pearline. If grocers and customers were all like these, the millions of women who are now blessing Pearline would still be doing useless hard work. But when you come across such a dealer, don't let him put you off with anything except Pearline. 397 JAMES PYLE, New York.

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INBRED LEPROSY.

Jesus, a word, a look from thee,
Can turn my heart and make it clean:
Purge out the inbred leprosy,
And save me from my bosom sin

Lord, if thou wilt, I do believe
Thou canst the saving grace impart;
Thou canst this instant now forgive,
And stamp thine image on my heart.

My heart, which now to thee I raise,
I know thou canst this moment cleanse:
The deepest stains of sin efface,
And drive the evil spirit hence.

Be it according to thy word;
Accomplish now thy work in me:
And let my soul, to health restored,
Devote its deathless powers to thee.
—Charles Wesley.

DAILY THOUGHTS.

[From Phillips Brooks.]

FEBRUARY 28.—Nothing is completely good that is not infinite.

* * *

FEBRUARY 29.—Be your own best self, for the good of your fellow-men.

* * *

MARCH 1.—It seems to me, my friends, that all this great picture of the liberty into which Christ sets man, in the first place does one thing which we are longing to see done in the world. It takes away the glamor and the splendor from sin. It breaks that spell by which men think that the evil thing is the glorious thing. If the evil thing be that which Christ has told us that the evil thing is—which I have no time to tell you now—if every sin that you do is not simply a stain upon your soul, but is keeping you out from some great and splendid thing which you might do, then is there any sort of splendor and glory about sin?

* * *

MARCH 2.—Never dare to touch any man's life without the most perfect and absolute reverence, because you are touching the most sacred thing that is in this world.

* * *

MARCH 3.—Oh! how this world has perverted words and meanings, that the mastery of Jesus Christ should seem to be the imprisonment and not the enfranchisement of the soul! When I bring a flower out of the darkness and set it in the sun, and let the sunlight come streaming down upon it, and the flower knows the sunlight for which it was made and opens its fragrance and beauty; when I take a dark pebble and put it into the stream and let the silver water go coursing down over it and bringing forth the hidden color that was in the bit of stone, opening the nature that is in them, the flower and stone rejoice. I can almost hear them sing in the field and in the stream. What then? Shall not man bring his nature out into the fullest illumination, and surprise himself by the things that he might do? Oh! the littleness of the lives that we are living! Oh! the way in which we fail to comprehend, or when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God!

* * *

MARCH 4.—What is the Christian? Everywhere the man who, so far as he comprehends Jesus Christ, so far as he can get any knowledge of Him, is His servant, the man who makes Christ the teacher of his intelligence and the guide of his soul, the man who obeys Christ as far as he has been able to understand Him. What, you say, the man who imperfectly understands Christ, who don't know anything about His divinity, who denies the great doctrines of the Church in regard to Him, is he a Christian? Certainly he is, my friends. There is no other test than this, the following of Jesus Christ.

* * *

MARCH 5.—Let yourselves never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more.

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures catarrh. Give it a trial.

Meharry Medical College Commencement.

It was indeed a great and an inspiring sight to witness the graduation of thirty-six persons—twenty-nine in medicine, two in dentistry and five in pharmacy.

It was the nineteenth anniversary of the Meharry Medical College, the ninth of the dental department and the sixth of the pharmaceutical department of the Central Tennessee College.

In the audience and on the platform were a number of well-known white citizens, including teachers and professional men. On the platform were seated, besides the visitors, the members of the faculty of Meharry Medical College, the graduating classes and the college choir. The exercises throughout were of general interest and the speakers were rewarded with deserved applause.

Rev. J. Bradon briefly referred to the purpose of the evening, and introduced the first speaker, Joseph Edgar Dibble, of Houston, Tex., who delivered the salutatory in connection with his thesis. His subject was "Anæsthetics." It was graceful, elegantly phrased and well delivered.

Charles Alexander Kelly, A. B., spoke the valedictory on behalf of the pharmaceutical department, choosing as his subject "Progressus Pharmaciæ." After a brief and clear account of the growth of pharmacy as a science, he said the class farewell in most beautiful language, pointing to the heights yet open to the earnest student to be attained by constant effort.

The medical valedictory was delivered by David H. Clay Scott, of Hollywood, Ala., whose thesis was "Eczema." His treatment of this annoying disease showed study and research. The valedictory portion of the address was especially fine, containing a high tribute to the work of the college, an affectionate farewell to the faculty, a cheering hope for the success of his fellow-classmates.

Dr. Braden, president of the Central Tennessee College, then conferred the degrees, the respective classes being presented in turn by Dr. G. W. Hubbard, dean of the medical department. The graduates were applauded by the audience, particularly the woman graduate in pharmacy, Dr. Nannie B. Joyce. The graduates were as follows, their home and the subject of their graduating theses being also given:

Pharmaceutical Department—William Henry Bailey, Clarksville, Tenn., "Glucosides;" Nannie B. Joyce, Pulaski, Tenn., "Pharmaceutical Incompatibility;" I. B. Kigh, Selma, Ala., "Fixed and Essential Oils;" Charles Alexander Kelly, A. B., Carthage, N. C., "Progressus Pharmaciæ;" I. Stavons Watkins, Montgomery, Ala., "Repercolation."

Dental Department—J. Abner Agnew, Guyandotte, W. Va., "Hypercementosis;" B. Frederic Barlow, Town Bluff, Tex., "Oris et Maxillarii Tumores."

Medical Department—C. Livingston Agnew, Guyandotte, W. Va., "Articular Rheumatism;" Napoleon J. Atkinson, Atlanta, Ga., "Follicular Vulvitis;" James Lot Bullock, A. B., Greenshorough, N. C., "Morbus Suffocans Vel Strangulatorius;" Eugene Thomas Butler, Anguilla, Miss., "Pelvi-peritonitis;" Clinton C. Craddock, Marshall, Mo., "Encephalites;" Joseph Edgar Dibbles, Houston, Tex., "Anæsthetics;" Joseph Benton Dickson, A. B., Sparta, Ga., "Medicina Progressa Scientia;" Lewis Edgar Duncan, Plummerville, Ark., "Pulmonary Tuberculosis;" Augustus G. Edwards, Selma, Ala., "Hæmatorrhagia Medullæ Spinallis;" John Walter Fridia, B. P., Marshall, Tex., "Meningo-cerebritis;" Philip William Fort, Eureka, N. C., "Physician's Secrets;" John Berkeley Goins, Tuscaloosa, Ala., "Lymphangiectasis;" Bryson E. Henderson, Anvergne, Ark., "Puerperal Septicæmia;" John W. Hunguley, Columbus, Ga., "Vesico-utero-vaginal fistulæ;" John Angelo Lester, A. B., Brownsville, Tenn., "Typhoid Fever;" William A. J. Moseley, Brunswick, Ga., "Diabetes Mellitus;" Thomas Theodore McKinney, Van Alstyne, Tex., "Pneumohemorrhagia;" Ulysses Grant Mason, Birmingham, Ala., "Filaria Sanguinis Hominis;" Thomas J. Mayo, Chicago, Ill., "Pleuritis;" John Edward Perry, Clarksville, Tex., "Schizomycetes;" Charles H. Pinkston, Sparta, Ga., "Vulvitis;" Francis W. Puryear, Murfreesboro, Tenn., "Hepatic Cirrhosis;" Peter R. Robinson, Galloway, Tenn., "Pericarditis;" David H. Clay Scott, Hollywood, Ala., "Eczema;" William Ratcliff Settle, Madison, N. C., "Pseudo-Membraneus Anglua;" Chas. Taylor Smith, Christianburg, Va., "Oopho-Salpingitis;" Hugh L. Steele, Newport, Ark., Chronic Endometritis;" Isaiah C. Turner, Louisville, Ky., "Laryngismus Stridulus;" John Thos. Wilson, Nashville, Tenn., "Marsh Miasm."

Rev. B. F. Rawlins, D. D., of Cincinnati, assistant editor of the Western Christian Advocate, delivered the address to the graduating class. It was a masterly effort, and elicited generous applause. Among many other good things he said:

"This college and these graduates were helping to answer the question. The Negroes of this country are on probation as are no other people on the planet. How were they going to stand the test? The answer was of infinite importance to the population of the world—black and white. It would affect all the great problems of to-day. We were now in the most intense moments of life the world had ever seen; the intensity pervaded all classes. Christendom was never so bright and strong; heathendom was never so deep and dark. Where Christianity reigned it was better and stronger than ever, since the ascension; where evil prevailed it was broader and more powerful than since the primal fall. Whatever troubles might have beset in the past the Negro race, their simply being in America was a blessing that should make them patient for the future." To the graduating class he would say that this was an important hour. Men of the Negro race had helped the race by helping themselves. This class could do the same. Would it not be a great victory for the race if some day it could be said that the greatest orator, the greatest doctor in America was a Negro? Quit you like men.

During the past year the enrollment at the Meharry Medical College has been 102 in the medical, 12 in the dental and 16 in the pharmaceutical departments. Every Southern State, a number of the Northern States and the Bermuda Islands were represented.

William Sevier, who had previously finished the course prescribed and practiced for two years, was granted a diploma, though not present. He graduated at the Illinois College of Pharmacy last year.

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—Christ's power is equal to any human need, and His willingness to help is as His power.—R. R. Meredith.

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Southwestern Christian Advocate

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E. W. S. HAMMOND, D. D., EDITOR.

THE PASSING OF THE GREAT LEADER.

At 7 o'clock p. m., on Wednesday, February 20, Frederick Douglass, the matchless orator and the great leader of the Negro race, ceased at once to work and live, after a most remarkable and brilliant career. Born a slave in Tuckahoe, Talbott county, Maryland, Feb. 18, 1817, at a time and place where the accursed institution of slavery had almost a monopoly of public sentiment in its favor, young Douglass began that career that has made his name and fame a household word throughout the entire civilized world. The story of his early struggles for freedom have been told hundreds and thousands of times, and there are but few intelligent people who have not read and studied the various phases in the career of this remarkable man. He was one of the most striking characters of American history, and contributed probably more than any other man toward the overthrow of human slavery in the United States. Few names in American history are as significant and as unique as that of Fred Douglass.

For fifty years he has stood before the American people and the world as the peerless leader of his race. Clean, pure, high-minded, dignified, cultured, well-poised, he was the living exponent of the capacity of the race to attain to the very highest excellency of character. He was well rounded and symmetrical—physically, morally and mentally. But few men have been honored with such a successful career. To be associated with such men as William Lloyd Garrison, Gerritt Smith, Owen Lovejoy, Levi Coffin, John Brown, Charles Sumner, Wendell Phillips, Henry Wilson, and to be the trusted counselor of President Abraham Lincoln during the great crisis through which the nation was passing, were honors that fell to the lot of but few men. He had the good sense and judgment not to abuse the confidence reposed in him, and hence strengthened and intensified the efforts which were being put forth for the betterment of the condition of his people. He has lived above suspicion, having held many offices of public trust and emolument, during which time no suggestion was made that might reflect upon his integrity.

He was a great and good man, and we shall never see his like again. We are thankful that he lived to see his most sanguine hopes realized. He had labored, traveled, spoken, written, and plead for the liberation of his people from bondage; had taken an active part in the enlistment of men of his race to take part of the responsibility in the overthrow of that institution which made him less than a man. He had witnessed the liberation of more than four and a half millions of his people. He had seen them invested with all the privileges of citizenship. He helped to stir up the philanthropic sentiment of the American people in behalf of their education. He had witnessed the growth of the race in intelligence, morality and wealth; and, although seventy-eight years had crowned his noble brow with the silvery tokens of the approach of the end, his heart was as young as a child's, and as loving and tender. How eminently fitting then, at the close of such an illustrious career, that this great father and leader should spend almost his last hours on earth in giving encouragement to the work of the National Council of Women and in the utterance of prophetic words, looking toward their ultimate and complete enfranchisement.

Years ago Mr. Douglass was licensed to preach, we are told, in the M. E. Church; but the stirring events of those days that tried men's souls caused him to take the lecture platform, and coming as he did in sharp contact with the burning questions touching the condition of his enslaved people, it was reasonable at times that he should grow restless and somewhat pessimistic. But it was reserved for that remarkable woman of the race, Sojourner Truth, to strengthen his faith in God as never before. On one occasion, while addressing a large audience in the interest of his people, whose condition seemed to grow more and more hopeless, he for a moment the first and only time in his life felt that Providence had turned away from them. It gave way to evil forebodings; and probably for was then that this strange woman arose, and addressing the orator, said: "Douglass, is God dead?" The effect was electrical, and the scene indescribable; strong men wept and shouted. It was a great but unexpected climax. From that day Fred Douglass never lost faith in God, nor did he cease to devote his time, talent and life to the development of the institutions of Christianity. His memory will be long enshrined in the hearts of his people, while his deeds will make a most brilliant page in the history of his native land.

THE RETURN OF THE WATCHMAN.

We have reference now to the return of the pastors assigned to the churches in New Orleans and vicinity, and to the presiding elders of the districts in which these pastors are to serve their respective congregations during this conference year by the Godly judgment of Bishop Bowman and the presiding elders of the Louisiana Conference. The SOUTHWESTERN extends to these brethren a hearty welcome, and humbly tenders its assistance in the great work of extending the Master's kingdom. It will be our constant prayer that there may be the most faithful and consecrated service on the part of each brother, with that devotion to all the interests of the Church, that will put our beloved Methodism in the very forefront among the agencies instituted for the uplifting of humanity. The conference has already spoken emphatically in favor of putting the SOUTHWESTERN in every family within its bounds. It can be done if each pastor will do his duty. At this writing New Orleans, with nearly one-fourth of the conference membership, gives the feeblest support to the paper. We have enrolled about one subscriber to each twenty-eight members of our city churches. We have at least six hundred families, four hundred of which do not take the ADVOCATE; but we are expecting better things of them this year. We hope each pastor will keep a list of the subscribers in his charge, so that we can publish from time to time the number in each charge. We will thank the presiding elders if they will more frequently call attention to the claims of the SOUTHWESTERN. We respectfully urge the pastors to arrange for a series of mass meetings to be held in their churches in the interest of the SOUTHWESTERN at an early date.

PERSONAL AND GENERAL.

—Brother Daniel Taylor, of Kennerville, La., speaks hopefully of his work this year. He was kindly welcomed by the people, and the outlook is good.

—Rev. John W. Thomas, late pastoral supply of Haven's Chapel, Washington, D. C., died in great peace on the morning of February 11. He was a good, true man.

—W. McNeil, Ocean Springs, Miss., writes: "A number of good brothers and sisters came to the parsonage recently and brought many good things. Brother W. M. Johnson and others deserve praise."

—The appreciative and tender obituary of Sister Prettyman, which was published in last week's SOUTHWESTERN, was written by the Rev. H. N. Brown, presiding elder of the Marion District, of the Central Alabama Conference.

—Rev. J. G. Jones writes from Leitchfield, Ky.: "Our five weeks' meeting closed with 58 conversions and the church greatly revived. Rev. R. Acton and Mrs. Lewis, of Indianapolis, Ind., rendered good service. We are spiritually alive"

—The jury in the case of Rev. M. H. Nichols, accused before the criminal court of libeling Rev. Dr. T. B. Ford, presiding elder of the Seattle District, Puget Sound Conference, brought in a verdict of guilty. The many friends of Dr. Ford rejoice in his vindication.

—F. J. Yeargin, pastor at Spring Hill, Tenn., writes: "The winter has been very bad, but I have been successful in holding on. There has been some sickness among our membership, but we are trusting in God. There is light ahead, and all things are hopeful."

—Tullahoma, Tenn., under the pastorate of Rev. W. R. Smith, is having a liberal share of prosperity. Presiding Elder H. W. White's recent visit was helpful and inspiring. The outlook is bright. The new form of the SOUTHWESTERN is greatly appreciated there, and a promise of many new subscribers is cheering.

—J. Beaden, local preacher, McKinney, Tex.: "The SOUTHWESTERN is a great help to us in this part of the vineyard. Our pastor is doing as well as anyone could do under the circumstances. We have been trying to complete our parsonage, but have been stopped by the continued dull season. We are looking upward.

—At Bryan, Tex., the outlook is cheering. The first quarterly meeting was good. Presiding Elder Duncan was there and served faithfully. Rev. L. S. Blakenly is leading the church on to victory. During the quarterly meeting two cash subscribers were secured for the SOUTHWESTERN. So writes Mrs. Mollie L. Watson.

—We congratulate the *Michigan Christian Advocate* on its acquisition of new and commodious quarters. We are certain that there will be an improvement along all lines, although it is now second to none of our semi officials. We are praying down here for such a deluge of subscribers as will wash us out of our present surroundings into very desirable "new quarters."

—Mrs. Mary E. Wilson writes from Holly Springs, Miss: "A company of sisters and brothers recently took possession of the parsonage and prepared a table of delicious viands. It was an enjoyable affair. Mrs. Mary Reed was the leading spirit of the occasion. This reception, given in honor to the new pastor of Asbury M. E. Church, was highly enjoyed by all."

—Mrs. Cornelia V. Levy writes interestingly concerning the organization of a new church on the Goodman Circuit, Conparlo, Miss., by Rev. A. D. Gerion, pastor. Notwithstanding the severe cold, 27 persons joined the new organization, which starts out favorably. After an inspiring sermon by the pastor, three class leaders were appointed, and the little vessel was launched.

—W. J. Holland, Hawkins, Tex.: "Notwithstanding the threatening storm, a crowded house welcomed Mrs. Col. Springer Monday night, Feb. 18; many teams coming from Center, five miles. Everybody was delighted with the lecture, and twenty began a M. E. W. H. M. S amid great enthusiasm. The collection, $3.15, was more than Mrs. Springer received at twelve good appointments in Texas.

—We congratulate the pastor, Rev. H. W. Tate, and the loyal members and friends of Union Chapel, Cincinnati, Ohio, on their joyful and successful entrance into their own church property. After many years of struggle and toil, and disappointment; bruised and scattered, the loyal few have at last reached a commanding position, and the way is now open for a career of glorious work for the Master.

—Rev. H. W. Conner, a venerable superannuate of the Central Alabama Conference, like many of the brethren of his class, has not been able to accumulate much of this world's goods, and now in his declining years finds it hard to make ends meet. He has been preaching for over forty years, and is now in his seventieth year. He resides at Selma, Ala. We are sure that he needs substantial help.

—Rev. C. D. C. Shallowhorne, late pastor of Mallalieu M. E. Church, this city, goes to Donaldsonville, La., his old home, as pastor for this conference year. He called at the office last week and brought in a subscriber, which adds to the list which he has so diligently helped to increase in Mallalieu. He gives us assurances that he will labor as faithfully in his new field to give the SOUTHWESTERN the recognition which it deserves.

—Rev. Dr. Potts, editor of the Michigan *Christian Advocate*, his wife and several Methodist friends, are to visit the Southland. We shall gladly peruse his impressions of the land and its people as he "writes them up" for his paper. There are two Southlands, however—one that the visitor will see through the eyes of friends who take him in hand, and the other that may be seen when one travels incognito, with open eyes and ears for the truth only.—Ex.

—Winnie Armstrong writes: "The Portland Mission, Louisville, Ky., is in a hopeful condition. Pastor Chas. Miller is progressive and leads nicely. We have bought a lot, upon which we hope soon to erect a church. Elders S. G. Turner of Cokes Chapel, S. Stone of Lloyd Street, and the presiding elder, G. A. Sissel, have been very helpful to us. In the midst of much trouble and embarrassment we are still looking ahead."

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F L Bost	S Duncan
A J Meadows	Sandy Anderson
L J S Bell, 2	Paul Johnson
L Bibelet	F N Bouton, 1
D P Shaw, 2	J R Hill
H M Renfro, 2	J W Grove
C D Shallowhorne, 1	T J Johnson
J Wharton	R N Patton, 1
J P Price, 1	Wm Porter
E L Faulkner	W R Buttler
F A Walker	F J Yeargen 1
N Taylor	C I Hood & Co
S M Bobben, 1	James Jordan
J W Parks, 2	S B Danley, 1
N C Ashford	Jno Parker
E M Collett	

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I was afflicted with catarrh last autumn. During the month of October I could neither taste or smell and could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shantz, Rahway, N. J.

I suffered from catarrh of the worst kind ever since a boy, and I have never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results. —Oscar Ostrum, 45 Warren Ave., Chicago, Ill. Cream Balm is agreeable.

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A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast pamorama of splendid exhibits including the fine showing made by

Dr. Price's Cream Baking Powder

The analysis of Dr. Price's by government experts demonstrated its immeasurable superiority in leavening strength, purity and general excellence and gained for it the

Highest Award at the Fair.

Union Chapel Dedication.

The dedication of Union Chapel, Ninth street, on last Sabbath, was a great event for the cause of the colored Methodist Episcopal congregation of Cincinnati. It was the outcome of many difficulties overcome, and the triumph of the faith and energy of the friends of this good cause, both black and white. The services lasted all day, opening very properly with the Sunday school exercises, presided over by Rev. E. R. Lewis, the superintendent. Rev. M. S. Johnson, of the Lexington Conference, and presiding elder of the Ohio District, next preached a most appropriate sermon The energetic pastor, through whose indefatigable labors this church has been kept together, Rev. H. W. Tate, spoke brief but stirring words. He has saved what seemed a "lost cause."

The dedicatory services proper were in the afternoon by Bishop Walden preaching a most tender, appropriate and moving sermon from the text, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Mr. Charles Wigley, of Covington, sang the solo with the refrain, "He is just the same to day." An interesting feature of the dedicatory services was the presentation of a warranty deed by Bishop Walden. The building as remodeled will make a handsome place of worship, with large suitable rooms for the varied services. Rev. M. Swadener, superintendent of the Cincinnati Church Extension Society, delivered a brief address on the Mission of the Church of Christ. The Epworth League took charge of the evening service, and finished up in complete style the interest that characterized the whole.

Our Methodist colored people have now a home and sanctuary of their own, and the kingdom of God we trust will rapidly grow in their midst. Among the ministers present were: Rev. R. S. Rust, D. D.; Rev. John Pearson, D. D ; Rev. M. Swadener, D. D.; Rev. M. S. Johnson, P. E.; Rev. H. W. Tate, pastor; Rev. Scott Ward, of Cumminsville; Rev. W. H. Vaughn, Rev. T. L. Wilson, of Madisonville; Rev. H. W. Simmons, of Steubenville, O.; Rev. H. W. Evans, Covington, Ky.; Rev. H. D. Prowd, D. D., of Union Baptist Church, this city; Rev. M. D. Carrell, D. D.; Rev. D. C. Williams, of Allen Temple, A. M. E., of this city. It will be seen that the property is in good hands. Among the trustees are Bishop J. M. Walden, Rev. R. S. Rust, Rev. E. R. Lewis, Rev. John Pearson, D. D.; Rev. J. C. Hartzell, D. D.; Rev. D. H Moore. D. D.; Dr. Jared Carey, Mr. James Augustus, Mr. John Ray.—Western Christian Advocate.

TO CORRESPONDENTS.—All matter intended for publication in this paper, must be address ed, not to Hunt & Eaton, but to the Editor. Private letters to the Editor should be marked "Personal." We hope this matter will be thoroughly understood; many of our correspondents insist on sending matter to Hunt & Eaton which should be addressed to the Editor. We will give the preference to matter that comes properly direc ed and will be responsible only for such matter. *Secondly, don't send any money to the Editor.* Hunt & Eaton is the regularly authorized firm to receive monies and look after the publishing interests of the paper. Therefore, in forwarding money for subscriptions, books, periodicals and advertisements, address all letters to Hunt & Eaton, 63' Poydras street, New Orleans. All other letters should be addressed to the Editor, at his residence, 1127 Cadiz street, or at the office, 631 Poydras street.

Plan of Episcopal Visitation.

Baltimore, Baltimore.....March 6..Andrews
Lexington, Maysville, Ky.. March 13 ... Hurst
Washington, Richmond, Va..March 6..Mallalieu
Cent'l Missouri, Fayette, Mo.March 20.....Foster
Delaware, Philadelphia, Pa..March 20...Newman

GOOD WORDS.

Rev. E. M. Collett, presiding elder of Greensboro District, North Carolina Conference: "The SOUTHWESTERN ought to be in the homes of all our people, and I give you my promise to do my best to secure all the cash subscribers that I can for our really great paper."

Rev. T. M. Dart, East Ohio Conference, and professor of Greek in N. E. Ohio Normal College, Canfield, Ohio: "Dear Brother Hammond—Let me congratulate you upon the improvement already made in the SOUTHWESTERN. My best wishes for abundant success."

Rev. W. R A. Palmer, A. M., B. D., professor of Greek language and literature, Cladin University, Orangeburg, S. C.: "Must congratulate you on the splendid success you are making with the SOUTHWESTERN."

Thos. I. Keys, Esq., Handsboro, Miss.: "You may expect a number of new subscribers from all over this State in short. I am encouraged with the outlook. Will continue to do all I can for the paper.

Bowling Green District Epworth League.

The Bowling Green District Epworth League Chapter No. 3 convened in the M. E. Church at Eddyville, Ky., February 12, Rev. T. L. Ferguson in the chair, and Prof. W. W. Williams secretary. The choir was composed of the selection of our city ladies and gentlemen, and the music was excellent. Rev. J. E. Warren, pastor, introduced the delegates. Professor Williams delivered the welcome address, which was responded to by Miss Nanie Pettit, of Princeton, Ky. The president explained the object of the organization. Rev. J. E. Warren read a good paper; also, papers were read by Miss Lizzie Henderson, of Ohio, and Rev. R. H. Killgo. The league has done much good in Eddyville, a large number having joined. The spirituality of the church is in a high state.

Rev. J. E. Warren has been appointed assistant chaplain in the State Penitentiary, being the first colored man appointed to that position. So much for the influence of our Methodism and the Epworth League. Brother Warren is deservedly popular here and all would like to see his return. M. & F.

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TO THE YOUNG FACE
Pozzoni's Complexion Powder gives [illegible] charms, to the old restored

THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson IX, March 3. The Raising of Lazarus. John 11. 30–45. A. D. 30. Commit to memory verses 33-36.

HOME READINGS.

M. John 11.30-37. Tu. John 11.38–45. W. John 11.1-10. Th. John 11.11-19. F. John 11 20-29. S. Matt. 9 18-26. S. I Cor. 15.19-26.

LESSON HYMN. 8, 7, 7.

Jesus wept! those tears are over,
But his heart is still the same;
Kinsman, Friend, and older Brother,
Is his everlasting name.
Savior, who can love like thee,
Gracious One of Bethany!

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul,
Surely, none can feel like thee,
Weeping One of Bethany!

Time—Latter of February or early part of March, A. D. 30.

Place—Bethany.

Rulers—Herod in Galilee and Perea; Pilate in Jerusalem.

Connecting Links—Jesus was in Perea when a sudden summons brought him to the bedside, or rather the grave, of his friend Lazarus.

The Raising of Lazarus.

John 11.30-45.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT—I am the resurrection, and the life. (John 11 25)

The Pharisees were angry at the man born blind because he had been healed. They called a council, tried him, and expelled him from the synagogue. Jesus soon found him and asked if he believed in the "Son of God." The man replied that he did, and worshiped the Savior. Some of the Pharisees gathered about Jesus and asked if they were blind also. He told them if they were blind, they would have no sin, but now their sin remained. He then let them know He was the door into the sheep-fold, and the good shepherd of the sheep. The Jews did not know who He was. Some said: "He hath a devil;" others said: "These are not the words of Him that hath a devil." "Can a devil open the eyes of the blind?" He is Elijah, or Jeremiah, or one of the old prophets. But Jesus said: "I and My Father are one." They took up stones to stone Him for blasphemy. But "He escaped out of their hands, and went away again beyond Jordan, into the place where John at first baptized." While there many resorted to Him; heard His teaching; saw His miracles, and believed on Him. It is not certainly known how long He remained in that locality; but during His stay there a messenger from Martha and Mary came and told Him that Lazarus was sick. Jesus remained in the same place—Bethabara—two more days, and then set out for Bethany. His disciples endeavored to prevent Him from going. He would not be hindered. Thomas said: "Let us also go, that we may die with Him." They journeyed West. The distance was about twenty-five miles. When He drew near to Bethany Martha heard He was coming and went to meet Him. After a brief conversation she returned to the house.

I. Jesus and Mary (29–33). 1. Jesus called for Mary. He is constantly calling for His own. He calls to the sinner to come away from his sins; to the worldly saint to give up all for Him, and to the pure in heart to walk close by His side. He calls through His Word, His gospel, His Spirit, and His Church. 2. Mary arose quickly and went to Him. When we hear that the Master is calling for us, will we not arise quickly and go to Him? Danger, death and destruction are in our pathway. Will we not be true to ourselves—our soul and body—and hasten to Jesus? He comforts those that mourn. 3. We may, by our example, lead others to Jesus. When the Jews that were in the house saw Mary going to the Master, they arose and followed her. Their motive was sincere if they did not know they were going to the Savior. And they were, by what they saw and heard, led to believe in Him. The influence of example is great. 4. When she came to Jesus she fell at His feet. She worshiped Him. When we approach the Savior we should humble ourselves before Him, and pay homage to Him. We may worship Him in prayer, in song, in listening to His gospel, in conversation, and in meditation. 5. We may never chide the Master for any seeming delay. Mary felt just a little hurt because He did not come when they sent for Him. This unkind feeling was a result of not knowing Him. She believed it was now impossible to bring Lazarus back from the dead. Every unkind feeling toward Jesus is a result of not knowing Him. Oh! that all the world knew His goodness, love and mercy. 6. Lazarus must have been a young man of noble character. He was tenderly loved by his sisters, greatly admired by the Savior, and held in high esteem among the Jews. How important it is for young men to so live, that they will have the love and friendship of all!—They will then be happy in the world to come, and missed and lamented when they depart from this life.

II. Jesus and Lazarus (34-35). 1. Jesus went to Lazarus; the dead man could not come to Him. There are many souls as dead spiritually as was Lazarus literally. They cannot go to Jesus. They have no desire to find Him. Jesus goes to them. He is constantly searching them out. He is ever seeking for the lost. 2. The awful condition of this man touched the Savior's heart. "Jesus wept." The blessed Christ is a real man. He can be touched with a feeling of our infirmities. He has sympathy and love for suffering humanity. He so loved the world that He came to redeem it. 3. The Jews thought that a man who could open the eyes of the blind could have kept this man from dying. But they thought it now impossible to raise him from the dead. So we often say: "This town is too bad; God can do nothing with it, and that man is too desperate; the Lord can never save him." We should take heed how we limit the power of God. "All things are possible to him that believeth." 4. Jesus said: "Take ye away the stone." Lazarus was entombed in a cave, and a great stone was placed over the entrance. Jesus could have removed this stone by His divine power; but He only does for others what they cannot do for themselves. Jesus desires to raise us from the death of sin; but at the door of our heart lays the stone of unbelief, the stone of depraved appetites, the stone of wicked habits, and the stone of vicious passions. These must be removed. To us He says: "Take ye away the stone." 5. But Martha objected—"Lord, he has been dead four days." How often God would bless us, but we prevent or hinder Him. When He would save our soul, or send times of refreshing into our heart, we suffer unbelief to step up and whisper: "It is too late now." We are cheated out of the blessing. Get behind me, ye blue devils of unbelief; you are an offense unto me. 6. Jesus often called upon the Father just before performing some mighty work. He spent the entire night in prayer before choosing the apostles. He remained alone, in devotion with the Father, six or eight hours before. He went to the disciples, walking on the water. And here, before He brought Lazarus back from the dead, He lifted up His eyes and voice to heaven and thanked the Father for hearing Him. How important it is for us to ask Divine guidance and help before entering into any great work. 7. He then commanded in a loud voice—"Lazarus, come forth!" What a voice—so powerful, so penetrating, that even the dead hear and obey. The same voice will, at the end of the world, speak in thunder tones, saying "Time shall be no more. Prepare to meet thy God." Then the earth and sea shall give up their dead, and all nations shall stand before the judgment seat of Christ. Reader, you will hear that voice and come forth. Are you ready to stand before the blessed Christ in judgment? 8. Then "he that was dead came forth, bound hand feet, in grave clothes." His heart began to beat and his blood to flow. The color returned to his cheek and the light to his eyes. Warmth came back to his body, and the odor of decay departed from him. He arose and came forth. At the end of the world our sleeping dust will hear His voice and come forth. This vile body will be changed and fashioned like unto His glorious body. "Oh, death, where is thy sting? Oh, grave, where is thy victory?" 9. It is no wonder that many of the Jews believed on Him. The person who could do such a work was more than man. As man He wept at the grave of Lazarus, as God He raised him from the dead. May we believe in Jesus and live for Him.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....8:50 pm	Passenger.....6 25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6:25 pm
Chic. limited....6:40 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc...3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....6:05 pm
Local.....10:05 am	Local.....3:30 pm

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Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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Arrival and departure of trains, in effect at New Orleans, Dec. 2, 1894.

LEAVE.	SCHEDULE.	ARRIVE.
No. 26, 6.25 a. m.	Local Mail and Express.	No. 25 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6:40 p.m

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Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Free reclining chair cars between New Orleans and Memphis.

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4	Fast Ex...11.00 a.m	7	Coast acc'm...8.55 a.m
8	Coast acc'm..3.25 p.m	1	Lim. Ex.....5.00 p.m
2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
Sunday	Ex....7.55 a.m	Sunday	Ex.....9 30 p.m

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OUR BOOK TABLE.

Mr. C. C. Buel contributee a paper to the March Century, in which he shows that the modern customs of levying blackmail have prevailed in New York since the time of the early Dutch governors.

Dr. Parkhurst's first article to women in The Ladies' Home Jonrnal has proved so popular that the entire huge edition of the February issue of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

The complete novel in the March issue of Lippincott's is "A Tame Surrender," by Captain Charles King. The other stories are all short. Two brief scientific articles are supplied by George J. Varney, "Electric Locomotives on Steam Roads," and "The Story of the Gravels," by Harvey B. Bashore. Lippincott & Co., Philadelphia, Pa.

The Season for March will be much sought for. Over one hundred handsome illustrations for ladies' and children's garments are shown in this number, while the art work is of many and varied designs in lace work, crochet, embroidery, knitting, scorch work, herlin and arrangemente for the home decoratione. Yearly subscription, $3.50; single copies 30 cts. The Interoational News Company, 83 and 85 Duane street, New York, N. Y.

The first issue of The Independent for March will contain a symposium treating of the various interests of the South. The following is a partial list of subjects and writers for the number: Agriculture in the South, by Hon. Patrick Walsh, U. S. senator, Georgia; Labor in the South, by Senator Call, of Florida; Southern Newspapers and Literature, by F. H. Richardson, editor Atlanta Journal; The Colored Man in the South, by Rev. E. Lyon, D D.; The Newly Developed Cotton Industry, by Edward Porritt, Farmington, Conn.; Church Life in the South, by A. E. Dicklnson, D.D., Editor Religious Herald, Richmond, Va. Also several articles on the industrial condition of the various Southern States, indicating opportunities for financial investment, by members of Congress from each State in the South. Single copies 10c each. Address, The Independent, 130 Fulton street, New York City.

"Essential Christianity."—A series of explanatory sermons by Rev. Hugh Price Hughee, M. A. Hunt & Eaton, New York. Price, $1 25.

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"The Dictionary of Scientific Illustrations and Symbols."—The first sentence of this strikingly attractive book describes aptly its purpose—"Scientific facts arranged so as to be of immediate use to men who require a suggestive topic, a forcible analogy, a cogent symbol, or a suitable illustration." And every one of the four hundred pages is a full illustration of that purpose. While the two very full and careful indexes, one of "General Topics," the other of "Natural Objects," adapt the volume to the readiest use of all for whom it is designed. Then the comprehensive "List of Authorities" at the end, giving the works referred to and explaining the abbreviations used to indicate them, is of manifest advantage to all who want to realize that they are safe in the use of the illustrations they employ in pulpit or on platform, in the mission of the orator, or the twin mission of the author. With such a book as this available, no one need be without such wealth. Here argument can find apt analogies, irony polished shafts, and pathos resistless appeals. 8vo. cloth, 420 pages, $2 postpaid. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

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—If the best use is made of existing means, they will insensibly multiply.—E. Johnson.

Wilberforce University.

Revs. T. D. Scott and G. W. Prioleau exchanged pulpits last week.

President Mitchel conducted the services on Sabbath morning, using for his theme; "Obedience, the step into liberty." The Society of Christian Endeavor was addressed on Tuesday night by Rev. Dr. McCaulay, of Dayton, State president Y. P. C. E. Introductory remarks by Bishop Arnett. Dr. McCaulay is a ready and forceful talker, and faculty and students were delighted with his address.

Prof. W. S. Scarborough attended the Lincoln banquet at Cincinnati, and responded to the toast, "The Negro and Republicanism."

Dr. J. G. Mitchell is preparing to visit Boston in the near future, in the interest of Payne Seminary.

President Mitchell has just returned Springfield, where he completed arrangements for Mrs. Douglass' lecture in the interest of Douglass Library Hall.

The C. N. and I. Board of Trustees met in its regular annual session Feb. 21, in the Park Hotel, at Columbus, Ohio.

Bishop Arnett delivered an address before the Ohio State Historical Society, at its annual banquet, Feb. 19, at Columbus, Ohio.

The "Payne Literary Society" appeared Thursday evening in its first public meeting of the year, rendering creditably a well selected program. The oration, "Julius Cæsar," by Mr. Horace Graves, Little Rock, Ark., was replete with historic facts expressed in eloquent language. Chicago's representative, Mr. Curtis Chapman's essay, "The March of the 116," was a highly appreciative description of the march of the "Arnett Guards." The Budget, read by Mr. C. Holland, Xenia, O., was calculated to strike all the cords of mirth, and was applauded by continuous laughter Mr. Hanson Games delivered an oration which was a credit to himself and the society. The music was excellent; Mr. J. C. Thomas, New Port, R. I., meriting special mention.

Friday evening, Feb. 22, the Kaffir choir gave a concert in the University Chapel, in the interest of the church and themselves.

Mr. H. Y. Arnett, the private secretary to the president, is spending a few days in Cincinnati, looking after his interests in real estate transfers. S. AND H.

Any lamp with wrong chimney on it is unsatisfactory. Geo A Macbeth Co, Pittsburgh, Pa, will send you the "Index to Chimneys" free, if you write for it.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

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A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively says of the purity, wholesomeness and superior quality of the "Royal":

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance."

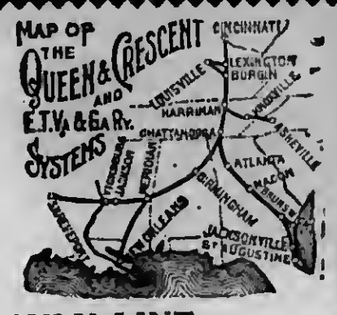
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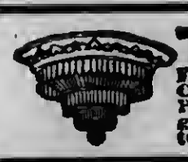


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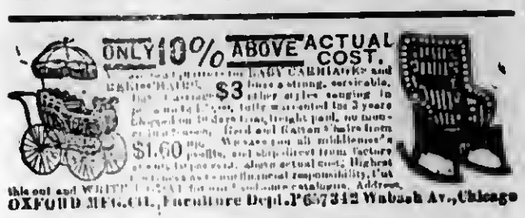
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FROM PRESIDING ELDERS.

Birmingham District—

The district stewards will meet in St. Paul's Church, Birmingham, at 10 o'clock Friday, March 15.

WESLEY PRETTYMAN, P. E.

Alexandria District—

Dear Brethren—Let us look up and not down, and forward and not backward, and begin on your benevolences now and have a good time saving souls.

S. E. H. MORANT, P. E.

Shreveport District—

Dear Brethren—We begin another year's work. I hope you will take the Lord as our leader and follow his guidance and we will accomplish a good year's work for God and the Church. Put the committees to work at once on the benevolences and report at the first quarterly conference. S. DUNCAN, P. E.

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Let it become a salesman in every home for your wares. Let it make its mighty plea for your benefit. And we assure you it will do more than all influences to promote your business and put money in your purse.

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Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to make some inquiry for my relatives. I was born in Tuscumba, Franklin county, Alabama, July 4, 1813. Manda Boney was mother's name. She moved back to Alabama three years before the civil war. I am her oldest son. I have not heard from her but once since she left Texas. If living, she is about 80 years of age. She was the mother of ten children. Address Thomas Winston, Montgomery, Texas.

I would like to find my people. I was born near Louisa C. H., Va., and belonged to Dr. L. Burrus. I had brothers named Jim, Carter and Dave. The name of my mother was Rachel, and belonged to the same man that owned me. I had sisters named Louisa and Mary Jane. Father's name was Martin. Sister Louisa had children named Bell and Charlotte. I had two uncles named Henry and Charles, the last named had a son named Mark. I saw brother Dave in 1893, in Richmond. When the estate was divided I went to Hanover county and Lucy Burrows sold me to a Negro named Smith in Richmond. Smith sold me to Judge Perkins. I was called Susan Burrus in Virginia.

Please address Sandy Anderson, or Susan Anderson, Mineola, Wood county, Texas

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Frankford's Miracle.

SAMUEL HART, A PARALYTIC, AS TONISHES PEOPLE BY WALKING.

The Story of a Man Whom Physicians Had Given Up—Once a Cripple and a Paralytic, Now as Spry as a Boy—His Recovery a Remarkable One.

(From the Philadelphia Record.)

The wonderful experience of Samuel J. Hart, of Frankford, has set the whole twenty-third ward talking.

Mr. Hart and his wife conduct a dry goods store at 4661 Frankford avenue. He is about seventy years of age, is a pioneer in the Frankford district. He fought for the Union bravely throughout the war with Colonel Gray's gallant regiment, the Twenty-Eighth Pennsylvania Volunteers, and is a leading member of Phil. J. Kearney Post No. 55, G. A. R. He also belongs to Shackamaxon Tribe No. 116, of the Improved Order of Red Men, the Knights of Pythias, and numerous other organizations. Here is the story he told a reporter of his wonderful cure which has startled Frankford.

"Six years ago while I was working at my trade as a carpenter, I fell down stairs and fractured my skull, sprained my spine in two places and sustained other serious injuries. I was picked up for dead, carried home and laid for thirteen months utterly unconscious of my surroundings, in fact I was out of my mind. Then I had my skull trephined at the Hahnemann hospital," here Mr. Hart exhibited a small portion of his own skull bone which he carries as a pocket piece, "and I began to improve, but my spine gave me a great deal of trouble and eventually resulted in locomotor ataxia. First I found that I could not walk without two canes, I became so bent that I felt like a living interrogation point. Although I was under treatment by a skilled physician I grew rapidly worse.

"On February 14th last," continued Mr. Hart, "I was suddenly seized with locomotor ataxia. Both my legs below the knees were numb and completely paralyzed, and I had a painful sensation about the hips. I fell and was confined for about five months in an invalid chair. Besides the paralysis of my lower limbs I suffered excruciating pains in my back and legs, could not sleep soundly, my nerves were completely upset and my appetite went back on me; I would frequently go several days without eating a mouthful of food. Once I tried to raise myself in the crutches, but I fell helpless forward and would have struck the floor had not the doctor seized me. He told me never to try and walk again. Then I was seized with frightful convulsions which came on at intervals.

"One day last June I happened to read in a newspaper of a remarkable cure, effected by Dr. Williams' Pink Pills for Pale People, of a man up in Maine suffering from locomotor ataxia. I told my wife about it, we both agreed that it would do no harm to try the pills, and we got a supply. Before I had finished the first box I was able to leave my invalid chair. The life blood again coursed through my once dead legs, and I put the chair up in the garret. It has been there ever since. I have steadily improved ever since and my legs are now as sound as a dollar. My form is more erect and I walk with the same springy motion that I had when I was twenty-five years old. Let me give you an instance of my activity."

He picked up a cane, held it with both hands a slight distance apart, and hopped through it and back again with the agility of a schoolboy. That is something very few young men can do, he said, with a touch of pride in his tone.

"I suffer no more pain in my limb," he resumed, "but my fractured skull gives me some trouble. I have severe pains in the head, beyond these I am a well man, and I ascribe my recovery entirely to Dr. Williams' Pink Pills for Pale People. Again I repeat, beyond the pain in my head I feel like a young man."

I, Samuel J. Hart, of Frankford, Philadelphia County, Penna., do certify that the above statement is correct and true in every particular.

X SAMUEL J. HART.

Certified to before me this 21st day of August, 1894. GEORGE L. BATTERSBY, [SEAL.] Notary Public.

Dr. Williams' Pink Pills for Pale People are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2 50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company.

MARRIAGES.

.....Give Name and Place Distinctly.....

Fort Smith, Ark.—Rev. B. J. Griffin to Miss Eliza A. Simpson, Feb 9. John Qua is officiated.

New Orleans, La.—Henry McGill to Miss Estella Brown. T. J Johnson officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Memphis, Tenn.—Sister Bettie Walker, January 28; Sister Ruth Rankins, February 8; Sister Millie Whiteside, February 13 These all finished their work with joy. C. E. Alexander.

Groesbeeck, Tex.—Sister Penker Knight, on January 21. J. Bickham.

Greenville, Tenn.—Sister Benson, aged 114 years, February 13. She was born in 1781. She has been a member of our Church for 75 years, and died in peace with the Lord. R. T. Smith.

CONFERENCE NOTICES.

Shreveport District

First Round.	March.		
Grand Cane	5 6 7	Bondchest	5 6 7
Mansfield	9 10	Longstreet	16 17
St. James	20	St. Paul	22
Flourney	23 24	Fairview	23 24
Round Grove	26 27	Cane City	26 27
Curtis and Hays	30 31		
	April.		
Fairfield	5 6 7	Benton	9 10
Vanceville	13 14	Bodcau	20 21
Asbery	24 25	Yellow Pine	25 21
Rocky Mound	26 27 28		

S. Duncan, P. E.

Birmingham District.

First Round.	March.		
Brownsville	2 3	Ironda'e	2 3
Enon	9 10	Be-semer	16 17
Blount Springs	23 24	Warrior	30 31
	April.		
Oneonta	6 7	Ashville	13 14
Gadsden	20 21	Attala	20 21
Ft Payne	27 28	Cedar Bluff	2 days, 30
	May.		
Howells	2 3	Centre	4 5
Heflin	11 12	Anniston	18 19
Oxford	18 19	Talladega	25 26

Wesley Prettyman, Presiding Elder.

Alexandria District.

First Round.	March.		
Huntsville	2 3	Jonesville	3 4
Pattonville	3 4	Olivier	7
Abbeville jr	9 10	Abbeville sis	11 12
New Iberia	16 17	St Martinsville	17 18
Cade	19	Lafayette	20
Layne	21	Crowley	21
Jennings	23	Welsh	22
Lake Charles	23 24	Moreland	26
Willow Glenn	27	Selps	27
Woodworth	28	Washington	30 31
Opelousas	2 days, 30		
	April.		
Plaisance	2	Wuxia & Palmetto	3
Morrowa	4	Sunflower	5
Bola	6 7	Chenoyville	7 8
Poland	9	Grand Cot	10
Boonville	13 14	Bunkie	14 15
Alexandria	20 21	Pineville	20 21
Avoca	27 28	Rigolets	27 28
	May.		
Lecompte	4 5	Spring Creek	4 5
Cottonport	11 12	Bardetonville	11 12

S. E. H. Morant, Presiding Elder.

Natchitoches District.

First Round.	March.		
Boyce, St Paul	2 3	Cheojun, Yennga	7
Calfax	8	Fairmount	9 10
Marthaville	15	Pleasant Hill	16 17
Robeline	23 24	Cane River	28
Natchitoches	30 31		
	April		
Compte	6	Allen	13 14
Lake End	17	Coushatta	20 21
Stringfellow	25	Bedford	27 28
	May.		
Fort Jesup	4 5	Columbus	11 12
Alpha	18 19	H. J. Wright, P. E.	



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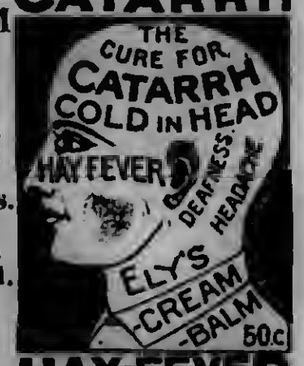
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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. } NEW ORLEANS, MARCH 7, 1895.—Vol. 30. No. 10. { HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

BOUNDLESS MERCY.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His Justice,
Which is more than liberty.
For the love of God is broader
Than the measure of man's mind;
And the heart of the eternal,
Is most wonderfully kind." —FABER.

THE general book committee passed resolutions of sympathy for Rev. Dr. B. F. Crary, editor of the *California Christian Advocate*, who has been ill for a long time. He was relieved from responsibility in the management of the paper, and control extended to his associate, Rev. Dr. W. S. Matthews.

AS TO UNOFFICIAL PAPERS.—We call especial attention to the deliverance of the General Book Committee on this subject. There is so much that involves the standing of our respective annual conferences in their relation to the distribution of the dividends to each of them, that we feel it a duty to ask a calm and dispassionate consideration of the same.

THE Apostle Paul warns his Hebrew brethren against the dangers of unbelief. The promise that they should enter into the rest which came as the result of their faith, would be operative only so far as they were watchful and faithful. So to us to-day are these warnings helpful, in that they remind us of our duty, and point to the Rock of our safety; even Jesus Christ, the Lord.

BROTHER, be faithful in the little things, and you will soon learn the happy art of faithfulness in graver matters. In all of your great duties let it be remembered that you are to be a faithful steward, carefully guarding the interests of your Lord, so that when you are called to account you may do so without fear or trembling, knowing that you have done the best that you could. And then having been faithful over a few things, he will make you "ruler over many things."

THE Lord "Who comforteth us in all our afflictions" has given us his written guarantee that every part of the great contract shall be fully and perfectly carried out in all our afflictions. Nothing is omitted. There is only one condition—"While we look not at the things which are seen, but at the things which are not seen." Glorious thought! Simple, unquestioning faith in the comforter, places his children in that condition where "our afflictions are not only light, but temporary; and, where they work withal a "far more exceeding and eternal weight of glory."

HON. HENRY WATTERSON, editor of the *Louisville Courier Journal*, in his great oration in Chicago, on Lincoln's birthday, speaking of the terms of peace the South could have had at the Hampton Roads Conference, said: "And why were they not accepted? God again. It was the will of God that there should be, as God's own prophet had promised, 'a new birth of freedom,' and this could only be reached by the complete obliteration and extinction of the very idea of slavery. God struck Lincoln down in the moment of his triumph to attain it. God blighted the South to attain it. But he did attain it. And here we are this night to attest it. God's will be done on earth as it is in heaven!"

THE WASHINGTON AND LEXINGTON CONFERENCES.

The Washington will convene at Richmond, Va., March 6, with Bishop Mallalieu presiding. At this writing we are rushing business preparatory to a trip to old Richmond, and our mother conference. The SOUTHWESTERN has some strong friends within the bounds of this historic conference, and they are pledged to give additional impetus to the work of circulating the SOUTHWESTERN. We greet the Washingtonians, and will expect a most cordial endorsement, with a goodly number of new subscribers.

The Lexington, in which we have the honor of membership, will convene in Maysville, Ky., March 13, with Bishop Hurst presiding. From the Washington we were transferred to this conference when it was yet in its infancy. It has grown to manhood, having celebrated its quarto-centennial at its last session. It is a grand conference, and is doing valuable service on the border line of "Dixie," and pushing its work even north into the States of Indiana, Ohio and Illinois. The conference, on the whole, is among the most progressive of our colored conferences, and loses nothing by comparison with the best of them. The SOUTHWESTERN goes into the homes of nearly all the brethren, and the increasing list of subscribers from within its bounds is sufficient evidence of its popularity.

VOTE ON THE CONSTITUTIONAL QUESTIONS.

From the very excellent tables published in the *Western Christian Advocate*, we get the following suggestive statistics:

	Total Vote.	For.	Against.	Majority For.	Majority Against
To have as many lay as clerical delegates....	8,917	2,900	6,017	....	3,117
To reduce number clerical delegates.....	7,497	2,971	4,525	....	1,518
To reduce clerical delegates (better form)..	8,004	4,167	3,837	210	....
To meet A. D. 1900, and thereafter first Wednesday in May.....	8,573	8,401	172	8,229	....

As three-fourths of those voting are necessary, only the the change of date is carried.

The entire vote is quite small in proportion to the number of those who are entitled to a vote. It will hardly be doubted that there has been no little indifference manifested by those charged with guarding the interests of our great Methodism. Whether the proposed amendments were carried or not, a full vote would have been much more significant of the sentiment of the Church than the meagre vote polled. But the rapid increase in our membership, necessitating a corresponding increase in conference membership, will increase the number of delegates to the General Conference from time to time. Hence, it may be found necessary to adopt some measure to prevent this body from becoming unwieldy, and at the same time secure all the benefits of its legislation.

"FORMERLY Methodists attended class, and gave testimony of experimental religion. Now, the class meeting is attended by very few, and in many churches it is abandoned. Seldom the stewards, trustees and leaders of the Church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer meeting. Now but very few are heard. Formerly, shouts and praises were heard; now, such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, fairs, festivals, concerts, and such like have taken the place of the religious gathering, revival meetings, class and prayer meetings of earlier days."—Bishop Foster.

ENTERTAINING THE BISHOP.

Our Methodist press has very generously mentioned the fact that at the late session of the South Carolina Conference, Bishop and Mrs. Fowler were entertained in the home of Rev. Joshua E. Wilson, D. D., one of the leading colored preachers of the conference. Instances of this sort are numerous, as nearly all of our bishops can testify. Somehow, we believe that where the bishops are to preside over colored conferences, that they prefer being the guests of the conference; that is to say, to be entertained in the homes of the colored people. We are glad to know that there are but few churches which are able to entertain a conference whose membership cannot furnish one or more families where a bishop could be entertained royally. We believe in encouraging our people in just that sort of business. Let the pastors and presiding elders find a good home; neat, commodious, accessible, and invite the presiding bishop to occupy it. We are certain that the bishop will appreciate the arrangement, as well as be a benediction to the family having the honor of entertaining him. There are but few places in which the local ministry, regardless of denomination or even color, would not consider it an honor to give appropriate entree to the dignitaries of our Church, where pastors and others, having the arrangements in hand, will put themselves in touch with them. We are profoundly thankful that our work is improving quite rapidly, and feel free to say that the visits into the homes of our people by our bishops and their wives, our General Conference officers, and others having business with our conferences and educational work, is exerting a mighty influence in the improvement of the homes of our people, at least. No better missionary work can be done for the colored people of the South than that which will revolutionize their home life—having better homes, we shall have better children, and the coming generations will improve as they build upon the stable foundations thus laid.

A MODEL WOMAN'S CLUB.

The Woman's Club of Chicago, one of the largest of its kind, one of the most exclusive, and composed of some of the best white ladies in the land, covered itself with glory in the admission of Mrs. Fanny Barrier Williams, a cultured and refined lady, a short time ago. There was, of course, a discussion as to the admission of a lady of color, and there were mild threats probably of a withdrawal of some of its members; but a large majority voted for her admission, and the colored lady becomes a member of this important organization. We are especially gratified that this much vexed question has been practically settled by these eminent white ladies. This is an event of unusual significance, since the great question of the social status of the colored woman was brought before this great body of sentiment makers and settled in an intelligent and a righteous way. When a company of refined, cultured white women, representing the very highest stations of social and literary life, vote to admit to their ranks the daughter of a once despised race, looking not at the color of her skin, but recognizing only the salient traits of character and culture in the woman, they place themselves in the very forefront of the world's great agencies in the uplifting of humanity. This great question once settled by the women of the Nation and the Church, the way is clear for the greatest moral victories in all the ages. We make our best bow to these noble ladies, with the hope that nothing whatever shall remain to prevent their fullest usefulness in any and every [illegible] which they shall select as [illegible] future activities and [illegible]

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

TENTH LETTER—BY T. E. W.

The election of Mrs. Fannie Barrier Williams to membership in the Women's Club of Chicago was a splendid tribute to the intelligence, high character and purity of her life—none others would be admitted to membership of this great body. The action shows also that it is possible for the cultured American lady to rise above the unholy prejudice against color. Truly, there is a bright future before the women of our race. Let them keep clean and pure, and noble and high-minded and not be content with a mere superficial smattering of culture, but by reading and study let them get ready for the work that is before them.

* * *

A correspondent says:

"Your article on society, in a recent number, has stirred up some of the so-called society people, who believe that the end and aim of life is to dance, play cards, and indulge in all manner of senseless and frivolous amusements. I have been an observer of society here for a long time and feel free to say that it consists very largely in frills, bangs, tinsel, loud dress, with a little smattering of manhood and womanhood here and there. There are innumerable little clubs and circles, organized often only to boost some ambitious man or woman into office. I have often said to friends that there is a splendid opportunity for real missionary work. If our young ladies and gentlemen, and some of the older ones, want to be useful let them go around among the homes of the poor people, and urge them to send their children to the various Sunday schools. They could solicit clothing and funds; also, to help those poor people get their children ready. Our ladies could also render splendid service to God and humanity by attending these schools and assisting in the work of teaching. There are a great many ways of being useful besides giving select parties, playing progressive euchre, and drinking wine. But I must close. Yours, N."

* * *

A poor, crippled woman, living in a tiny room on the ground floor of a dingy house, could only move on her hands and knees, and had not stood upright for fifteen years. A lady visiting the sufferer was pitying her for her inability to do anything in the world. While she spoke two merry little children clattered into the room and seated themselves by the scrap of fire. "Do these children belong to you?" asked the lady. "No, ma'am," was the reply, "they are my neighbor's children; she's just a poor washerwoman, and I look after her little ones to set her free to get a job of work. I can do just that, you see, thank the Lord."—Ex.

For the SOUTHWESTERN.

A Suggestion.

W. B. RANKIN, District Superintendent.

The remark was made lately, "How little is known, thought or said of the great fundamental and wonderful work of the Bible Society in publishing the Holy Scriptures, translating them into the languages of the world, and in reducing spoken language into a written form for heathen nations, so low as to have not even an alphabet, thus opening them to the Church and civilization?"

The suggestion is made, that a little time be given at religious meetings to the consideration of such events as are related to the spread of the Bible, and of its influence in the world. Why not introduce this as a new feature in missionary meetings, prayer meetings, Epworth Leagues, young people's meetings, etc. A few moments devoted to this fundamental work need not interfere with the regular subject, but might prove a spice of variety to improve the tone of the meeting.

Austin, Texas.

The Women's Home Missionary Society.

The first quarterly meeting of the general executive board of the Women's Home Missionary Society of the Methodist Episcopal Church was held at the Book Concern, Cincinnati, Jan. 23-24. The treasurer, Mrs. J. W. Men[illegible]nball, reported receipts for the quar[illegible]r as $15,683.13; disbursements, $15,565. 0; balance on hand, $117.63. Mrs. W. M. Ampt reported the distribution of 3,942 mite boxes.

Information of a bequest of $2,000 from the late Mrs. Lucinda J. Button of Evanston, Ill., was gratefully received.

The president, Mrs. Clinton B. Fisk, appointed a special committee, of which Mrs. G. H. Thompson, of Cincinnati, is chairman, to decide upon a place of meeting.

Mrs. E. L. Albright was commissioned to visit the homes located in the bureau for East Central States. King Home, Marshall, Texas, has 27 girls, and is self-supporting. The New Jersey Home, Morristown, Tenn., has a larger number of girls than ever before, and the school at Clarkson, Miss., has 20 girls.

Sixty appeals, mostly from the South, require immediate attention.

MRS. F. A. AIKEN, Recording Sec'y.

"Bishops' Work and Bishops' Pay."

An article under the above title appearing in the Christian Advocate of Feb. 14 is misleading, and requires me to make the following statement:

First. The writer of the article estimates that the amount apportioned to be raised for the Episcopal Fund annually must be over $200,000. The amount actually apportioned for 1894 was $126 079.

Second. The total amount raised for salaries and traveling expenses of the bishops for 1894 was $88,422 65.

Third. The total amount paid for bishops' salaries in 1894, including house rent, was $82,328.75. Of this amount $3000 was paid to the widows of deceased bishops.

Fourth. The total amount paid for bishops' traveling expenses during the year 1894, not including their expenses to foreign missions, was $5,287.96.

HOMER EATON,
Treasurer of the Episcopal Fund.
New York, Feb. 23, 1895.

Resolutions.

WHEREAS, Dr. J. W. E. Bowen, A. M., Ph. D., class of '78, professor of historical theology in Gammon Theological Seminary, Atlanta, Ga., has been winning his way toward the front rank of the world's great renowned leaders and representatives;

WHEREAS, His ability as a scholar, orator and man of God is recognized among the greatest minds of the day,

WHEREAS, His series of lectures in this city, both to church and school, have been such a source of inspiration to the noble and sublime, and

WHEREAS, His eloquence, falling like the sparkling dew of heaven upon the thirsty souls and intellects, has invigorated us for the contest under the blazing sun of life's great activity.

Resolved, That we, the students of New Orleans University, extend to him our deepest sense of gratitude for his encouraging words.

Resolved further, That we hope for him a long life and a steady march toward fame's eternal camping ground; and that we pray the peaceful presence of Almighty God may ever attend him.

Resolved further, That a copy of these resolutions be sent to the SOUTHWESTERN CHRISTIAN ADVOCATE and to the *Crescent* for publication.

Signed: Frank B. Smith, Class '95.
Stephen P. Richards, David J. Price and Zachary A. Smith, Class '97.
Harry W. McDonald and Thomas C. Rankins, Class '98.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

For the SOUTHWESTERN.

A Scene and Some Reflections.

By Rev. C. BRADFORD, St. Louis, Mo.

To my eyes it was an unusual scene, though, doubtless, to most of those who will read these lines it will appear tame and common.

It was in a restaurant in a Celeraulo town, one pleasant Sunday in the summer of 1893. While my wife and myself, also a few other people, sat at dinner, there entered two gentlemen who took seats together at a table where no one else was seated. Yes, they were indeed gentlemen; neat, well dressed and well behaved. Everything about them under their control was up to the strictest standards of gentility and propriety. But there happened to be one fact about them that was entirely beyond their control, and that was the color of their skin. For this they were made to suffer humiliation. A waiter came and took their orders for dinner. As he came in from the kitchen with the bill of fare ordered he received a sign from the proprietor of the restaurant who was standing at the cash drawer. In obedience to this sign the waiter took the supplies to the lunch counter and said to the two gentlemen of dark color, "Here is your dinner." The two arose and went over to the counter before they seemed to recognize the discrimination that was being made against them. But they were scarcely seated till they did recognize this humiliating fact, whereupon one of them appealed to the proprietor with the question, "Can't we eat at the table?" "No; our tables are not for colored folks," was the reply. Without so much as touching knife or fork the two insulted men arose, got their hats and canes, and quietly walked out without a word. While they were passing out, my impulses were very strong to do something that would have been perhaps an unwarranted affront to the proprietor.

I first felt like inviting them to have a seat at our table, for there was plenty of room. After they got out I felt like following them to commend them for respecting their own manhood. Hoping to see them after I had finished dinner I held my peace. I afterward searched for them, but could not find them. For one reason I was glad, for it was some indication that they had speedily left the town and shaken its dust from their feet. More than once since that time while I have mused the fire has burned, and yet, as said before, I know this was but tame compared with other episodes along the same line. In some places, I am aware, these men would not even have been seated at the lunch counter. But the comparative tameness of the affair affords no palliation from the standpoint of principle. In that very restaurant I had seen men enter whose faces might have been white had they been washed, whose linen was subject to the same contingency, sometimes without any coat on; such I had seen seated at a table where refined ladies and gentlemen were eating. The restaurant was conveniently situated, and many came in for meals, just as we did, because no other place was so accessible. This absence of regulations in the interests of decency emphasized all the more the insult in the discrimination against men merely because of their color. "O consistency, thou art a jewel" seldom seen.

I write, not to make the fire burn in other bosoms, but to counsel calmness and patience on the part of those who suffer thus unjustly. A better day is sure to come. The human race is one. "God hath made of one blood—not of one color—all nations of men for to dwell on all the face of the earth." The unification of mankind calls for neither amalgamation nor miscegenation of the three principal races. A triune race on earth will some day answer perfectly to a triune God in heaven. God speed that day; but speedy or slow, it will come, and all can afford to wait and possess their souls in patience.

For the SOUTHWESTERN.

Pray for Mexico.

Protestant missions, now about twenty years old in Mexico, are represented by twelve Evangelical denominations and have established a network of congregations, numbering over six hundred, throughout the country.

Important strategic points have been occupied, substantial and conveniently arranged headquarters have been built up. Schools, including some for higher training, have been planted on every hand and now have over eight hundred under daily instruction. Sabbath schools gather some twelve thousand every week for the study of the Word. Medical missionaries, doing immense good, are found at several centres; printing presses are circulating broadcast not less than ten millions pages of religious literature annually. The American Bible Society, with its colporteurs in every State of the Republic, reports an increased circulation of over twenty thousands volumes during the past year. Churches are being built and some eight hundred men and women are going up and down the land "Sowing the seed of the Kingdom."

Revivals have been occasionally reported, and our last conference, under the wise and spiritual guidance of Bishop Joyce, was the best of all. But the past twenty years have been largely years of preparation and our magnificent equipment needs more of the life and power that comes from above. To this end a conference of representative missionaries from the various churches has been arranged to take place in Toluca, capital of the State of Mexico, on the 3d, 4th and 5th of April next. Short papers, on the "Person and Work of the Holy Spirit," will be read and much time spent in consultation and prayer. All hearts will be united in seeking an outpouring of the Divine Spirit upon the entire Protestant work in Mexico. This conference will be followed by a series of union meetings in the City of Mexico, under the direction of the well-known evangelists, Moody and Sankey, who are also expected to be present in Toluca.

Will not all Christians at home unite with us and agree to spend at least five minutes each day on the above dates, praying that this conference may be a truly Pentecostal time?

JNO. W. BUTLER.
Mexico City, Feb. 25, 1895.

FOR relieving THROAT DISEASES AND COUGHS, use "*Brown's Bronchial Troches.*"

To All Whom It May Concern.

At the last Florida Annual Conference Joseph J. Higgs' character was arrested, and he was suspended from the exercises of any of the functions of a minister in the Methodist Episcopal Church until certain charges of heresy, etc., are investigated and disposed of.

J. GRANT, P. E.

Getting Thin

is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

Scott's Emulsion

is an absolute corrective of "weak spots." It is a builder of worn out failing tissue—*nature's food* that stops *waste* and creates healthy flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

IN TRESPASSES AND SIN.

My former hopes are fled;
My terror now begins:
I feel, alas! that I am dead
In trespasses and sins.

When I review my ways,
I dread impending doom:
But hark! a friendly whisper says,
"Flee from the wrath to come."

With trembling hope I see
A glimmering from afar;
A beam of day that shines for me,
To save me from despair.

Forerunner of the sun,
It marks the pilgrim's way:
I'll gaze upon it while I run,
And watch the rising day.

—William Cowper.

DAILY THOUGHTS.

[From Phillips Brooks.]

MARCH 7.—Ask yourself of any habit that belongs to your own personal life, and bring it face to face with Jesus Christ and see if it is not judged. A judgment day that is far away, that is off in the dim distance when this world is done—it shall come, no doubt. I know none of us can know much with regard to it, except that it is sure. But the judgment day that is here now is Christ; the judgment day that is right close to your life and rebukes you, if you will let Him rebuke you every time you sin, the judgment day that is here and praises you and bids you be of good courage, when you do a thing that men disown and despise, is Christ.

* * *

MARCH 8.—Have you ever thought of how the world has stood in glory and honor before the sinless humanity of Jesus Christ? If any life could prove, if any argument could show on investigation to-day that Jesus did one sin in all his life, that the perfect liberty which was His perfect purity was not absolutely perfect, do you realize what a horror would seem to fall down from the heavens, what a constraint and burden would be laid upon the lives of men, how the gates of men's possibilities would seem to close in upon them? It is because there has been that one life which, because absolutely pure from sin, was absolutely free; it is because man may look up and see in that life the revelation and possibility of his own; it is because that life echoing the great cry throughout the world that man everywhere is the son of God, offers the same purity—and so the same freedom—to all mankind, it is for that reason that a man rejoices to cling to, to believe in, however impure his life is, the perfect purity, the sinlessness of the life of Jesus.

* * *

MARCH 9.—The Christian faith is not a dogma, it is not primarily a law, but is a personal presence and an immediate life that is right here and now.

* * *

MARCH 10.—Jesus Christ, the comforter of sorrow. He is the comforter of sorrow, for he knew and he knows what sorrow is. In his own crucifixion, in that which came before His crucifixion, He know the suffering of this earthly life. There is no human being who ever has known the misery of man as Jesus knows it, and so He comes to all sorrows with tender consolation. God grant, God grant He may come to any of you who have come into these doors to-day with a sorrow, with a fear, with a dread upon your hearts, with souls that are wrung, with bodies that are suffering!. God grant that the Christ may comfort you, may comfort you.

* * *

MARCH 11.—The old legend was that the clothes of the Israelites, which the Bible said waxed not old upon them in the desert during those forty years, not merely waxed not old those forty years, but grew with their growth, so that the little Hebrew who crossed the Red Sea in his boy's clothes wore the same clothes when he entered into the Promised Land. It is the parable of that which comes to the man who has a true Christian faith, a faith which comes in the personal friendship of Christ, a faith which comes not in the belief of certain things about Him, not in the doing slavishly of certain things which it seemed as if it had been said by Him that we must do, but in the personal entrance into His nature in a life for Him, in which He is able to send His life down into us.

For the SOUTHWESTERN.

Sprinkling.

W. M. LANGFORD, Washington, Ky.

"Then will I Sprinkle Clean Water Upon You."

[Ezekiel chapter 36, verse 25.]

This act was done to designate the people of God from the wicked, or the glorious promise that follows is fulfilled to the Church from age to age. If sprinkling water upon the people in the days of Ezekiel fitted the people for the kingdom of God upon earth, why not now? Sprinkling water upon the people rendered them acceptable in this age of the world for the Church of God. The prophet plainly said, "I will sprinkle clean water upon you"—not you in the water! No man ought to do a thing without having the right to do it. Our English Bible does not give any man the right to immersion, but it does give any man the right to sprinkle. (Isaiah, 52 15.) "So shall he sprinkle many nations."

Let us turn to the New Testament mode of baptism. (Matt. 3:11) "I indeed baptize you with water unto repentance." First, let us consider the language. Second, the verb: The writer says "indeed baptize you with water," not you into the water, but apply the water to you, the object, and not you to the water. If I should say, "I indeed whip my child with the switch," which do I mean—applying the switch to the child, or the child to the switch? And, if I should take an ax and go to the woods and cut down a tree, what have I done? I have cut the tree down with the ax—I have applied the ax to the tree, and not the tree to the ax. So in this verse, the water is applied to the person, and not the person to the water. If John had said, "I indeed baptize you into the water," then I would say this gives me the right to immerse; but that he did not say. John also said, "But he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." If coming of the Holy Ghost upon the people is baptizing them with the Holy Ghost, then sprinkling water upon the people is baptizing them with water. The 16th verse says, "When Christ was baptized, he went up straight way, out of the water." Rather, from the bed or banks of the Jordan. The mode of baptism was evidently such as to symbolize that of the Spirit, for the Spirit came upon him. John was baptizing with water when Christ came to him. Christ did not tell John to change his mode of baptizing to immersion—neither does this passage teach that Christ was baptized in the river Jordan, and there is no proof of his having been into or under the water. It is said "he went up straightway out of the water," as to say Christ walked, or went, or came staight out of the water upon the banks of the Jordan, as a man would go out of a house to be out of doors, not in the house, but came out of it. I truly believe when John applied the water to Christ and the Spirit came upon him, He walked up out of the banks of Jordan, not into the water, but at or beyond Jordan. It is said in the 19th chapter, 4th verse, of Luke that "Zaccheus climbed up into a sycamore tree to see him." If Zacheus was into the tree, the tree must have been hollow from the ground up, if he was into the tree—but he was not into the tree, but on the outside. So Christ was not in the Jordan, but at or beyond. (Luke 9:28.) "Christ took Peter and John and James and went up into a mountain to pray." If Christ was into the mountain, he was on the inside of the hill, and not on the outside. But he certainly was on the outside and not into the mountain. So Christ was not into the water, but at or beyond. The 10th verse says, "He went up straightway out of the water." This proves from the past tense that Christ had been already baptized and the Spirit had come upon him while standing at or near the water and had passed away; then he walked up out of the banks, for when he was baptised is in the past tense. "I will come back to baptizing with water." (Mark 1:8.) "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost;" not into, but with. (Luke 3:16.) "John answered, saying unto them all, "I indeed baptize you with water and with the Holy Ghost," not into it, but with it. (John 1:26, 31, 33, 26.) "John answered them, saying, I baptize with water." (31.) "Therefore am I come baptizing with water," (33) "and I knew him not, but he that sent me to baptize with water." These verses do not say into, but with water. (Acts 1:5), "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This shows that the water must be put upon the person, and not the person into it. (Acts 2:41.) "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls." The question is how were these baptized? (1) Peter began to preach at 9 a. m.; it took him some time to finish his discourse; it took some time to take in this number; Jordan was 28 miles distant; the brook Kidron was small and dry; the pool Siloam was a mile distant and used for family purposes, and it is not likely they used this pool; the pool Bethesda held water enough, but not in condition, it being used for washing the animals offered in sacrifice, and the priest who controlled it was not much on this new religion and not likely to accommodate them; the people did not go there prepared for that purpose—there was no cleansing of clothes made; no person could handle that number; undoubtedly Peter did not begin the baptizing until some time after 12 o'clock. So I see no other way to baptize this number except by sprinkling. (Heb. 9:19.) "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled both the book and all the people." (Heb. 10:22) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Undoubtedly these and other passages give us the right to sprinkle water upon the people as the correct mode of baptism.

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By a buzzing or roaring sound in your head? Have you difficulty in hearing distinctly? Are you troubled with a continual dropping of mucous, irritating the throat and causing you to cough? Is your breath unpleasantly affected and accompanied with bad taste? Is your hearing less acute? If so, you have catarrh and should at once procure a bottle of Ely's Cream Balm, the best known remedy. The Balm will give instant relief.

—The grace Christ gives us is not stored in us as in a warehouse; it is food and is taken up into the circulation and becomes a part of the life.—Charles R. Brown.



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E. W. S. HAMMOND, D. D., EDITOR.

RACE PRIDE, ENTERPRISE AND UNITY.

That some of our people are liable to the charge of a failure to appreciate the efforts of their race to take a more active part in those great business and professional enterprises which add to the material wealth of our country, goes almost without saying. It is to be seriously regretted that there are among us those whose training has been inimical to the development of race pride, race enterprise and race unity; qualifications which are so essential to the progress of any race of people.

Our cause is retarded not a little by this class of "howlers" and "agitators," who are continually complaining and protesting against the treatment they are receiving at the hands of the white people; and yet there is scarcely any disposition on their part to rise to those conditions where their conduct would compel the respect and confidence of friends, not to say anything of their enemies. Just so long as the Negro fails to appreciate the fact that there are elements of strength and character among his own people, which, if encouraged and cultivated, will place them upon an equal footing with all other progressive people, just so long will there be a continuance of the present strained relations between the races. The fact is, the Negro is among his own greatest enemies. This is due partly to the centuries of bondage through which his ancestors have passed; during which their training degenerated into racial distrust, cupidity, loss of self-respect, and, in fact, the obliteration of almost every element essential to their social and moral development; and, partly, to the masses of the race who, notwithstanding their touch with the institutions of freedom, determinedly and persistently refuse to recognize, even in the more meritorious of their brethren, those qualities which they should by all means foster, respect and encourage. For the former condition no right-thinking person will hold the Negro responsible. But for the opportunities he has had since the obliteration of slavery, and for the expenditure of millions of consecrated wealth for the betterment of his condition socially, morally, intellectually and industrially, public opinion at least will and does hold him to a strict accountability. Marvelous as the progress of the Negro has been, we are of the opinion that the record might have been even surpassed had there been more of a disposition on his part to the cultivation of that racial interdependence which has laid the foundation of our American liberties.

But there is a bright side to this dark picture. There are great signs of promise. Christian education is solving the problem. Our great industrial schools are sending out by the score the pioneers who will lay the foundations not only for its homes, but for the character of the race. Our great theological seminaries are preparing consecrated, devoted young men, who will give a new inspiration to the manifest activities of the race in sound morality, and the religion of our Lord and Savior Jesus Christ. The next decade will witness such a forward movement in the uplifting of the Negro as has never been witnessed before. It is safe to say that in this work the Negro himself will play a most conspicuous part. Let us thank God and take courage.

AN IMPORTANT MOVEMENT.

"There has been a recognized need and a strong demand for able workers to supervise the growing interests of the Sunday school in the Negro population of the South. The Sunday School Union of our Church has greatly desired to establish agencies in a number of the Southern States, but has been unable to do so for lack of funds. A friend of the union, who has manifested his liberality on former occasions, recently presented to the treasury of the union a large donation for the purpose of promoting Sunday school work in the South. The Sunday School Union being thus supplied with the necessary means, has, therefore, requested from the bishops in charge of the Texas and South Carolina Conferences the appointment of Rev. O. I. Jones, of Houston, Tex., and of Rev. C. C. Jacobs, of Charleston, S. C., as agents of the Sunday School Union, each for the present to work in his own State, under the direction of the union, in the organization and improvement of the Sunday school work in the Methodist Episcopal Church. JESSE L. HURLBUT."

We are profoundly happy to know that the great Church is recognizing more and more the vast spiritual needs of our people, and that her consecrated sons and daughters are contributing their wealth to meet these vast wants. Our Sunday school work in the South is in need of just such work as is contemplated by the society, and we feel safe in saying that the right men have been selected to inaugurate what we believe will become the most important work of our future Church in the South.

THE MEETING OF THE BOOK COMMITTEE.

The committee met at the Book Concern, New York City, Feb. 13. There was a large attendance and much important business transacted. R. T. Miller of Covington, Ky., was elected to fill the vacancy occasioned by the death of R. A. W. Bruehl, and Rev. F. L. Nagler, D. D., was elected editor of the *Haus and Herd*, to fill the place of the late Dr. Liebhart. J. W. Shank, D. D, was approved as editor of the *Omaha Christian Advocate*. A committee, to which was referred a resolution relative to the distribution of the Superannuate Fund to Conferences conducting unofficial papers, presented the following report, which was adopted:

"The multiplication of unofficial papers in a number of our conferences, the consequent decrease of the circulation and profits of official papers, the peril to our Superannuate Fund, which arises in part from our periodical literature, the increased difficulty and expense of finding a market for our books where unofficial papers displace the official, and the dissatisfaction among our ministers and people not conducting conference or local organs, are facts which give us serious concern. It is conceded by all that the unity and connectional interests of Methodism should everywhere be emphasized and promoted. It is also clear that special patronage should be given by our conferences to the enterprises of the church which return to them the profits, and that any real or seeming lack of equity in building up and applying a local or conference fund affecting the size of the Superannuate Fund coming from our Book Concerns should challenge the most careful consideration and the fullest conference of those directly responsible. While we do not desire to interfere with any personal or corporate rights, we do ask our brethen conducting unofficial papers to take into consideration the questions of equity involved, and that as a basis of adjustment we ask attention to the course pursued for years by the *Pittsburgh Christian Advocate* in the disposition of its profits. In view of all parties and interests concerned, we recommend that Dr. L. C. Queal be requested to visit the boards of control conducting the leading unofficial papers, to confer with them fully on our mutual interests, presenting the moral advantage arising to the entire Church in a satisfactory adjustment, and that he report to this body at its next annual session."

Much important routine business was carefully attended to, and the committee adjourned Friday afternoon.

THE Louisiana Conference was greatly lifted up by the visit of our Senior Bishop, Thomas Bowman, D. D., LL. D., and we have reasons to believe by an interesting article from his pen to the *Central Christian Advocate* that he was equally pleased with his sojourn among us. Writing of New Orleans, he says:

"We have in this city a fine institution for our colored people, the New Orleans University, which is under the care of the Freedmen's Aid and Southern Education Society. Dr. Adkinson, from Indiana, is the president, and by the aid of his very helpful wife, he is doing grand work. This year about 550 students have been enrolled, of whom 450 are in regular attendance. Nearly half of them are in advanced studies, and many of them in the college course. They look bright and promising. The university has a medical college in which over 30 are now preparing for practical work. For this college Bishop Mallalieu secured a good location and a respectable building. The literary department is also well located and has an excellent building. It is furnished with a good chapel, all necessary recitation rooms and a dormitory that will accommodate about 180 pupils and teachers. Near the university proper is the "Peck Memorial Home," a good building and well situated. The ground was purchased by the large-hearted Mrs. Bennet, of Wilkes-Barre, Pa., and the building has been erected by money furnished by the Northern New York Conference and Mrs. Bishop Peck. It is designed for industrial purposes, and now contains 18 or 20 young women who are being trained in such occupations as are needed in home work. It also aids them in ther literary pursuits. The faculty and Christian students of the university constitute a Church, and they have preaching every Sabbath. Quite a number have been recently converted. Take it all through, we think this one of the best schools among the colored people of the South. Our colored schools here, and the SOUTHWESTERN CHRISTIAN ADVOCATE, under the able management of Dr. Hammond, are doing fine work for the city and the State."

PERSONAL AND GENERAL.

—Rev. S. H. Gary, A. B, secretary of the Texas Conference, has our thanks for a copy of the minutes of the late session, which are neat in appearance and creditably edited.

—Prof. J. H. Binkley, for many years principal of Alleyton (Tex.) public school, died Feb. 22, after a short illness. He was a faithful and consistent Christian, and died in great peace.

—On Wednesday, Feb. 20, a bouncing girl came to the home of J. O. Williams, who is pastor of Mallalien Chapel, Marshall, Tex. Mother and daughter are doing nicely. Congratulations.

—At Roanoke, Ala., Rev. B. Jackson, pastor, is progressive in all departments of church work. Brother Jackson thinks that the presiding elders in the distribution of missionary funds should appropriate more to the country and less to that in the cities.

—Rev. J. W. Smith, until recently a faithful and acceptable local preacher of Simpson M. E. Church, New Orleans, La., has been appointed to Beattieville, La. Quite a number of friends tendered him a reception on the eve of his departure for his new field of labor.

—Rev. N. A. Axle writes from Kendleton, Tex., concerning the death of Mrs. Mendia Burnett, a prominent Christian lady of that place. The sad event occurred Feb. 3. Her last moments were full of joy, and she passed away rejoicing in the hope of the glory of God.

—Paris and Springville Circuit, Tennessee Conference, is holding its own grandly. Pastor H. Robinson is leading on nicely. Rev. S. B. Danley, presiding elder, rendered helpful and efficient services during his late visit, and especially was he helpful in his earnest work for the SOUTHWESTERN.

—Rev. S. C. Gooseley, pastor of Barnes Chapel, North Indianapolis, Ind., writes hopefully concerning his work. The corner stone of the church was laid Feb. 24 with sermons by Revs. M. H. Appleby, of North Indianapolis M. E. Church, and L. M. Hagood, D. D., of Simpson Chapel, Indianapolis.

—Brother J. W. Parks of Durant, Miss., reports a happy condition of affairs. The quarterly meeting was a season of great spiritual profit. Rev. W. E. Mask, the presiding elder, rendered good service. Rev. W. Mitchell, presiding elder of the Durant District M. E. Church South, congratulated the conference and gave an encouraging talk. Two annual cash subscribers were secured for the SOUTHWESTERN.

—Harrisonburg, Va., with Rev. S. H. Brown in charge, is succeeding grandly. Notwithstanding the great split in the church some time ago, the membership is now united, progressive and loyal. A blessed revival, resulting in the conversion of 28 souls, is a matter of profound rejoicing. Revs. M. W. Clair and A. C. Steptoe rendered splendid help. Finances are very greatly improved and the outlook is grand.

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Cash Remittances.

From February 28 to March 4.

H H Matthews	Allen Markham
A L Richardson	S J Jordan, 2
Sallie F Nobie	J S Weems
G C Clark	H J Davis
J J Chilcoat, 1	M C Cavenas, 1
A J McAllister, 1	E D Giddens
S S Taylor	J S Foster, 3
E D Foster	S C Coleman
S Knight	J C Crowder
L H Richardson, 1	S W Dixson
E Harrison, 1	R H Johnson
T G Montgomery	P J Goff
J W Turner	H J Wright
Thos Williams	A A Lacy
Eliza A Crouse	R O Barrow
D J Price	J W Wimbush, 1
M C Gillespie	A Foster, 1
W H Brooks, 5	W E Hutchinson, 1
S C Gill	Wm Porter
N N Sidney, 1	

Scott Chinn Chapter Epworth League

A brother at the Louisiana Conference, Monroe, paid manager a dollar, but he failed to record the name. It was in the Tabernacle Saturday afternoon. Can the party give us his name?

Purify your blood, tone up the system and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

NEW ORLEANS AND VICINITY.

Wedding Bells.

On Thursday, February 28, 1895, at the residence of C. C. Morse, Esq., business manager of the SOUTHWESTERN, father of the bride, by Rev. Geo. S. Easton, pastor of Hammond M. E. Church, father of the groom, John H. Easton and Miss Belle M. Morse, all of this city, were happily united in marriage. We wish the young and happy pair an abundance of the blessings of life, with a long career of usefulness.

An impressive memorial service of the late Hon. Frederick Douglass was held at Simpson M. E. Church on Sunday evening, February 24. Mr. Dejoie presided, and the editor of the SOUTHWESTERN delivered the oration.

During the visit of Dr. J. W. E. Bowen to the city, a short time ago, he was tendered a delightful reception at the beautiful home of Rev. S. T. Clanton, D. D., and lady, on Arabella street, New Orleans. The other guests were: I. E. Mullon, M. D., and lady; James E. Porter, Esq., and lady, and the editor of the SOUTHWESTERN. Rev. Dr. Bowen, Doctor Mullen, Mr. Porter and Rev. Dr. Clanton, the host, were members of the first graduating class of New Orleans University, and this, their first reunion, was very greatly enjoyed. Rev. Dr. Clanton and his most excellent wife made the occasion unusually pleasant for their guests, who evidently highly appreciated the honor.

By invitation the editor of the SOUTHWESTERN preached at Union Bethel A. M. E. Church last Sunday night, the pastor, Rev. Brother Willard, being sick. The congregation filled the large audience room, and the services were impressive. Among the pleasing features was the promptness with which the collections were taken. There was no noise or confusion, and nearly every one present contributed. The pastor is alive, energetic, cultured and progressive, and richly deserves the success which crowns his efforts. Another attractive feature is the singing of the choir, which is far above the average, and is in itself one of the helpful agencies in building up the church.

At Mount Zion M. E. Church, Rev. T. G. Montgomery, pastor, the services were unusually impressive and helpful. There was one accession. The collections were above the average and the day very profitably engaged. The Sunday school and other departments of the church are in good shape.

GOOD WORDS.

Rev. Wellington R. Smith, of Tulla homa, Tenn., writes: "Accept commends on the new form of our grand old SOUTHWESTERN. She looks first rate in her new dress. We will strive to increase her pages."

"The Peninsula Methodist," unofficial, published at Wilmington, Delaware, was among the first of our Methodist press to adopt the quarto form, giving its readers a convenient and ably edited sixteen-page paper, congratulates our official and unofficial press on their approved appearance, kindly includes the SOUTHWESTERN.

A Favorite of Our Young People.

Miss Ara C. Phillips, of Cotton Gin, Tex., writes us the following:

"I have been thinking for some time I would write the dear old SOUTHWESTERN. I consider it almost a member of our family, and without it our home would become quite lonely. Through its bright pages we learn of the glorious work that is being carried on in the different parts of the world, especially among those who are united with the Methodist Episcopal Church. Once a week it is a welcome visitor, beaming with good news and glad tidings. It cheers my heart wonderfully and I dare say its visits cannot be too frequent. I love to ask to ask the question of friends, school-mates, class-mates, etc.: 'Do you read the SOUTHWESTERN; if not, why?' It is as cool water to the thirsty soul, and good news from far countries. Oh, for the day to dawn when the dear old SOUTHWESTERN will be placed in every community and all our homes, and when its readers will be as sands on the sea shore.

"Oh! dear SOUTHWESTERN,
May your subscribers reap,
And for our son's still keep,
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OUR BOOK TABLE.

"Christ in Myth and Legend, with an Historical Sketch of the False Christs of All Ages." By John W. Wright. Cincinnati: Cranston & Curts. New York: Hunt & Eaton.

Biblical students and others who desire additional information of the "curious facts, myths, legends and superstitions concerning Jesus of Nazareth," will find this book especially helpful. The author has carefully selected from many sources that information which cannot fail to afford entertainment and instruction. Especially is this true in the "Legend of the Cross" and the "Wandering Jew." The book will assuredly find public favor, which it richly deserves.

Abraham Lincoln, the First American. By D. D. Thompson. Cincinnati: Cranston & Curts. New York: Hunt & Eaton.

In a very brief preface, the author says: "This volume is designed to entertain and inform those who desire to read about Abraham Lincoln, his words and deeds." And this it does in a very satisfactory manner. Here we have a volume of the most interesting and instructive incidents in the life of "The First American," one of the most remarkable characters of the nineteenth century. The book has been especially prepared for young people, and the patriotic lessons it contains will be very helpful in forming their character. It is a great book, and should be liberally patronized.

"The Little Book Man" By Mrs. Jennie Fowler Willing. Cincinnati: Cranston & Curts New York: Hunt & Eaton.

This charming story is written in the author's best vein, and will not fail to inspire and instruct the reader. The Little Book Man, John Eely, is the hero of the deftly-woven plot, and although an odd bundle of incongruities, and belonging to the commonest people, had so completely mastered the art of appropriate and timely quotations from his constant companion, the little book, that the mightiest intellects, as well as the most astute servants of the so-called "Society of Jesus," were compelled to pay tribute to his genius. The book is a most effective weapon against the intolerance of Romanism.

Those who have secured the numbers thus far issued of that splendid Holy Land art portfolio series, "Earthly Footsteps of the Man of Galilee," are most enthusiastic regarding the religious, educational and art value of the work. The entire set of 24 parts only costs $2.40 and one coupon.

Our Gammon Letter.

The Lyceum is improving beyond our expectations this term. The members are taking a livelier interest in the meetings. The literary productions are a shade better than last term. Filibustering continues as usual.

On Jan. 25 we had a very interesting meeting. Among the features worthy of mention were C. A. Leftwich's impersonation of Fritz Emmett, the singing of Gammon Quartette and Leftwich's Imperial Quartette.

The general discussion—Resolved, "That the Mexican Colonization Scheme be Discouraged"—was very warmly discussed both pro and con. F. H. Rodgers, L. W. Price, P. T. Gorham, W. H. Lacey and others, taking the negative; P. J. Cook, D. W. Boatner, S. C. Moore and J. O. McFarlane, et al., the affirmative. We had an unusually interesting meeting and a large attendance.

Brother B. A. Bianchi gave a select reading, viz: "Mary had a Little Lamb," or "The Lark is Up to Meet the Sun." He only gave one verse of it, and that so rapidly we could not tell which of the two selections. After the usual amount of parliamentary sparring we settled down to the general discussion. The subject was a very interesting one, viz:

Resolved, "That the refusal of the General Conference to elect a Negro to the Episcopacy at the next Episcopal election would justify separation."

The discussion was led by Brother S. A. Stripling, who would not ally himself with either side. He made several very good points both pro and con. Brother Stripling plainly showed that he sided with the negative. Only one speech was made in the affirmitive, and that by S. C. Moore. Among the best speeches made in the negative were those of Brothers L. W. Price, L. K. Gowen, B. F. Witherspoon, P. F. Gorham, S. A. Peeler and B. M. Hubbard.

Brother Peeler thought the idea of separation originated with his Satanic Majesty, and could hut end in the deep sea.

Brother Hubbard said the M. E. Church started with one Negro, and so long as he lived there would still be one Negro in it.

CLEMENT PETERS,
Reporter for Gammon Lyceum.

—We have on hand here, ready for delivery, an ample supply of Easter Missionary Programs, Church and Pastor's Requisites. We advise all our people to use no programs or publications except those published by our Book Concerns.

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THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson X. March 10. The Rich Young Ruler. Mark 10. 17-27. A. D. 29. Commit to memory verses 21-22.

HOME READINGS.

M. Mark 10. 17-27. Tu. Matt. 6. 19-24. W. 1 Tim. 6. 9-19. Th. Matt. 16. 24-28. F. Titus 3. 1 8. S. Luke 12. 13 21. S. Luke 12. 22-31.

LESSON HYMN. 8, 7, 4.

God has said, "Forever blessed
These who seek me in their youth;
They shall find the path of wisdom,
And the narrow way of truth:"
Guide us, Savior,
In the narrow way of truth.

Be our strength, for we are weakness:
Be our wisdom and our guide:
May we walk in love and meekness,
Nearer to our Savior's side:
Naught can harm us,
While we thus in thee abide.

Time.—A. D. 29.
Place.—Perea, east of the Jordan.
Rulers.—Same as before.

The Rich Young Ruler.

Mark 10. 17-27.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—Seek ye first the kingdom of God. (Matt. 6. 33.)

The fame of Jesus, after He raised Lazarus from the dead, was very great. The Jews became jealous of Him. They decided to put Him to death. Jesus walked no more openly among them. He left Bethany and went to Ephraim. This was a town about twenty miles northeast of Jerusalem. Here He likely lived in seclusion for about six weeks. Some think the events of this lesson occurred during His stay here, others put them before the Resurrection of Lazarus, while He was east of the Jordan.

I. The Rich Young Ruler (17-22). 1. Notice some characteristics of this young man. He was *bold*. He came to Jesus "in the way." He cared not for the crowd. Nicodemus came to Him by night. A moral coward never did much for the Master. Let us approach Him with humble boldness. He was *young* (Matt.). Early in life is the time to seek and follow Jesus. Young people go to him heart foremost, believing, loving and trusting. Old people go head first, reasoning and inquiring. In early life the heart is tender. No vicious habits have been contracted. Solomon said—"Remember now thy Creator in the days of thy youth." He was a *ruler* (Luke). He may have been a ruler in the synagogue, or in the Sanhedrin. Many think He was Lazarus, whom Jesus raised from the dead. Not many rulers came to the Christ seeking eternal life. We should pray for "all that are in authority." He was *rich*. "He had great possessions." They who have much of the goods of this world feel not their need of anything more. They are satisfied. There is no poverty of spirit. No hunger and thirst for righteousness. Hence they are not comforted. Not filled with spiritual food.

2. The way he approached Jesus. He came *running*. The Savior was near. He was in the way, and passing by. There was no time to be lost. All must be done quickly. Life is short. Youth is soon passed. This opportunity will soon close. Act to-day. Now is the accepted time. He *kneeled* at Jesus' feet. This showed reverence. He held Jesus in high esteem. It taught humility. He did not seem to put a high estimate on himself. It expressed worship. He, by the act, paid homage to the Master. Worship is worthship. He saw principles of great value in Christ. Hence his adoration. He said—*Good Master*. Superior teacher. There may have been just a little deceit in this address. Yet Jesus accepted him as sincere, let us do likewise. Jesus was an excellent teacher. He knew the way of eternal life, and could impart the same to others. His Sermon on the Mount is the greatest moral production on earth.

3. The question he asked—"What shall I do to inherit eternal life?" This question was asked Peter on the day of Pentecost, and Paul by the jailor at Philippi. *Eternal life* is salvation. By nature we are sinful. We soon make ourselves sinners. We are in danger of perishing. We are awakened. We seek the Lord, and are saved. Eternal life is not *inherited*. Knowledge, morality and piety are not gifts from our parents. We may inherit the foundation for them, or the principles that lead to them, but the objects themselves are only secured by hard labor. Neither is eternal life obtained by *works*. We cannot *do* ourselves into the kingdom of God. This was a very grave error among the Jews. With them it was do and live. With us it is believe and be saved. "He that believeth and is baptized shall be saved." "Therefore being justified by faith we have peace with God." "By grace are you saved through faith." That the sinner is saved by faith alone is a wholesome doctrine and full of comfort.

4. The reply to this question. Jesus first removed an *error*. The young man believed Him to be only a teacher like other Rabbis. But a teacher with moral qualities greater than they. Hence he called Him "Good Master." Jesus let him know that no teacher, or man, is by nature good. It is likely this ruler thought himself to be an excellent young man. A man that the grace of God could improve but little. The assertion, "There is none good; no, not one," has no reference to the Divine nature of Christ. Let us have an exalted opinion of Jesus, but not "think of himself more highly than he ought to think." In the second place Jesus taught *duty*. He directed the young man to the second table of the commandments. To kill is to take life. To steal is to take the property of another without their consent, and without or with their knowledge. To bear false witness is to lie in court or conversation. To defraud is to cheat. To honor parents is to obey them if under age, to respect their views and habits as we advance in life, and to provide for them when they are old or disabled. If we love God His commandments are not grievous.

5. The broad assertion—"All these have I kept from my youth." The young man, no doubt, thought what he said was true. Folks are often better in their own eyes than in the eyes of others. It is only possible that he had kept the letter of these commandments. The spirit of them he had, no doubt, often broken. No man that "lacketh one thing," and that the all-important thing—the salvation of his soul—can keep the spirit of the commandments. If he hates his brother he is, in his heart, a murderer. If he looks on a woman to lust after her he is, in his heart, an adulterer. If he covets his neighbors goods he is, in his heart, a thief. If he desires to deceive his neighbor he is, in his heart, a liar. It is not strange that Jesus said—"There is none good; no, not one."

6. The command of Jesus. (1) "If thou wouldst be perfect." If you would be pure in heart and faultless in life, you must do one thing. Then it is possible to be perfect in this world. (2) "Sell what thou hast?" Part with thy goods. The first disciples sold all they had and laid the price at the apostles' feet. Zacchaus gave the half of his goods to the poor. The ancient Jew gave a tenth part to the Lord. Paul commanded the church at Corinth to give as the Lord had prospered them. (3) "Give to the poor." When you part with your goods do not hoard your wealth. Show a spirit of charity. Help suffering humanity. (4) "And thou shalt have treasures in heaven." There is a heaven. Man is immortal. He may gain heaven. He will there be rewarded for his charity here. (5) "Take up the cross and follow Me." Start and continue in the divine life. The cross is used to express the Gospel, to teach suffering, and to show duty. To take up the cross is to begin the duties of the Church, and to follow Jesus is to continue in the same.

7. The result of this command. He was sad and went away grieved. He desired salvation and he wished to keep his riches. But now the one or the other must be given up. Which shall it be? He let heaven go and clung to his riches. Esau sold his birthright for a mess of pottage. Many sinners sell their hopes of heaven for a few fleeting pleasures.

II. The danger of riches (23-27). The kingdom of heaven here means the spiritual reign of Christ on earth. Entering the kingdom of heaven is passing out of the state of sin into the state of grace. God has laid down the conditions of entering His kingdom. None can be saved who do not comply with them. Some can yield to them much easier than others. It is very hard for those who *have* riches to enter the kingdom of heaven. Riches produce pride, selfishness, lying, idleness and vice. These are just opposite to what God requires. It is hard to get rid of them and fill their places with humility and love. It is impossible for those who *trust* in riches to enter the kingdom of heaven. "It is easier for a camel to go through the eye of a needle" than for those who trust in riches to be saved. That assertion is likely literal. Jesus wished to express an impossibility. Those who trust in riches, or anything else but Jesus, cannot be saved. "There is none other name under heaven given among men, whereby we must be saved."

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RAILROAD TIME TABLE.

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Arrive—		Leave—	
Passenger	8:50 pm	Passengor,	8 25 am
Chicago and St. Louis fast mail	8:20 am	Chicago and St. Louis fast mail	6:25 pm
Chic. limited	6:40 pm	Chic. limited	9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express	10:00am	No. 6, Memphis Local Fast Train	4:00 p.m
No. 21, Vicksburg express	5:50 p.m	Vicksburg express	7:30 a.m

Louisville and Nashville.

No. 3, fast ex	7:45 am	No. 6, fast mail	7:45 am
No. 7, coast acc.	9:00 am	No. 4, fast ex	10 55 am
No. 1, lim. ex	4:45 pm	No. 8, coast acc.	3:45 pm
No. 5, fast mail	7:15 pm	No. 2, lim. ex	8:00 pm
Sunday ex	9:45 pm	Sunday ex	7:55 am

Texas and Pacific.

No. 52, Cal. ex	7:00 pm	No. 53, Cal. ex	8:15 am
No. 51, T and A express	6:50 am	No. 51, T and A express	6:05 pm
Local	10:05 am	Local	3:50 pm

Queen and Crescent Route.

Cincinnati	9 30 a. m and 6:30 a. m.	Cincinnati	11:30 a. m and 6:20 p. m
New York	9:30 a. m	New York	6:20 p. m.

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☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains, in effect at New Orleans, Dec. 2, 1894.

LEAVE.	SCHEDULE.	ARRIVE.
No. 26, 6.25 a. m.	Local Mail and Express.	No. 25 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6:40 p.m

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train	4.00 p m	10.00 a m
Vicksburg & Natchez Ex.	7.30 a m	5.50 p m

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No.	Departs.	No.	Arrives.
6 Fast Mail	7..40 a.m	3 Fast Ex	7.35 a m
4 Fast Ex	11.00 a.m	7 Coast acc'm	8.55 a.m
8 Coast acc'm	3.25 p.m	1 Lim. Ex	5.00 p.m
2 Lim. Ex	7.50 p.m	5 Fast Mail	10.25 p.m
Sunday Ex	7.55 a.m	Sunday Ex	9 30 p.m

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WATCH TOWER.

Pound Cake for the Children.

[Conducted by Rev. T. R. Fletcher.]

BY UNCLE THOMAS.

This narrative is a dream; during the night of December 11, 1884, after having spent a pleasant evening with the family around the fireside. While I was sleeping so pleasantly I dreamed that I had gone from home, a distance of about a mile to the city, with a view of taking a short journey. But having arrived in town before train time, I stepped into a school room just as the children were entering for the morning session. It was a very large school, and in five minutes all the scholars had entered and taken their seats; and silence prevailed.

I sat in the rear of the room near the door, in order that I might take my departure when the train whistled, without interrupting the school. There were three lady teachers who sat on the platform. Now, as everything had become very quiet, one lady, whom I supposed was the principal teacher, arose and read a chapter from the Bible, at the conclusion of which the second lady from her prayed, and the lady who sat in the middle said let us sing "We will run the little chickens out." At this announcement every scholar arose, picked up a card from their desk, and commenced singing. I was completely charmed. I thought I had never heard a sweeter piece of music. One big boy who sung bass, his voice fairly rang through my soul so that it woke me, and when I roused up I was singing with them. I looked around with regret to find that there was no school. So I thought that I would not lose the song, I got up, looked at my watch, and it was 3 o'clock. I sat down and wrote the song in my little book, so here it is with the chorus:

"We Will Run the Little Chickens Out."

Gentle thoughts shall come, kind words be spoken,
Te playmates here upon the floor, on the floor;
And when we meet upon the street,
Or highway we shall all adore.

CHORUS.

We will run the little chickens out,
We will run the little chickens out.
We will run them out from round the deer, round the door,
We will run the little chickens out,
We'll run the little chickens out,
And keep them out for ever more.

My brother here and sister there and friends around should all agree, all agree,
And when we meet no angry words nor thoughts should interrupt our glee.
Chorus—
Good thoughts and deeds and words and smiles,
Will make us happy while we're here, while we're here;
But a bitter word, a frown of strife,
Will numb the heart that once was dear.
Chorus—
Just what we need is honest hearts,
And wisdom, virtue, truth and love, truth and love;
And when our life shall end below,
Our soul shall enter heaven above.
Chorus—

There is a moral connected with this song which is related as follows.

T. R. FLETCHER.

[TO BE CONTINUED.]

Dear Watch Tower—I want to ask my young friends a question: If a hen and a half lays an egg and a half in a day and a half, how many eggs will that hen lay in forty-two days.

Any boy or girl desiring to answer this question can do so by sending their answer to the editor of this paper at any time. Your little friend,

ANNIE SHELBY.

The Washington Conference Epworth League.

On the evening of Feb. 20, an enthusiastic Epworth League mass meeting of the Washington District was held in Mt. Zion M. E. Church, Georgetown; Rev. Wm. Bell, president, with Miss Laura Hawkins, secretary. Meeting was opened by singing "Ho! every one that thirsts." Prayer by Rev. H. A. Carroll. The choir and congregation then sang a favorite hymn. A brief business session was then held, in which many of the chapters gave encouraging reports of their work since last meeting. The chapters of the district are doing creditable work in almost all of the departments, many of which are well organized. The next thing was the program as prepared for the evening, and the first to appear was Miss Lubelle Gibson, of Asbury, with a paper entitled, "Patience, diligence and perseverance," which showed much care in preparation and received marked attention throughout its delivery, and hearty applause at the close, with a vote of thanks; after which Miss Laura Hawkins, of Ebenezer, sang a very sweet solo, "Memories of the Past," which pleased all. The paper by Mr. Walter Abrams, of Mt. Zion, "Welfare of Young Men," deserves and did receive credit.

Our Epworth Leagues are intelligent, and know how and when to manifest appreciation for merit, worth and character. Rev. Dr. D. W. Hays, of Asbury, was requested by the president to lead the testimonials of thirty minutes, in which a great number offered intelligent testimonies for the many blessings God, for Christ's sake, has done for us. The presiding elder, Rev. W. H. Brooks, A. B., at the close of testimonials, was also requested by the president to conduct the collection, which he did, the audience responding quite liberally.

Copies of the SOUTHWESTERN were distributed at the beginning of the service, and now Brother Julius J. Chilcoat was ready to receive the names and amounts of any wishing to subscribe for our paper. Your correspondent hereby sends for all who gave their names. We hope to do more. At this point news reached us of the sudden death of that great man, Hon. Frederick Douglass. The announcement of the death of Mr. Douglass caused a sensation. It was so sudden and unexpected. All hearts were touched. Asbury M. E. Church appointed the writer to accompany the remains of the distinguished statesman to Rochester, N. Y., where it will rest in the beautiful Mount Hope Cemetery.

JULIUS.

There is no virtue in "pearl top" or "pearl glass," unless it fits your lamp. Get the "Index to Chimneys"—free.

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—Christ's power cannot be exhausted, no matter what the demands upon it may be.—C. H. Spurgeon.

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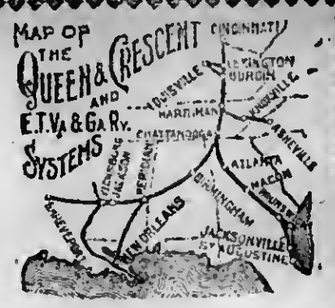
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FROM PRESIDING ELDERS.

Baton Rouge District—

Dear Brethren—Please take notice from the plan of appointments and prepare for a good spiritual time at each quarterly meeting. Make a great effort on Easter Sunday, both in Sunday school and church, for missions. You are to raise the apportionment for F. A. and S. E. during the month of May. Dr. Hartzell will send statement. Look after the collections for ministerial support before the meeting of the quarterly conference. Yours faithfully, J. F. MARSHALL, P. E.

North New Orleans District—

Dear Brothers—In accordance with the action of the district conference, every member is hereby assessed 25 cents per quarter to meet the presiding elder's claims. District and other stewards, class leaders and pastors are affectionately requested to see to it that the same is collected before the end of each quarter. The Church expects us to become entirely self-supporting. The apportionments for benevolent causes for the current year have been sent you. They have been on the basis of ability, heart and willingness. No doubt you will accept them cheerfully. See that they go upon the records properly, and that the full amounts asked be raised. Load yourself with the great facts concerning the spirit, aim, needs and triumphs of these causes. Fire these facts at the people; become enthusiastic yourself and you will kindle enthusiasm in others; begin early; put your committees, Sunday schools and Epworth Leagues to work; enlist all; push the work. Give attention to details, gather up fragments. 1—Giving is a Christian grace. 2—Giving up to the full measure of ability is a Christian duty. 3—Giving up to the full extent of opportunity is a Christian privilege. 4—Giving cheerfully is a Christian delight. 5—Giving doth not impoverish, but enricheth. We cannot afford to lose our place at the head of the column, where we belong. Let us maintain our position by early, united and consecrated efforts. Let every charge be prepared to report every apportionment collected to the district conference, which meets at St. Matthew Church, Algiers, August 7-11, 1895. Push the SOUTHWESTERN into every family. Push out for a rich harvest of precious souls. Put the SOUTHWESTERN, a discipline, in the hands of every young convert, officer and family. Look after the young people, the organization of the Epworth League and the revival of Sunday school work. Begin the raising of benevolences with the beginning of the year, March 1, 1895. Push forward every interest of the Church. Your yoke-fellow,

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Our Virginia Letter.

Things are on the forward move on this charge; we have just closed a revival of religion, which resulted in 27 conversions, with 30 accessions to the church. Rev. W. H. Pleasant, P. E., was with us on a recent Sabbath, and presented the cause of the SOUTHWESTERN by saying he wanted one hundred subscribers on the district this conference year. The pastor with officiary pledged twenty-five of the number. Pulaski Station has raised and paid more this conference year for all purposes than in any of the previous years of our pastorate. Our Sabbath school and classes are thoroughly organized and at work.

Our motto is: "Souls for Christ, full benevolent collections and twenty-five subscribers to the SOUTHWESTERN, or more."

The district convention of the Epworth League, for the Mytheville District, convenes at Pulaski, April 12.

The much circulated rumor that our church was sold is untrue. And those who are seeking to do the old church harm, though calling themselves Methodists, and loudly prating about Negro independence, are meeting with sad failure. The old Church is best after all. The M. E. Church in Pulaski is solid, With the SOUTHWESTERN at our back and with such a loyal membership as we have, we mean to stay.

R. J. BUCKNER, Pulaski Station, Va.

"A Chance to Make Money."

R. H. Woodward Company, of Baltimore, Md., have just published a very fast selling book: "Home of the Bible," by Marion Harland. 10,000 copies were sold in one week. One agent sold 58 in 8 days; another 27 in 8 days. They wish to employ at once agents everywhere to sell this book. Freight is paid and credit given. Send them at once $1 00 for a complete canvassing outfit and full instructions, and you can make money rapidly.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

MARRIAGES.

.....Give Name and Place Distinctly.....

Spring Hill, Tenn.—Dan Spratt to Miss Martha Wilt Nov. 18, 1894. Also, Alexander Stephenson to Miss Bettie Owen, Feb. 12, 1895. F. J. Yeargin officiated.

Willis, Tex.—W. Clay to Miss Hettie Smith, on Feb. 13. M. Q. A. Fuller officiated.

Tupelo, Miss.—Walter Bolden to Miss Lizzie Edwards, Jan. 28. Also, John S. Sherrod to Miss Emma Bolen, Feb. 14. W. C. Clay officiated.

New Orleans.—At the home of the bride, Jake Watson to Miss Winnie Roach, February 27. The bride is a faithful member of our church. The couple is wished a long and happy life. D. J. Price officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Nashville, Tenn.—Sister Armeter Brown, aged 38 years, died on February 1. She lived a consistent Christian and died in the faith.

Willis, Tex.—Robert Fair, aged 24 years, departed this life Jan. 24; Joe Straughter, aged 78 years, Feb. 14; Glauio Moses, Feb. 15. M. Q. A. Fuller.

Meridian, Miss.—Lanra Harris, a member of our Church, departed this life Feb. 18. A. J. McNair.

Jackson, Miss.—Brother Elijah Robinson, one of our old members and class leaders, departed this life Feb. 12. J. C. Hibbler.

Gainesville, Ala.—Brother William Handy, on Feb. 19. He lived an exemplary life and died in the triumph of faith. T. C. LeVort.

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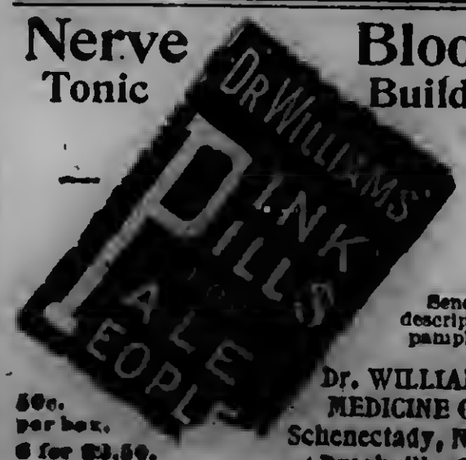
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CONFERENCE NOTICES.

North New Orleans District.

First Round.	March.		
Mt Zion	10 15	Slidell	9 10
Pearlville	9 10	Thomson	17 21
Mandeville	16 17	St Matthew	24 28
Algiers	24 28	Houma	23 24
Dulac	23 24	Nashua	27 31
Lower Coast	27 31	Wesley	28 31
	April.		
St John	7	Darrowville	6 7
Kenner	14	Union	10 14
St Charles	20 21	Gretna	21 22
White Hall	27 28	La Place	27 28
	May.		
Pleasant Plains	5 9	New River	4 5
Franklinton cir	0 12	Shady Grove cir	0 12

A. E. P. Albert, Presiding Elder.

Navasota District.

Second Round.	April.		
Navasota	6 7	Anderson	6 7
Navasota cir	12 14	Yarborough	20 21
Millican	27 28		
	May.		
Bryan	4 5	Bryan cir	3 5
Caldwell cir	11 12	Caldwell	18 19
Lyons	18 19	Hempstead	24 26
Courtney	25 26		
	June.		
Bellville	1 2	Waller	1 2
Brenham	7 9	Brenham cir	8 9
Sealy	15 16	Hockley	22 23
Hempstead cir	29 30		

W. L. Duncan, P. E.

Baton Rouge District.

First Round.	March.		
Union Chapel	16 17	Islan	16 17
Le.t worth	17 18	Free Union	17 18
Melville	18 20	Summer Chapel	18 20
Mneson cir	21 22	Hartzell Chapel	23 24
Plaquemine	24 25	Bayou Goula	25 26
	April.		
Merrill Chapel	6 7	Mt Zion	6 7
New Roads	7 8	Slaughter	9 10
Vincent Chapel	11	Jackson	13 14
Argodine	12 14	Wesley Chapel	20 21
Wilson	21	St Paul	22
Rylander Chapel	23	St Peter	24 25
Mt Carmel	27 28		
	May.		
Macedonia cir	3 5	Clinton	5 6
Plank Roads	7	Albert Chapel	11 12
Stony Point cir	17 19	Brandon	20 21
St Luke	20 21	Priestley Chapel	22 23
Jones Creek	22 23	Briely	24
Port Allen	25 26	Wesley	26 27
St Marks	28	Conrad	29

J. F. Marshall, Presiding Elder.

South New Orleans District.

First Round.	March.		
Donaldsonville	9 10	First St. Church	12 13
Simpson Chapel	14 15	Mallalieu Chapel	16 17
Williams "	17 18	University Charge	19 24
Haven "	20 21	Cushman Chapel	22 23
Camp Parapet	24 25	Malden Chapel	26 27
Franklin	28 29	Winsted	30 31
	April.		
Godman chapel	2 3	Centreville	4 5
Morgan City	6 7	Patterson	8 9
Beattieville	10 11	Thibodeaux	12 14
Thibodaux	13 14	Woodlawn	20 21
Napoleonville	18 21	Klotzville	27 28
	May.		
St. James station	4 5	James Town	4 5
Vachrie	9 10	Pierre Landry, P. E.	

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MARCH 14, 1895.—Vol. 30. No. 11. HUNT & EATON, PUBLISHERS.

THE SUN-BRIGHT CLIME.

Some of our readers will remember this grand old hymn of the fathers. We repnblish it that it may again revive, and cheer, and inspire:

Have you heard, have yon heard of that sun-bright olimo,
Undimmod hy sorrow, unhurt hy time,
Where age hath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame—
Have you heard of that sun-bright elime?

A river of water gnshes there,
'Mid flowers of heanty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore,
That are seen in that sun-bright olime.

Millions of forms, all olothed in white,
In garments of beanty, clear aud bright,
There dwell in their own immortal bowers,
'Mid fadeless hues of countless flowers
That bloom in that sun-bright olime.

Ear hath uot heard and eye hath not seen
Their swelling songs and their changoless sheon;
Their ensigns are waving, their banners unfurl
O'er the jasper wall and gates of pearl,
That fixed in that snn-bright clime.

But far, far away in that sinless clime,
Undimmed hy sorrow and unhurt by time,
Where, amid all things bright and fair is given
The home of the just, and its name is heaven—
The name of that sun-bright elime.

EDITORIAL COMMENTS.

ARE you waiting for the picnic, excursion and pleasnre seasons to pass before yon begin to order the battle? If so, you are indnlging in a dangerons experiment. Those traps of the devil, inclnding the Snnday excnrsion, will assnredly resnlt in the death of some one. Yon may prevent this, save a sonl from death, and hide a mnltitnde of sins. Brother, remember "the King's business reqnireth haste."

BRETHREN, don't fail to read the appeal to the patronizing conferences on the third page. It was written by Rev. W. R. R. Dnncan, presiding elder of Little Rock Conference and member of the General Book Committee. Brother Dnncan is in perfect tonch with ns, with reference to onr great organ, and practices what he preaches. Snch representative men in all onr conferences would give the SOUTHWESTERN 40,000 snbscribers.

OH! BRETHREN, go in for the conversion of souls. Brnsh np, brighten np, and get ready for the harvest. Souls are perishing all around yon. They are waiting for yonr tonch. Don't wait for the crowd. Behold, now is the day of salvation—"To day if ye will hear his voice." Yon are the Lord's chief agents; you are called to the most important work on earth. Remember, yonr bread shall be given and your water sure, only get at the Master's work at once.

LETTERS that come in from different parts of the field bearing tidings of the salvation of souls, bnilding of churches and paying for them, are always welcome and get the first place in onr colnmns. We want the news of the progress of Zion; we want to know what our watchmen are doing throughout onr vast territory. But we are thirsting for that class of news which tells ns of the salvation of precions sonls. The whole Church wants to hear it.

FELLOW-MINISTERS, we would humbly suggest that "greased pig" contests, "cake walks," "raffles," "mock marriages" contests to decide as to the most popnlar lady or gentlemen or preacher, "ugly shows," etc., are very mnch out of place in the Chnrch or nnder its sanction. Money is often collected with which to pay church debts, pastors' salaries and to make np benevolent apportionments; but we are certain that no substantial progress is made in the making of good people and in the increase of sound morality where such practices are followed. Brethren, don't do it.

THE COMMERCE OF A GREAT CITY IN THE HANDS OF "HOODLUMS."

Civilized people are wondering what sort of people we have in the Crescent City. We answer all sorts of people. The most important people at the present time seem to be the white hoodlnms. For the past three months or more they have assumed the entire dictatorship as to the question of labor on the levees. The presence of Negro laborers has been especially objectionable to the white knights of the cotton hook. Nor do they hesitate to resort to the most qnestionable methods to carry out their purposes. A few months ago they boarded an English ship where colored men were working, threw their tools overboard, shot at and killed one or more of the Negro workmen, and defied the authorities to arrest them. Later on some of them fired a cotton yard, which resnlted in the destruction of hnndreds and thonsands of dollars' worth of property. Later on a gang of these hoodlums, armed with Winchesters, marched to the dock where an English vessel was being loaded by Negro laborers, ordered them off, and against the protest of the captain of the vessel, fired a volley at the fleeing Negroes. Of conrse, no arrests were made; but the English flag has donbtless been insnlted by these ignorant hoodlnms, and there will donbtless be a searching investigation. Snch an investigation, if it does nothing more, will reveal and expose the weakness, imbecility and criminal indifference of onr city civil anthorities. Dnring the several ontbreaks, these benevolent (?) hoodlnms have shot, maimed, driven the terrified Negroes from their work, and not a single snccessful case has been made against the perpetrators of these outrages. It is said that the poor Negroes were "easily scared off," and that they "ran like sheep," or "trembled with fear," on approach of the white beligerents. Why should they not fear and tremble when the police and citizens were afraid to rebnke these chivalric knights? Certainly, the Negro rnns away, or is terrified, when all the odds are against him. The sitnation is not at all encouraging to those who condnct our great commercial interests. With a city government charged again and again with corruption; with indictments against several of our city conncilmen for malfeasance, bribery, etc.; with a small and inefficient police force already charged with failure to protect the city's interests, and with the hoodlnmistic element enthroned, it is hardly likely that our vast commercial interests will be advanced. Our sympathies are always with the laboring men. We believe that the payment of reasonable wages for faithful labor will be helpfnl alike to the employer and the employe. Bnt when laboring men undertake to discriminate against their fellow-laborers for the sole reason that they are colored, they pnt themselves beyond the pale of pnblic sympathy, and shonld be dealt with as all other lawbreakers.

—The *Donaldsonville* (La.) *Chief* has the following appreciative notice of Revs. Pierre Landry, presiding elder of the Sonth New Orleans District, and C. D. Shallowhorne, recently appointed to Donaldsonville: "Rev. Pierre Landry was continned in the position of presiding elder of the Sonth New Orleans District, which he has so efficiently filled heretofore. Rev. C. D. Shallowhorne was assigned to St. Peter Church, this city. Rev. Shallowhorne, the new pastor of St. Peter, comes back to his former home welcomed by the congregation and a host of well wishes among both white and colored people."

A CHARACTER SKETCH.

"Let not his hoar head go down to the grave in peace." These words were spoken of one of the most consnmmate schemers of ancient times. Ambitions, selfish, unscrnpnlons, vindictive, he was jnst the sort of character to foment sedition, that he might more fnlly intrench himself in the hearts of a vacillating people. Joab, the wily, crafty diplomat, for a long time the most brilliant personage in David's kingdom, he contribnted, perhaps more than any other, toward its overthrow. He was a good soldier, an able and skillful general, bnt a man of schemes. Inordinately ambitions, he wonld brook no rival. He regarded every rising man in the kingdom as an obstacle in the way of his own personal ambition, and did not hesitate to resort to the most desperate measnres to get rid of him. A distingnished writer gives this pictnre of the man: "Joab is the personification of worldly policy and secular expediency, and temporal ambition, eager for its own personal aggrandizement, and especially for the maintenance of its own political ascendancy, and practicing on the weakness of princes for its own self-interest; bnt at last the victim of its own Machiavelian shrewdness." Those who have read the history of this schemer have noticed how, throngh his bland, genial manners, he gained power over King David; not becanse he wonld be a loyal and faithfnl officer of the realm, bnt to gratify his love of rule. He was an evil genins to the king who had unfortnnately gotten into the trap set by this wily diplomat. In vain he tried to shake off this power, bnt alas it was of no avail. "And he had to pay the price, as every person does who is nnfortnnate enongh to bid for the help of bad men." Both are slaves, and both will sooner or later snffer the consequences of an nnholy alliance. Bnt Joab wanted power, and he got it. He made men his tools. He professed to be in sympathy with them; pitied, patted and petted them. He had great patronage to bestow. He impressed them of his great loyalty to the weak king, while at the same time he was nndermining the throne. He would be a reformer, and had a wonderfnl facnlty of turning affairs to his own acconnt. He was ontwardly pions, bnt carried in his breast a vindictive spirit and in his hand at all times the sword with which to deprive a rival of his life. Witness the coolness with which he took the life of Abner, of whom he was jealons, and the well laid scheme which nltimately resnlted in the death of Absalom. But "the man of schemes is sure to overscheme." Mark yon, "He that diggeth a pit for his brother, shall fall into it." So this restless, impetuons, cold-hearted schemer came at last to grief. He rnshed to the altar, seized the horns and claimed immnnity, hypocrite that he was, but too late. The sword which he had nsed so often to punish others let ont his own life blood, and the once great and mighty Joab, with towering ambition, with inordinate love of power, the royal mischief maker, the pretended friend who lnred unsuspecting friends to rnin; he whose plansible godly cant gained him a strong place in the hearts of the simple and unsuspecting people, at last pays the penalty of his perfidity. Bnt his evil example yet lives to cnrse society with its baleful influence. Prototypes of Joab are everywhere. Watch the schemer; keep your eye on Joab.

—The minutes of the late session of the Mississippi Conference were ont in good time. They are excellently gotten up and reflect [illegible] credit upon the efficient secretary, Rev. [illegible] Payne. So say Revs. A. M. [illegible] Cowan, J. O. Houston, I. L. Pratt [illegible] McMorris, and so says the So[illegible]

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

ELEVENTH LETTER—BY T. K. W.

I have been very deeply impressed by reading an account of the action taken by several State legislatures with reference to the age at which a young girl may be permitted to consent to her ruin. I am in hearty sympathy with those women who are urging the virtuous lawmakers to place the limit at mature womanhood. But isn't it a terrible thing to contemplate, that there should be even the barest possibility that in this Christian land there should be even a suggestion on the part of a gentleman which would result in the ruin of a young girl. I am not so much surprised at the laxness of our so called morality when I consider the prevalence of such a spirit of licentiousness, as is appaling to contemplate. Pity it is, but pity 'tis true, that so many of the sterner sex are ready to take advantage of the weaker sex, who are too often made weaker by those environments which are not conducive to either their moral or social development. I have also heard of instances where these libertines have boasted of the number of their victims. I cannot help thinking sometimes, that the law-makers incline to the stronger side as against the weaker, and hence the many safeguards which are thrown around those masculine offenders.

* * *

While I am discussing this theme, I feel it my duty to say that our homes should be kept more sacred so that our girls could feel that in the home at least they are measurably safe. But how often are these sacred places invaded by men of doubtful morality? How often is it true that we feast, and toast, and entertain the erring man, while we curl the lip and shrug the shoulders against his victim. If Mr. so and so, from such and such a place, comes to town, some people are all on tiptoe to get up a party or entertainment of some sort that our girls may become acquainted with the new comer. It matters not whether he is the king of the gambling fraternity, or the most convivial spirit at the court of the Bacchanal. He may have charged against him the wreck of some fair young life. It matters not to some of our giddy people. He is a good dresser and such a pleasant talker, "you know;" or, if he has recklessly thrown away several thousands of dollars, so much the better, his entree into some homes is thereby assured. And oh, those parties! they are just too "utterly utter" for anything. The newspapers come out with a full account of the dilletanto high toned affair "don't you know." And then it is just too nice to have an elaborate description of the rich (?) costumes, etc., not forgetting the "booby." But somehow the newspapers invariably fail to tell how completely the same "old fox" manages to catch the geese. See!

* * *

A Western man, having lost his wife, was accosted by a sympathizing friend, who remarked upon his woebegone appearance. "Well, I guess you would look thin, too," was the melancholy rejoinder, "if you had to get up before daylight, make the fires, draw water, split wood, and feed the cattle, all before breakfast. I just tell you what it is, if I don't get somebody to fill poor, dear, sainted Maria's place, I will be resting by her side before many weeks are past."

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—The poorest resources when religiously used are more than sufficient to meet all demands. Look at the resources—five loaves and two fishes! Look at the demand—five thousand men! Look at the result—"they did all eat and were filled!" —Joseph Parker.

For the SOUTHWESTERN.

Paris and the French People.

President W. P. THIRKIELD, D. D., Gammon Theological Seminary.

Paris is a city of remarkable bri liance and splendor. It is a fitting capital for the dashing, showy, artistic French people. It is very bright and beautiful to the eye. Within it is full of wickedness and dead men's bones. Its manifold forms of vice and sin are sources of inevitable weakness and decay. But on the surface all is gayety and splendor. The people do not seem to think of the to morrow. The avenues are broad and handsome. Many of them lined with palaces. There are miles and miles of boulevards with bright, rich shops on either side. Cafes are a marked feature of Parisian life. There are thousands of them. Tens of thousands of people, at the close of day, crowd these places for eating and drinking. The broad sidewalks are lined with chairs and tables. The gay Parisians laugh and chat, eat and drink as if life were one long holiday. Yet, these French people in provinces and in the capital are noted for their industry, economy and general thrift. These qualities account for their marvelous powers of recovery after disasters that would have crushed a people less dauntless and strong. As one looks over this remarkable city, it is hard to realize that less than a quarter of a century ago it was besieged by the Germans; that it was reduced to the point of starvation; that it was ravaged by the mad commune, and that large portions of it were desolated by war and torch and famine. Long ago France would have been stranded by debt and poverty, because of wars and the wild extravagance of rulers, had it not been for the industry and thrift of her people. Paris is a city of artisans. The people have much of the intellectual power and idealism of the ancient Greeks. They use their brains to profit. Merchants of the world come to Paris for fine art fabrics. Thus the other nations pay tribute to the genius of the French.

This power of recovery is also due to the economy of the people. It is said that many a French family could live off of the food that is thrown away from the table of a well-to-do American family. They put their brains into their cooking. They serve the commonest foods in forms that are palatable. They are a lesson, in this respect, to the people of the South who are especially inclined to wastefulness and extravagance in the kitchen and at the table. A family may be hospitable and generous without being extravagant.

The peasantry of France, in addition to their frugality, reveal a wisdom worthy of imitation in their methods of farming. France is noted for its large number of small farms. From a holding of several acres the French peasant will gather harvests that will support his family and enable him to lay by something. The plantation idea is the curse of the South. We need to learn the wisdom of "A little farm well tilled." A system of intensive farming, supplemented by knowledge of right agricultural methods in the farmer, would soon bring wealth to the South. More brain and less guano is what is needed. But let us return to Paris.

Paris is rich in treasures of art. The nation has been fruitful in painters and sculptors. Art students from all nations of the earth gather by the thousands in her schools of art. The Louvre is one of the greatest repositories of art in the world. One may walk there for miles amid the art works of all nations and all times. A brief description of even the rare and most valuable treasures would fill volumes. The gardens and parks are full of statues and monuments of art. The Parisians show artistic genius in everything they touch.

Paris has many churches. Without, most of them present few attractions. Within, they are often rich and beautiful. The Church of the Madeleine is one of the most impressive. It is built in the form of a Greek temple. It is surrounded by rows of lofty and noble columns. It is noted for fine music and rather splendid services. On the altar of this church are statues of Mary Magdaline and four angels. Each carved angel is said to have cost $30,000. During the service that I attended there I was impressed with the heartless and entirely formal character of the exercises. There was much po mp and little piety. About the splendid altar the priests and acolytes gesticulated and bowed in their gorgeous vestments. The ritual was given in such mumbling tones that, whether it was in Latin or French, it mattered little. The people had an attitude indicating curiosity, rather than devotion. No sentiment of reverence was awakened. The Spirit of the Highest did not seem to be present. The element of genuine worship was lacking. It is sad to see the people seeking the help they so much need, and, apparently, all in vain. So it seemed in the vast and splendid Cathedral of Notre Dame and in the other churches that I visited. It was my first sight of the vain pomp and empty forms of the Romish Church on the Continent. It was sad enough here, but in Italy, and the nearer one got to Rome, the worse it seemed.

During my second Sunday in Paris I witnessed an exhibition of superstition for which I was hardly prepared. I knew what evidences of mediæval superstition I was to find in Italy, with her thousands of relics. But in Paris—intellectual and progressive Paris—how unexpected the sight! We were standing before the gorgeously wrought tomb of St. Genevieve—the patron saint of Paris. About the tomb several women were bowing, on their knees. Some bought candles from the priest in attendance and these were lighted for them and left to burn in their behalf in the candlesticks about the tomb. Then a woman arose, went to the desk of the priest and bought one of the numerous metal articles that he had on sale. The priest then took the little cross that she had purchased, opened a small door in the elaborate screen that covered the slab and rubbed the article over the tomb, mumbling a prayer as he did so. The woman then gratefully received her little cross. Doubtless she left feeling that in wearing this charm about her neck she had secured the protecting care of the miracle-working Genevieve, the patron saint and defender of Paris. While I stood there by the tomb another woman, clad in deep mourning, came and paid her silver to secure a specified number of prayers for the repose of the soul of her dead husband. In more than one of the churches printed notices were placed, promising, on the authority of the Pope, indulgences in return for prayers or other services of devotion.

Thus superstition survives, especially among the women who most frequent the churches. Scepticism and infidelity have stronghold on the people. There is revolt against the Church of Rome. The Protestant movement is weak, though the missions of Mrs. McCall are reaching many people. The revolt against Romanism, under the leadership of Father Hyacinthe, that once promised large things, has not realized expectations. When he boldly renounced the doctrine of Papal Infallibility, if he had followed his new teachings to their logical conclusion and had come out on the Protestant platform of justification by faith, he might, with his marvelous power as a preacher and his large following, have wrought a mighty work for the redemption of the French people.

Readers are keenly alive to the high art value of the photo-engravings in the new Holy Land series, "Earthly Footsteps of the Man of Galilee." Outside their religious and educational worth they will be widely treasured as photographic gems. Ten cents and a coupon secures a part, postpaid, if ordered from us.

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For the SOUTHWESTERN.

Without the Sword.

By Rev. E. J. Cox, East Tennessee Conf.

We are taught in the Bible that the word of God is the sword. This being true, then, no Church is prepared for battle unless it is well grounded in the doctrines and teachings of this great and wonderful book. There are a great many of our people who are unmethodistic because they are not able to comprehend the doctrines of our Church, as they are in the Bible. In fact, they are without the sword. Ministers are responsible for this. They are to keep the people informed on all subjects of doctrine. A great many of our people don't believe in infant baptism.

So we, as ministers of the Gospel, must be able to present these great teachings in a way that the people can easily comprehend them. The sources, whereby we can get information, are inexhaustible. Baptism, by sprinkling, is considered as not baptism by a great many; but as our people are becoming more intelligent, these subjects, discussed in an intelligent manner, will soon kill ignorance and superstition, and our great Church will "look forth as the morning fair, as the moon clear, as the sun terrible, and as an army with banners." A great many times our people are attacked by immersionists, and are completely undone because they can't unravel the sophistry of their argument and vindicate the doctrine of the Church. An educated ministry, men with backbone to preach the whole Gospel and keep the Church informed, will insure permanent and lasting success.

Important Change of Date.

The Stewart Missionary Foundation for Africa.

The limit of time within which the prize productions which are successful in the local contest in schools or churches, are to be received by the faculty of Gammon Theological Seminary, has been extended to April 20. The local contest can be held whenever desired so that the successful productions reach Atlanta by April 20. With this extension of time, any school or church can yet begin and and successfully complete the prize productions for this spring. But no time should be lost. Full circulars of information and a limited number of bulletins with several valuable articles on Africa, will be sent to any pastor desiring to use them for this work. Address

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DEPENDENCE ON THE SPIRIT.

How helpless nature lies,
Unconscious of her load!
The heart unchanged can never rise
To happiness and God.

Can aught but power divine
The stubborn will subdue?
'Tis thine eternal Spirit, thine
To form the heart anew.

The passions to recall,
And upward bid them rise;
To make the scales of error fall
From reasons darkened eyes.

O change these hearts of ours,
And give them life divine;
Then shall our passions and our powers,
Almighty Lord, be thine.

—Anne Steele.

DAILY THOUGHTS.

[From Phillips Brooks.]

MARCH 14.—Pray. Yes, go to the God whom you but dimly see and pray to Him in the darkness, where He seems to sit. Ask Him, as if He were, that He will give you that which, if He is, must come from Him, can come from him alone. Pray anxiously. Pray passionately, in the simplest of all words, with the simplest of all thoughts. Pray, the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of these obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God.

* * *

MARCH 15.—Christ is the very embodiment of human liberty. In His own personal life and in everything that He did and said, He was forever uttering the great gospel that man, in order to become his completest, must become his freest, that what a man did when he entered into a new life was to open a new region in which new powers were to find their exercise, in which he was to be able to be and do things which he could not be and do in more restricted life. It is the acceptance of that idea, it seems to me, that makes us true disciples of Christ and of that great gospel, and that transfigures everything.

* * *

MARCH 16.—"As many as received Him, to them gave He power to become the sons of God."

Just think of it!—the sons of God! The power to become that to as many as will receive the present Christ.

* * *

MARCH 17.—Do not let yourselves say, that the man who gives himself to Jesus Christ and earnestly tr ss to enter in deeper and deeper into his life and tries to do his will, that he may know the Christ and know himself in the Christ more and more—dare not call that brother a fool, as you have sometimes called your Christian man who watched scrupulously over his life and prayed. When a man for the first time bows down upon his knees and prays, "Oh! Christ, come unto me, reveal Thyself to me, make me to know Thee, that I may receive Thee, make me to be obedient that I may take Thee into my life," then that man has claimed his manhood. I beg you, I implore you, I adjure you that, if you be not ready to be Christian, you at least will know that the Christian life is the only true human life, and that the man who becomes thoroughly a Christian sets his face toward the fulfillment of his humanity, and so for the first time truly is a man.

* * *

MARCH 18.—When a man turns away from his sins and enters into energetic holiness, when a man sacrifices his own self-indulgence and goes forth a pure servant of his God and his fellow-men, there is only one cry in the whole gospel of that man, and that is the cry of freedom

An Appeal.

To the Patronizing Conferences of the Southwestern Christian Advocate.

Dear Dr. Hammond, Editor of the Southwestern Christian Advocate:

I wish to appeal to the colored ministry and membership of our patronizing territory on behalf of the SOUTHWESTERN. In my humble judgment we should proceed immediately to circulate the paper so that a copy should be in the hands of at least one-fifth of our colored membership. The former action of the agents with reference to the shape and size of the paper, signifies a forward movement that will stimulate us to a greater effort than ever before. Further, the paper has already taken upon itself the likeness of the other Advocates of our great Methodism, which also implies that we are in the line of progress. As the business and subscriptions increase there will of course be a corresponding increase in the size of the paper; a fact that which should be steadily kept in mind. Our agents will most assuredly keep and perform their promise, and it is possible for our brethren within the patronizing territory to increase the present list of subscribers to twice its number and thus secure the enlargement of the SOUTHWESTERN. We sound the rallying cry all along the line of our conference borders. The urgency of the case is one that calls for reflection and immediate action. We have a working force of 82 presiding elders, 1373 pastors and a loyal constituency of 250,000. What cannot this mighty force do when all are turned to this one cause? This action is due the Church, because this is the only General Conference organ circulating directly among us, and it ought to be our highest ambition to show to the Church that we appreciate the confidence thus reposed in us. Shall we let the paper pass the limit and continue year after year with a large subsidy? I answer no! We are too high-minded to allow the great Methodist Episcopal Church to do this. Hence we are going to show the Church that there are men enough amongst us to make the SOUTHWESTERN entirely self supporting. Let it be remembered, that every colored pastor in our patronizing territory, who withholds his support from the paper—if not disloyal, he is culpably indifferent. We feel sure that the subscribers are among the leading ministers of our denomination. It may be set down as a fact, that ministers who will not support their own church papers are of but little service to the Church. We are beginning the fiscal year with our paper, showing vast improvement in all its departments. For this reason, if for no other, its subscription list ought to take an upward leap far above the 10,000 asked by the editor and publishers

Finally I feel constrained to say, that if we, as colored Methodists, cannot successfully manage the SOUTHWESTERN and make it not only one of the best of the Advocate family but one of the best religious papers in the land, it will be about time for us to cease talking about our race pride and manhood, and love of the Methodist Episcopal Church. But we can and will succeed. We have the leaders, and the people, and the money, and are determined to put them all on the altar in a mighty effort for success. As a presiding elder I appeal to my colleagues and fellow-pastors. Let each presiding elder secure 100—this will give us 8200 from the presiding elders. Let each pastor secure 10 or more subscribers, which will make a total of 13,730 from the pastors, showing a grand total of over 21,000, enough to put the SOUTHWESTERN in the very front rank of paying enterprises. This can be done in a single year. We believe it can be done—it surely ought to be done for our much-beloved SOUTHWESTERN. Yours for the race,

W. R. R. DUNCAN,
(Member of Book Committee and Presiding Elder in Little Rock Conference.)

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

For the SOUTHWESTERN.

The Christian Ministry.

By Rev. W. L. DUNCAN, P. E., Texas Conference.

The great obligation of the ministry of Christ at once impresses me with its importance. Each day I live, read and meditate upon His word, I am more and more impressed of my duty and responsibility toward God and my fellow man It may be appropriate and profitable for us to take an outlook over the scene in which we live and labor, and notice what it presents for guidance and warning. It will not be questioned that the ministry sustains a relation to the world that no other profession does.

The minister has a special vocation which is determined by all that constitutes the peculiar characteristics of the people. He is called, ordained and commissioned of God as an ambassador of Jesus Christ. All Christian nations recognize the ministry as above and distinct from all other professions. It is right and highly proper that we give due credit to philosophers, physicians, lawyers and statesmen for the great service they have been and are to the people in the way of their mental improvements, relief of bodily disorders, protection of their property, and a free, united and peaceable government. Yet, when we speak of the ministry as a profession, the Bible places it first among them all, because its work is principally with the higher nature of man—his soul. It is of the greatest importance that a Christian minister, in order to be a successful and effective preacher, should by all means be a man of piety. He should have but one main object in his ministry, and that should be to exalt Christ, and preach the Gospel with the greatest simplicity; he should himself be a living example of his ministry. The people cannot be much benefited by his expositions in the pulpit, unless he practices the duties he inculcates by his daily life. The success of the ministry of the past has ever depended largely upon their piety, and it is as true of ministers to-day. Piety should be cultivated by every minister, because it is indispensable to his success. As the minister's position is so important, how desirable it is for him to seek such qualifications as shall properly fit him to honor his Lord and be of the greatest benefit to humanity. The minister must be a public teacher. As a public teacher the minister has a duty to see to the mental discipline of his people. It is indispensable, therefore, that he be mentally trained in order that he may be able properly to instruct the people and assist them in the various forms of education. When we think of the intelligence of God and the capability of man's mind, how necessary it is for him to be able to show the people to whom he preaches the importance of having a degree of mental training. God can only be worshiped orderly and properly where the people have a degree of intelligence. The Christian Church should ever be greatly concerned with the importance of having an educated ministry—a ministry whose influence will be powerfully felt in shaping and directing the mental, physical, moral and spiritual condition of the people. The duties of the Christian minister as a pastor bring him into more intimate personal relations with his flock than do any of the other professions. It is especially requisite that the minister of Christ should understand the spirit and life of the people among whom he lives and labors. Hence, pastoral visiting is the most effective part of a true minister's work. In this way he can talk to men face to face about Christ and their duties in life. The people may forget the faithful pastor's sermons, but they will not forget his instructions and good advice in their homes and in their place of business. God bless the true and faithful ministers. "Be thou faithful until death and I shall give thee a crown of life."

Our Bowling Green (Ky.) Letter.

Our fourth quarterly conference convened in College Street M. E. Church, on February 26, with Presiding Elder T. L. Ferguson in the chair. Sunday, the 24th, was a high day in Zion, the Lord having blessed us by answering our prayers. We prayed, "Lord, send us some untried means;" so he sent us Sister D. Lewis, of Indianapolis, and the Lord attended her words with power and the people flocked to hear her night and day. The house was crowded every service and many were turned away for want of room. We had thirty-seven converts and thirty-one accession. Many searched the Scriptures to see if God called a woman to preach, and to see if those things were true which she spoke; whilst gamblers and libertines were pricked to the heart and said, "Never man spoke like this woman;" and others said, "She preached, if God didn't call her, and came like a jailer of old and cried, 'What shall I do to be saved?'" Sister Lewis is held in high esteem here, both among the Methodist and Baptist, and when she comes back in July we will build a tabernacle so the people can hear her. Bless the Lord, every Sunday school scholar is converted, every child that is old enough to attend Sunday school is baptized and in the church, and all our children are saved, and are placed under proper leaders. W. H. POPE, Pastor.

—"There are no Bibles in hell," says the Religious Telescope. But one could be made from memory, we will undertake say, and the memory of a rejected Bible will be one of the fiercest tortures of that world of woe.—Ex.

Nervous

People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

Hood's Sarsaparilla

And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema, or Salt Rheum and all other blood diseases, because it

Makes Pure Blood

Results prove every word we have said. Thousands of voluntary testimonials fully establish the fact that

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Be Sure to Get Hood's

"My little girl had erysipelas. We gave her Hood's Sarsaparilla, and after she had taken two bottles she was cured." W. H. EBENS, Haynes Bluff, Miss.

Hood's Pills cure all liver ills, constipation, biliousness, sick headache, indigestion. 25c.



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Established 1867.

OH! IF I ONLY HAD
Complexion! Why it is
Use Pozzoni's Complexion

Southwestern Christian Advocate

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E. W. S. HAMMOND, D. D., EDITOR.

AS TO WHITE BLOOD, ETC.

The death of the great Frederick Douglass has brought out many splendid testimonials as to the excellency of the character of the great Negro. Many have placed considerable emphasis upon the fact that his father was a white man. By some, the mother was an "African," by others a "Negress," and by not a few an Indian, so that while there is a very generous disposition on the part of the writers to magnify the greatness of the man, it is clearly evident that they derive much comfort from the reflection that there was a very visible admixture of Anglo-Saxon blood in his veins, and, to carry the syllogism still farther, we might add, a very visible improvement as the result of this admixture. Mr. Douglass was always credited with being a Negro, whatever proportion of other blood coursed through his veins. He was the one great man of his race who did more than any other man to remove the odium which had been placed upon his brethren of darker hue. It is quite probable that many of his white fellow-citizens wished that they might be like Douglass, color and all.

We have heard the story of an Irishman who, hearing the great Negro speak, and witnessing the enthusiasm with which it was received, asked who he was, etc. He was told that he was called a Negro, but that he was only half Negro, having had a white father. The Irishman replied, "Sure, and faith, if a half Negro can do so well, what would a whole Negro do?" Pat had the logic on his side after all. But Douglass lost nothing by comparison with the great men of the age in which he lived; but there seems to be no way of ascertaining, to an absolute certainty, as to the more prominent part or otherwise, which the blood played in the great life of the great man. From a very excellent editorial in the *Northwestern Christian Advocate* we take the following:

"Frederick Douglass is accounted for by some not over-amiable reasoners and critics by the fact that he was a son of his white master, and therefore half a white. They say that the Anglo Saxon half prevailed over the Negro fraction. If so, it is all the more remarkable that no others in the master's family are known to fame, except that they owned him, and are recalled as his masters. It is singular that so many who are unmitigated Anglo-Saxons are as low as the dog which competed with 'the subject and inferior' boy for that stolen dinner of crumbs. It is moreover singular that some colored men of undiluted blood have done so well, after their education in our freedmen schools, that Douglass himself has said that they are his equals in mind and force. We doubt not that the parity would have been more clearly demonstrated in many instances if the pathetic competitors had the moral refinement and mental discipline that come of sufferings like those once endured by this now dead Negro statesman."

RACE LITERATURE.

With the marvelous progress which the Negro is making, his coutribution to the literature of the age must not be forgotten. There have been constant discussions of the various phases of the race problem, while the Negro's religion or denominational predillections have developed numerous authors. Reminiscenses of slavery and of freedom, Church polity, poetry, social and domestic economy, with matters of a purely literary and scientific trend, have their ardent and able advocates. While biographical, philosophical and theological questions have been ably handled, it is safe to say that every phase in the development of the character of the race has brought to the surface the men and women for the hour, and their reflections and impressions have gone into the literature of the race. It is important now, and will become of more importance in the future, as we study the various important epochs in the history of the race, and of the conspicuous part which these and other publications are playing in the great work of its uplifting. We give a list of the publications which have exerted more or less of a healthy influence in the building of race character. Of course, the list is not full, but we give the best of those which have come within our reach:

History of the Negro Race in America, Williams. History of the A. M. E. Church, Payne. Afro-American Press, Penn. Negro Troops in the Rebellion, Williams. An Apology for African Methodism, Tanner. Outlines of History, Tanner. Genesis Reread, Steward. Not a Man and Yet a Man, Whitman. Digest of Christian Theology, Embry. Freedom and Citizenship, Langston. Methodist Polity, Turner. Domestic Education, Payne. Relation of Baptized Children to the Church, Coppin. Divine Logos, Johnson. Prize Essays, Smith. Official Sermons, Payne. What Communion Hath Light With Darkness, Armstrong. Methodist Luminary, Mixon. The Negro in Sacred History, Hayne. Colored Man in the M. E. Church, Hagood. Doctrines of Christ and the Church, Brown. The End of the World, Steward. Poor Ben, Mrs. Coleman. A Voice from the South, Mrs. Cooper. School History of the Negro Race in America, Johnson. Iola Leroy; or, Shadows Uplifted, Mrs. Harper. Earnest Pleas, Smith. Aunt Lindy, Victoria Earle. Living Words, Alexander. The Two Roads, Black. Underground Railroad, Still. Theological Lectures, Tanner. Sermons and Lectures, Jones. Nina, Mrs. Christian. A Brand Plucked from the Fire, Julia A. J. Foote. Dunt's; A Book for Girls, R. C. O. Benjamin. Twasinta's Seminoles and Other Poems, Whitmas. Life of Bishop Daniel A. Payne; A Monograph, Smith. Budget — 1885 6, Arnett. African Letters, Turner. Our Father's House and Family, Embry. The Onshite, Perry. Men of Mark, Simmons.

QUESTIONS AND ANSWERS.

Question.—Is it lawful for a preacher to go beyond the bounds of his own conference to solemnize marriages in a place where there is a regular pastor of the same denomination, who is fully prepared to perform the ceremony?

Answer.—Yes. There is no law prohibiting a regularly ordained minister from solemnizing the marriage ceremony in any place, provided he complies with the law of the county, parish or State in all such cases. It should be understood, however, that the high contracting parties, or their immediate relatives and friends, may prefer others than their own pastors to perform the rite. This is their right, and it can be done without any disparagement to the resident pastors or preachers. But preachers who deliberately go about soliciting this business are guilty of a breach of ministerial courtesy, to say the least.

Question.—Is it right for a presiding elder to recommend a preacher for an appointment where he would not go himself if appointed?

Answer.—The presiding elder is supposed to know something about the qualifications of the men to be appointed, as well as the demands of the people where an appointment is to be made. As a presiding elder, he is not expected to take a pastoral charge, but is appointed to a district where, if he be a good, conscientious Christian gentleman, he will carefully guard the interests of both preachers and people. As a pastor, subject to appointment to a charge, he will go cheerfully to any appointment assigned him.

Question.—Is it right for a presiding elder to withhold the missionary money from a preacher whose charge fails to collect the presiding elder's quarterly salary?

Answer.—Of course not. The money is due the pastor for services rendered, and not in any way related to the presiding elder's quarterage. The missionary appropriations to the districts are adjusted by the presiding elders at the annual conferences with the concurrence of the bishops presiding, and the annual conference by vote adopts the report. The missionary drafts are forwarded to the presiding elders quarterly, who should forward to each brother who is entitled to it his part of the money at once, provided the pastor is performing his pastoral duties in a satisfactory manner. A presiding elder has no right to withhold the quarterly pay of a brother, or to deduct the same from the estimate made by the stewards for his support. We have heard several of our bishops instruct the presiding elders to forward the missionary money to the respective brethren on mission work at once by postoffice money order, draft, registered letter or express, and we believe it to be the safest and best plan.

Question.—Who is responsible for the collection of the amount necessary for the support of the presiding elder?

Answer.—The stewards. See Paragraph 282 of the Discipline of the Methodist Episcopal Church. The friction usually comes in here where pastors take this responsibility out of the hands of the regularly constituted officers—the stewards. Hence, presiding elders frequently hold the pastors responsible, which is the cause of no little mischief. Pastors should nominate always the best persons to be found for this important office, and then thoroughly drill them for service. If this is done there will be no occasion for the confusion which often arises.

PERSONAL AND GENERAL.

—Rev. A. Reid, of Union Church, Miss., cheered us with a club of three cash subscribers last week.

—Rev. O. H. Flowers, of Pass Christian, Miss., in passing through the city last week, gave us a pleasant call. He reports his work as prosperous.

—Presiding Elder W. R. R. Duncan, of the Little Rock Conference, sent us in a list of seven cash yearly subscribers last week. Who'll be the next to duplicate this splendid work?

—Mrs. Susan Dumas, a very prominent and highly respected member of our Church at Jefferson, Tex., passed away in the quiet sleep of death on Feb. 22. Her death occurred at Texarkana, Tex.

—Rev. G. Norman, of Waco, Tex., reports the death of Sister Bell McKenzey, wife of Rev. D. McKenzey of the West Texas Conference, on Feb. 18. She was greatly beloved by a large circle of friends, who mourn her loss. Her end was peace.

—Brother Fred. Wright, an old and highly respected member of the M. E. Church at Pontotoc, Miss., died Feb. 21; aged 71 years. His life was thoroughly consecrated to God, and his end was peace. Rev. J. M. Walton, his pastor, officiated at his funeral.

—Rev. R. L. Thomas, of Gloster, Miss., sends the sad news of the death of an amiable and faithful elect lady, Sister Amanda McGee. After a long period of illness, she passed away in great peace on Feb. 27. Many friends mourn.

—Brother B. G. Goff, of Fort Worth, Tex., wishes to remind the brethren who promised to assist in paying for the Church, that but few of them have responded. He desires immediate fulfillment of the pledges made. Pay up, brethren, and help this good brother out.

—Heidelberg, Miss., with Rev. R. M. Jones in charge, is one of our progressive churches. Reports at the last quarterly conference showed a healthy state of the church and Sunday school. Presiding Elder Shumpert was present with his usual good cheer, and faithfully represented the SOUTHWESTERN.

—Haven Chapel Epworth League Chapter, Meridian, Miss., held interesting memorial services on the death of the late Frederick Douglass on Feb. 28. Addresses were made by Revs. E. Boyd, A. J. McNair and Mr. Jos. Legrove. Miss Susie Campbell presided at the organ. The services were very impressive.

—A note from Rev. H. J. Wright, presiding elder of the Natchitoches District, informs us that Sister Dyer, wife of our esteemed brother, Rev. M. J. Dyer, of Natchitoches, La., is lying very ill, and but little hopes are entertained for her recovery. Let the prayers of the Church ascend in behalf of our afflicted sister. Since writing the above, we learn that Sister Dyer has passed over the Jordan.

—Rev. W. H. Hundley, pastor of our church at Pickens, Miss., gives glorious reports of various departments of his church. The outlook is hopeful, and things are moving forward grandly. Presiding Elder W. E. Mask visited the charge recently, held quarterly conference, assisted in the meeting, and spoke hopeful and helpful words in the interest of the SOUTHWESTERN. [He always does this.—ED.] The Sunday services were grand; 117 partook of the sacrament of the Lord's Supper.

Southwestern
Christian Advocate.

No. 139 Poydras Street.

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$1 a Year to Pastors.

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When change of address is desired, be sure to give the *old* as well as the new.

Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From March 4 to 11.

Archey Hardnicks	J A Simpson
J M Deas	I G Williams
Thos Clinton	A P Camphor
M A Hobson, 1	Abbie L Rogers
Bar Stardawger	P R Crump, 1
J W Turner	W H Jones, 1
W H Williams, 1	J A Hall
B M Taylor	Moses Smith, 1
W T Wright, 2	E Holliday, 1
I L Pratt, 3	E Cogswell
B I Adams	S S Reid
O H Flowers	Mrs D Reed
L J Hall	G R Smith
A J Phillips, 1	G J Izard, 1
A B Logan	A B Venable
Laura J Burns	R L Thomas
G W Moorehead, 1	E S Scruggs
E L Pepper	P P Wright
H Robinson, 1	J H Thompson
W R R Duncan, 7	G A Shanklin
A Reid, 3	James Jackson
Geo Whittaker	R N Jones
H B Brown	F Anderson
H G Breed	L J Hogan
J F McCobu	S H Novils
Mme M C Turner	W D Godman
Lewis Burton	

"Nothing Venture, Nothing Have."

Rev. John Reid, Jr., of Great Falls, Mon, recommended Ely's Cream Balm to me. I can emphasize his statement. "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, pastor Central Pres. Church, Helena, Mon.

It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety and it does all that is claimed for it.—B. W. Sperry, Hartford, Conn.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

"A Chance to Make Money."

R. H. Woodward Company, of Baltimore, Md., have just published a very fast selling book: "Home of the Bible," by Marion Harland 10,000 copies were sold in one week. One agent sold 58 in 8 days; another 27 in 3 days. They wish to employ at once agents everywhere to sell this book. Freight is paid and credit given. Send them at once $1 00 for a complete canvassing outfit and full instructions, and you can make money rapidly.

Henry Altemus, Philadelphia, will publish in a few days "Woman's Work in the Home," by the venerable Archdeacon Farrar, canon of Westminster, London, England. The book consists of a series of papers on the duties of the modern woman as a daughter, as a wife and as a mother.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

NEW ORLEANS AND VICINITY.

John Parker, 1321 Lafayette street, and Jake Fischer, both of this city, were brutally and probably fatally shot while walking on the levee Monday morning, by a mob of 100 white men. Fischer was shot in the right side of the back. Parker was shot in right breast, right arm, besides cut in the head with a cotton hook. Both were taken to the hospital and are still living. Some apparent efforts are being made to arrest the guilty parties.

Douglass memorial services were held by Wesley M. E. Church Sunday School on March 3. A. R. Armstead, the superintendent, was master of ceremonies. The following program was rendered: Poem, Miss C. Ross; essay, "The work of Douglass," Miss L. V. Reddy; solo, L. Johnson; recitation, Mary Mason; "Death of Douglass," Nannie Wilson; "Works of Douglass," M. F. Anderson; resolutions, by the school. Benediction by pastor.

The pastor of Pleasant Plain M. E. Church is thankful to the members of Class No. 1, led by Sister Mary J. Nickerson, for an agreeable surprise on March 4, which consisted of about two hundred pounds of choice groceries. Among those present were Brothers Jos. Dutch, A. Ready, Sisters E. Ross, H. Dutch, W. A. Kenner, Downing, Bryar, Annie Bryar, L. Richardson, Cook, Valse, F. Webster, and others. May the blessings of God follow them and help them to call again.

Mrs. Rev. F. T. Chinn desires to meet all the preachers' wives at Wesley Chapel on Wednesday, Feb. 20, at 4 p m.; an organization of such is contemplated.

Dear Dr. Hammond—Please announce that A. E. P. Albert, Jr., is now on deck. The governor proclaimed his presence and authority this morning at 5:30 o'clock. Mother doing well. Fraternally,

March 11, 1895. A. E. P. ALBERT.

Notice—Southwestern Rally

HUBERTVILLE, La., March 6, 1895.

A mass meeting will be held in Boynton M. E Church, Hubertville, La., on the fifth Sabbath of the above month, in the interest of the SOUTHWESTERN, at which time Mr. J. O. Gibson, Joseph Thompson and Rev. Mrs. H. C. Wilson will address the meeting. We ask the prayers of these in favor of the same. Yours will take an active part,

REV. H. C. WILSON, Pastor.

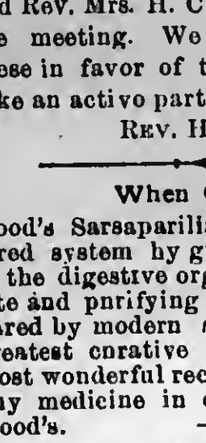
When Others Fail

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OUR BOOK TABLE.

"The Kindergarten Sunday School," by Frederica Beard. Published by the Kindergarten Literature Co., Chicago.

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The March-April number of the Methodist Review, Dr. W. Y. Kelly editor, comes to our table laden with good things. The leading articles: The credibility of the resurrection of Jesus; Scope and methods of Christian dogmatics; Our attitude toward Roman Catholics; The religious belief of John G. Whittier; The redemption of the slums, and Josephus and Jesus, are ably and elaborately discussed by such distinguished writers as Prof. W. N. Rice, Ph. D; Prof. M. S. Terry, D. D.; Prof. R. W. Rogers, D. D.; Chancellor Isaac Crook, D. D; H. C. Carroll, D. D., editor Independent; C. M. Coburn, Ph. D.; Prof. H. G. Mitchell, Ph. D., S. T. D, and S. L. Bowman, S. T. D. The editorial departments are up to the very highest mark of literary ability, fully meeting the great demand of the Church for that class of literature so generously furnished in this magnified number. New York: Hunt & Eaton; Cincinnati: Crauston & Curts. Subscription price postage included, $2.50.

The Methodist Episcopal Church South takes special pride in her "Bimonthly Review," the March-April number of which is on our table. One of its best papers is the late Bishop Joshua Soule's strictures on "Dr. Elliott's History of the Great Secession." The other articles are interesting and instructive. Its various departments are bristling with information upon live topics, making this number one of the best of the series. Rev. John J. Tigert. D. D., L. L. D., editor. Published by Barbee & Smith, Nashville, Tenn. Price, $2 per annum; 35c single number.

The two chief characteristics of science—the thoroughgoing quality of its research and the wonderful progress that it gives to the arts—are both prominent in The Popular Science Monthly for March. The Mother as a Power for Woman's Advancement is a wholesome and feeling view of the woman question, by Mrs. Burton Smith, an earnest Southern woman. In the Editor's Table the teaching of sociology in the universities is discussed, and some additional facts about diphtheria antitoxine are given. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

"The Preacher's Magazine" for March furnishes a most excellent variety of matter. The "Homiletics" is full of Easter subjects and thoughts, and may well be secured to furnish suggestions for that approaching day. Fifteen cents per copy; $1 50 per year. Wilbur B Ketcham, publisher, 2 Cooper Union, New York.

For spring wear, the Norfolk jacket will again be the favorite, being used as a distinct garment, or as a component of tailor costumes. The McDowell Fashion Journals at hand contain many novelties of the season and moreover in order to furnish further assistance to their readers they offer special patterns of the latest and most practical styles. Catalogues may be secured by applying directly to Messrs. A. McDowell & Co., 4 W. 14th St., N. Y., enclosing 25 cents.

Among all the features announced for early publication in the magazines, none is awaited with a livelier curiosity than the Personal Recollections of Joan of Arc, of which the first instalment will appear in the April number of Harper's. The only story of a noble life which comes to us under oath, the only one which comes to us from the witness-stand, Jeanne's biography is not to be regarded as fiction. These particulars are from the hand of "the most popular of living American magazine writers," whoever he or she may be. During March a series of articles, that are destined to arouse interest throughout the country, will be published in Harper's Weekly. A series of the first importance, the publication of which has just commenced, will contain the instructive results of a tour of the world, undertaken by the Transportation Commission of the Field Columbian Museum, for the purpose of collecting information, and, as far as possible, exhibits. In the immediate future Harper's Bazar will publish papers on house furnishing, from standpoints both artistic and economical, and a short series on charities in general. A few very practical talks on laundry-work may be expected, and one or two articles on gardening. Harper & Brothers, New York.

A matter of great literary interest is introduced in The Monthly Illustrator for March in "Jean Valjean," a condensation, fully illustrated, of Victor Hugo's work. Its continuance through future numbers will be followed with deep interest. The Illustrator, in pursuance of its policy, is including articles of more general interest than heretofore. The March number contains several of these. Harry C. Jones, editor and publisher, 92 Fifth avenue, New York.

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The Churches and the Stewart Missionary Foundation For Africa.

By Edward L. Parks, D. D.

An advance movement of great importance to all our churches is being made by the Stewart Missionary Foundation for Africa in Gammon Theological Seminary. At the suggestion of Mr. Stewart, the work and prizes of this year have been extended from our schools to include all our churches. The plan has been fully set forth in a supplement to the Quarterly Bulletin of the Seminary, which has been sent to every presiding elder and pastor. It provides for an Auxiliary Missionary Band for Africa, in every church, either by the Epworth League or some existing societies organizing itself into a band for this work at stated meetings, or by the new organization, when necessary, of a Missionary Band for Africa. While these Bands are especially for the young men and women, the pastor and all the members of the church are urged to join them and participate in all their work, including the presentation of prize productions. It is the purpose that these Missionary Bands for Africa shall be permanent, and shall hold a vital connection to the Stewart Missionary Foundation for Africa. The latter will furnish from time to time, through circulars, periodicals, etc., valuable information and suggestions, and will offer various helps and incentives for the work.

For this year thirty prizes, consisting of handsomely bound bibles and hymnals with the name of the recipient and the Foundation printed upon each in gold, are offered for the fifteen best orations or essays on Africa as a mission field and the fifteen best missionary hymns from all the churches, the best essay or oration and the best hymn only from each Missionary Band for Africa competing.

A free public contest is to be held in March by each Band, and other public meetings are to be held regularly. The three best hymns and the three best essays or orations from all the Missionary Bands for Africa are to be presented by their authors or others in the Union Missionary Anniversary to be held in Atlanta early in May. This anniversary will include also productions from the students of the Seminary, and the universities, colleges and academies. If practicable, there will be held a general missionary convention of representatives of the Missionary Bands for Africa, and of the faculty and students of the Seminary and all the universities, colleges and academies.

The object of all these Bands for Africa, public meetings and discussions, and of these prize productions, is to set just as many of the people as possible thinking, investigating and praying concerning Africa as a missionary field. It is believed that the interest that will thus be awakened will be used by the Holy Spirit to impress upon some of our most gifted young people the call of God to consecrate themselves to missionary work in Africa. Others will be led to consecrate their business and income. It is not the purpose of this movement to raise any special fund or in any other way to interfere with the regular missionary work of the Church, but rather by increasing missionary thought, intelligence and zeal, to stimulate activity through all the appointed channels of the Church.

Every vigorous city and town church, and the best of the country churches should take up this work at once. It will give new spiritual power to the local church, broaden and deepen its religious life, and bring it into touch with one of the greatest, doubtless the greatest movement of Christ among this generation of American Negroes. Let every pastor who has received one of the supplements to The Bulletin, immediately give it his thoughtful and prayerful consideration, and take up the work at once. If the work has not already been begun, no time should be lost. If any pastor has not received a circular, or wants others, let him drop a card with a request for one, without delay, to Rev. J. C. Murray, D. D., S. Atlanta, Ga.

The Foundation inaugurates a permanent and continuous effort among the American Negroes for the evangelization of Africa. Rev. Wm. F. Stewart, A. M., a cultured and largely experienced minister of the Rock River Conference, is making it the crowning and great work of his life. He has endowed it with about $50,000 worth of property so as to make it perpetual and united with the Seminary, so as to give it largest efficiency. The form of the work of the Foundation is to be determined from time to time by the providential indications of the needs. The whole church should promptly and enthusiastically co-operate with the Christ-like plan of this man of God.

This Foundation is likely to be greatest force for the redemption of Africa. Some of the wisest students of the age have already so prophesied. It is seeking to collect one of the largest and best libraries and museums on Africa in this country; it will wield an ever-increasing and untold influence upon the American Negroes, moving their deep religious nature to the redemption of their fatherland.

When this Foundation shall have taken its place in history as inaugurating one of the greatest movements of the age, it will be seen that the pastor and church who promptly took up its work, entered upon one of their greatest achievements. Let all presiding elders and intelligent laymen urge the pastors to induce their churches to engage heartily in this work.

The call of this Foundation is from God; it is in line with some of the most marvelous providences of the age. Bishop Walden has truly shown that God, during the last fifty years, on the one hand, has been opening up Africa, and, on the other hand, has been emancipating, Christianizing and educating the colored people of America to become the great missionaries of the Dark Continent. The movement in the Northern churches for the evangelization and education of freedmen and their children, is one of the most marvelous in the history of Christendom. The modern opening up and peaceful distribution of Africa, work heretofore in history done by war, mark one of the greatest eras of the triumph of Christ in history. The great Head of the Church, the rightful and real ruler of the world, by providences as marked as those which accompanied the emancipation exodus of Israel from Egypt, is calling to the American Negroes to vindicate their emancipation and win their place in Christian history by taking a large part in the redemption of their fatherland. The individual and the church who promptly responds, become united in their life and work with Christ's great plan.

Notice.

Dear Brethren—The minutes of the Savannah Conference are ready, and have been for several days. I cannot get them out unless you send me the money. I have urged this matter from the beginning, and especially upon the presiding elders. Great complaint is made that you don't get the minutes in time. We have endeavored to get ready. The secretary was prompt with the manuscript. The minutes are ready and you are behind with the money. Please send it at once. Forward to me, No. 1306 Broad street, Rome, Ga. Yours, H. R. Allen.

The Century's "Life of Napoleon" has caught the popular fancy in a most surprising way, and copies of the magazine have been hard to get unless purchased within a few days of issue.

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Passenger.....8:50 pm	Passenger.....6 25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6:25 pm
Chic. limited....6:40 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 5, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

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New York....9:30 a. m	New York ... 6:20 p. m.

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LEAVE.	SCHEDULE.	ARRIVE.
No. 26, 6.25 a. m.	Local Mail and Express.	No. 26 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9.00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6.40 p.m

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Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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4 Fast Ex...11.00 a.m	7 Coast acc'm....8.55 a.m
8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
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THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson XI. March 17. Zaccheus the Publican. Luke 19. 1-10. A. D. 30. Commit to memory verses 8-10.

HOME READINGS.

M. Luke 19. 1-10. Tu. Luke 5. 27-32. W. Luke 15. 1-10. Th. Luke 18. 9-14. F. Isa. 55. 1-7. S. Matt. 21. 28 32. S. 1 John 4. 7-14.

LESSON HYMN. L. M.

Come, sinners, to the gospel feast;
Let every soul be Jesus' guest:
Ye need not one be left behind,
For God hath bidden all mankind.

Sent by my Lord, on you I call;
The invitation is to all:
Come all the world! come, sinner, thou!
All things in Christ are ready now.

My message as from God receive:
Ye all may come to Christ and live;
O let his love your hearts constrain,
Nor suffer him to die in vain.

Time.—A. D. 30.
Place.—The confines of Jericho.
Rulers.—Same as before.

Zaccheus the Publican.

Luke 19 1-10.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost. (Luke 19. 10.)

Our Savior's ministery east of the Jordan has closed. Jesus for the third time told His disciples He must go to Jerusalem, suffer many things, be crucified, and on the third day He would arise from the dead. He crossed the Jordan for the last time. The mother of Zebedees' children came and besought Him to grant that her two sons, James and John, might sit the one on His right hand and the other on His left when He came into His kingdom. The other disciples were displeased at this. Jesus called them to Him and let them know, if any one would be great in His kingdom he must become "servant of all." As they drew near to Jericho two blind men cried after them, and as they departed from the city, Jesus healed them. Or, as He departed out of the *old* Jericho and entered the *new*—the Herodian-Jericho. He healed the two blind men. The news of this miracle spread rapidly. The people desire to see Jesus. The place of this lesson is in or near Jericho. We have before us the sinner, the Savior and the salvation.

I. The Sinner (1-4). 1. *Negatively.* There were many obstacles in this man's way when he sought Jesus. 1. His *occupation.* He "was the chief among the publicans." There were likely many tax collectors at Jericho. Zaccheus was the head man among them. They were hated among the Jews. Their work offered many opportunities to defraud others. A man may be honest in a mean occupation. 2. His *wealth.* "He was rich." Riches produce pride, but only the humble are saved. They beget selfishness, but only those who love others enter the kingdom. They create idleness, but only those who *do* the will of God enter into rest. They produce luxury, but only those who lead lives of self-denial are saved. They breed vice, but only the pure in heart see God. Riches are now, and ever have been, a great stumbling block in seeking Jesus. 3. The *crowd.* "He could not for the press." Others are often in our way in coming to Jesus. Worldly church members keep many out of the fold. Wicked associates prevent others from entering the kingdom. A godless companion frequently hinders the work of the Master. If we would be saved we must overcome all obstacles. 4. *Himself.* "He was a sinner." He had, no doubt, transgressed the law, omitted duty, and presumed on the goodness of God. Self is often more in the way than any one else in seeking Jesus. We love our sins and do not desire to give them up. We cast about for excuses to justify us in continuing in the old way. We find them and are satisfied. But this man overcame every hindering cause. We should do likewise.

2. *Positively.* 1. *Conviction.* He had been awakened. He felt in his soul the need of salvation. How he had been aroused we know not. Likely by the strange stories he heard about the life, teaching and miracles of Jesus. The unsaved to day are awakened by the Written Word, the gospel and the Holy Spirit. 2. *Desire.* "He sought to see Jesus." This desire was likely composed of curiosity and anxiety. He had heard so much about the Savior, he no doubt had some curiosity to see Him. But from the words and conduct of Jesus we infer there was something more than curiosity prompted his desire to see Him. His soul yearned for salvation, It is better to go where Jesus is through curiosity than not to enter his presence. 3. *Work.* He labored to carry his desire into effect. He made *inquiry* and learned the way Jesus was going. We should ask about the Christ. "He *ran* before." He felt he must get there ere the Savior passed. The sinner should feel that he must be saved now. That the present, and no other, is his time. "He climbed up into a sycamore (Fig-Mulberry) tree." There was child like simplicity in this. It was not dignified to run, much less so to climb a tree, and sit perched among the branches, while the crowd passed by. But what did Zaccheus care for this. His soul was at stake. When we seek Jesus we should cast away our pride and search for Him with humble heart.

II. The Savior (5-7). 1. The *Guest.* 1. "Jesus came to the place." He was on His final journey to Jerusalem. He was passing that way for the last time. This was the opportunity of Zacchens' life. Jesus is constantly passing by in the revival meetings, and in the preaching service. With some of us He may be going this way for the last time. Will we not see Him to-day? 2. "He looked up and saw him." Jesus was Omnicient. He knew the heart, name and location of Zaccheus. He knows our heart. Our thoughts, desires and motives are not hid from Him. He is acquainted with our name, whether or not it be written in the Lamb-book of life. He is familiar with our whereabouts. He knows when we are in the house of God, in the saloon, or in the gambling den. 3. He said to him, "To-day I must abide at thy house." Jesus was a self-invited guest. He knew how He would be received. I do not know that in this He is an example for us. Yet we may sometimes invite ourselves where we know we will be welcomed.

2. The *reception.* Zacchens "made haste, came down, and received Him joyfully." Jericho was a city of Scribes and priests. Yet Jesus passed them by and went into the home of a hated Publican to spend the night. We should, as a rule, go where we are welcome, and can do the most good. But sometimes a welcome is only on the surface. We meet a neighbor at the door with a bright smile, a pleasant good morning, a hearty hand-shake, and an affectionate kiss. Invite them into the best room, and inquire diligently after their health. Chat pleasantly with them while they stay. Express regret when they speak of leaving. Go with them to the door, and invite them to call again. We return to our room. What follows? But let us be charitable and hope there is nothing counterfeit in society. Zacchens was a true man, and received his guest with heartfelt gladness. We should do likewise.

3. The people. 1. The class who complained—"They all murmured." Priests, Scribes, Pharisees and common people. To-day the class of grumblers is large. Their name is Legion. They are long-lived. Every one reaches his three score and ten. They are very productive. Each one raises a very large family. They are migratory. They have covered the face of the earth. They are in every home. They have a contagious disease. If we do not pray without cessing we may catch it and become one of them. 2. The cause of their complaint—"He has gone to be guest with a man that is a sinner." What we take to be one of the noblest features in our Savior's character, the Pharisees condemned. If we are disposed to complain we can find something about which to murmur. We may mingle with sinners to make them better, but not to let them make us worse.

II. The Salvation (8-10). God and man work together in the salvation of man's soul. This is seen here. 1. The work of Zaccheus. 1. His position—"He stood before the Lord." Not humble enough to kneel, and too unworthy to remain seated. We should approach Jesus with a due sense of our unworthiness. 2. His conduct—"The half of my goods I give to the poor." The half of his income he gave to charitable purposes. This was much more than the law required. 3. His confession—If I have taken anything by false accusation, I restore him four-fold." We may infer from this that he had wronged others. His occupation subjected him to many temptations. He had no doubt been unjust. But he is now willing to make restitution. When any one who has wronged another seeks salvation he must, if it is in his power, right that wrong before God will save him (Matt. 5. 23-24).

2. The work of Jesus. 1. He *saved* the man—"This day is salvation come to this house." When God saves a soul He rescues it from a course of sin which ends in eternal death, and leads it into the way of holiness which ends in everlasting life. 2. He had many *reasons* for saving him. He was a son of Abraham. He was a lost sinner, who repented of his sins, and earnestly desired salvation. Jesus came "to seek and to save that which was lost." He will save any one who comes to Him as did Zaccheus.

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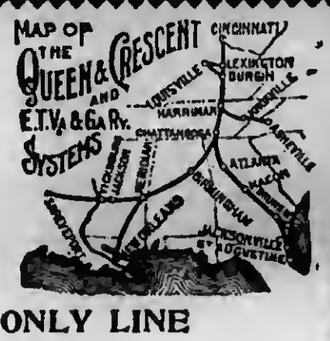
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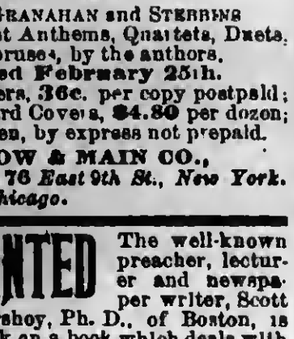
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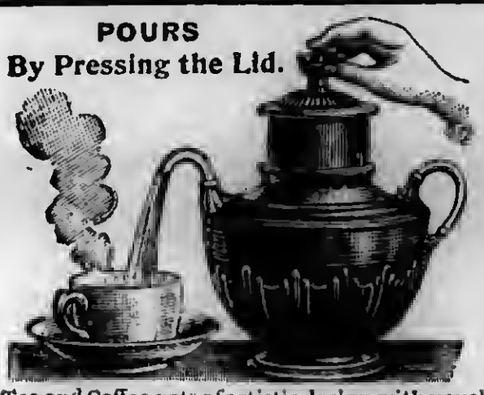
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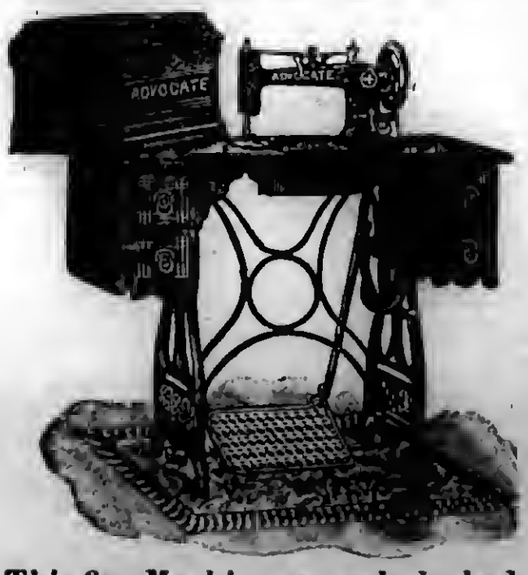
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FROM PRESIDING ELDERS.

Columbus District—

Dear Brethren—I hope you will be able to report at least half of your benevolent money. Let each pastor make Easter Sunday a great day in raising your money. Send at once for the programs.

B. F. Smith, P. E.

Natchitoches District—

Dear Brethren—Our benevolent apportionment will be the same as last year, with an addition of the General Conference expense and the minutes money. You will please guard every interest of your charge; look out for the revivals; the spiritual and the financial matters. Do not forget any of the causes which are committed to your hand.

"Arise, let us go hence."

Yours, fraternally,

H. J. Wright, P. E.

West Tennessee District—

This cold and hard winter has caused great suffering among the preachers on this district; 19 appointments paid the preachers during this quarter $351—average to the preachers for that time $17 8-19. Highest amount paid to any one during the quarter, $90; lowest, $6. So you see brethren, how the battle goes with us. I feel grateful to the Almighty Father that I have been able to hold all of my conferences in person with two exceptions. To get away from an appointment I had to walk twelve miles through the snow.

H. W. Key, P. E.

Navasota District—

Mrs. Col. Springer, of the Woman's Home Missionary Society, has done grand work in the Texas Conference. She is a sister of extraordinary ability; nothing seems to check her in the great work which she came to do. During the middle of February it was intensely cold, but she went through the Navasota District as though one had a message. She did—the message of the Woman's Home Missionary Society. God bless the dear sister; she has put new life into the work wherever she has gone. The weather indeed was quite bad, but wherever her appointment the preacher and the people would come in crowds to hear her—not only Methodists but Baptists. The preachers on the district will profit by her work, for she has surely done them good in gathering the sisters and putting them to work—for they are the life of any church.

W. L. Duncan, P. E.

Notice.

To Pastors of the Paris District, Texas Conference:

All members of the district conference, at its last session, was assessed fifty cents for publishing the minutes. Several pastors and members have not paid said assessment Pastors, please collect and forward at once. W. H. Jackson, Soc'y.

Texarkana, Texas.

—The Virginia Baptist thinks that the D. D. degree business is growing too rapidly in the South. Well it is a mighty active industry and no mistake. He is a very poor preacher who cannot get some institution of learning to give him a D. D. degree.—New York Age.

Don't Put It Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

Served in Two Wars.

THE GRIP ALMOST WON WHERE THE BULLET FAILED.

Our Sympathies Always Enlisted in the Infirmities of the Veteran.

[From Shenandoah Herald, Woodstock, Va.]

The many friends of Mr. Levi McInturff, an old citizen of Woodstock will be glad to hear of his improved condition, and of his remarkable recovery, after years of prostration and suffering.

Mr. McInturff always led a very active life, and served as a soldier in the Mexican war and also in the late war on the Confederate side. About four years ago he was attacked twice with grip. The second attack left him in a condition of prostration and great nervousness. He was not able to grasp the handle of an axe, and could do no labor of any kind. He was unable to use knife and fork in eating. He could not close either hand. In endeavoring to walk, the least stumble would cause him to fall, and he was unable to walk to his place, a distance of one mile.

He was a great sufferer from pains in his hands, arms and feet. His condition was really pitiable and he was almost entirely confined to his home.

He consulted three efficient physicians, but they were not able to afford him relief. The old and reliable remedies to be found at our drug stores were tried, but there seemed to be no relief from his sufferings.

For four long years he suffered, and had he not been a man of remarkable will power and determination, the probability is that he would have yielded to the disease and have given up in despair.

Several months ago he noticed in a paper, which accidentally fell into his hands, an account of a remarkable cure which had been effected by the use of Dr. Williams' Pink Pills. He immediately ordered a box and commenced taking them. He says he was greatly relieved within three days time. The blood found its way to his fingers and his hands which had been palsied assumed a natural color, and he was soon enabled to use his knife and fork at the table. He has recovered his strength to such an extent that he is able to chop wood, shock corn and do his regular work about his home. He now says he can not only walk to Woodstock, but can walk across the mountains. He is able to lift up a fifty-two pound weight with one hand and says he does not know what Dr. Williams' Pink Pills have done for others, but knows that they have done a great work for him.

He was in town last Monday, court day, and was loud in his praises of the medicine that had given him so great relief. He purchased another box and took it home with him. Mr. McInturff is willing to make affidavit to these facts.

The foregoing is but one of many wonderful cures that have been credited to Dr. Williams' Pink Pills for Pale People. Diseases which heretofore have been supposed to be incurable, such as locomotor ataxia and paralysis succumb to this wonderful medicine as readily as the most trifling ailments.

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Pink Pills are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2 50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company.

MARRIAGES.

.....Give Name and Place Distinctly.....

Texarkana, Tex.—At the residence of the bride's father, on Feb. 27, Wm. Peters to Miss Pinkie Baker. W. H. Jackson officiated.

Baton Rouge, La.—Lafayette Buhler to Miss Jane Watson. J. A. Tircuit officiated.

Willis, Tex.—At the home of the groom, on Feb. 28, Rev. G. W. White to Miss Louvenia McMillian. M. Q. A. Fuller officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Jackson, La.—Sister Delilah Ocornor departed this life March 2, aged 24 years. She died in full triumph of faith. D. M. Seals, pastor.

Lonoke, Ark.—Sister Poley Allen departed this life Feb. 23. She died happy. C. A. Taylor.

Abbeville, Miss.—Brother Bergus Loggan departed this life Feb. 9 in full triumph of faith. He was a member of our Church for 35 years, and was 78 years of age. Also, Sister Rebecca Loggan, aged 74, on Jan. 25. She lived a Christian and died in the faith. C. W. Butler, pastor.

New Orleans, La.—On March 1, Charles H. Scott. He was a faithful member of Union Chapel M. E. Church, and died in the full triumph of faith. Also, Peter Seals, on March 4. He was for a number of years a prominent member of Union Chapel M. E. Church, and departed this life in hope of heaven. A. J. Ford, pastor.

CONFERENCE NOTICES.

Columbus District.

Second Round.	March.		
Columbus	30 31		
	April.		
Voxpopulir	6 7	Eagle Lake	13 14
La Grange	19 21	La Grange cir.	20 21
Winchester	27 28		
	May.		
Smithville	4 5	Industry	4 5
Weimar	8 9	Flatonia	11 12
Independent	18 19	Willersburg	21 22
Hallettsville	25 26		
	June.		
Yoakum	1 2	Luling	8 9

B. F. Smith, Presiding Elder.

West Tennessee District.

Third Round.	April.		
Alamo	13 14	Foulkes	20 21
Atoka	27 28	Big Creek	27 28
	May.		
Memphis cir.	11 12	Henderson cir.	18 19
Huntington	15 16	Dresden	15 16
Gardners	17 19	Sharon	17 19
Brownsville	25 26		
	June.		
Crocketts Mills	1 2	Mason	8 9
Mason	15 16	Friendship	22 23
Galow y	29 30		
	July.		
Kenton	6 7	Yorkville	6 7

H. W. Key, Presiding Elder.

Marshall District.

Second Round.	March.		
Mallalion	27 31	Ebenezer	28 31
Wiley Chapel	29 31	Marshall cir.	30 31
	April		
Woodlawn	6 7	Tyler	21 22
Longview	24 25	Mineola	26 28
Hawkins	27 28		
	May.		
Jefferson	4 5	Jefferson cir.	11 12
Red Oak	18 19	Lodi	25 26
	June.		
Coffeeville	1 2	Dangerfield	8 9
Pittsburg	15 16	Kildare	21 23
Queen City	22 23		

W. H. Logan, P. E.

Waco District.

Second Round.	March.		
Blooming Grove	16 17	Hubbard City	23 24
Mexia cir.	30 31		
	April.		
Crossbeck	6 7	Bremond	13 14
Marlin	20 21	Mooresville	27 28
Springhill	27 28		
	May.		
Magor's Chapel	4 5	Waco, St. James	11 12
Waco, Mt. Zion	18 19	Milford	25 26
Fort Worth	25 26	Lancaster	27
	June.		
Denison	1 2	Sherman	4 5
McKinney	6	Dallas, St. Paul	8 9
Valleymills	16 17	Aquilla	23 24

H. Swann, Presiding Elder.



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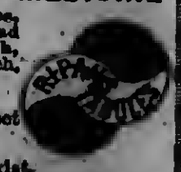
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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MARCH 21, 1895.—Vol. 30. No. 12. HUNT & EATON, PUBLISHERS.

"There is a day of sunny rest
For every dark and tronbled night;
And grief may bide an evening guest,
But joy shall come with early light.

"Nor let the good man's trnst depart,
Though life its common gifts deny,
Though with a pierced and broken heart,
And spurned of men, he goes to die.

"For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all his children suffer here."

EDITORIAL COMMENTS.

IT is a wholesome reflection that the Lord God Omnipotent reigneth. Let the hearts, therefore, that are bowed down rejoice—yea, with exceeding joy. Since the all-powerful arm is thrown aronnd us, why should we fear. He snrely—He that holdeth in the hollow of His hand the destiny of men and of angels, will snffer no harm to befall those whom He loves.

THE Spring Conferences are about over, and thonsands of preachers have received their appointments to labor for the salvation of perishing souls. No time shonld be lost. The fields are all "white for the harvest," and priceless opportunities are at this moment present themselves in which every trne minister of the gospel may add stars to his crown of rejoicing. Up, brethren; charge the enemy's strongholds! Lay on vigoronsly, earnestly, faithfully; nor cease the strife nntil sinners are forced to cry, "I yield, I yield; I can hold ont no more; I sink by dying love compelled, and own Thee conqnerer,"

THE Lexington Annual Conference of the M. E. Church, which is composed of the States of Ohio, Indiana, Kentucky and Illinois, met at Maysville, Ky., Wednesday, March 13, Bishop John F. Hnrst presiding. After the nsnal preliminaries, the sacrament was administered. Rev. E. A. White of Cleveland, O., was nnanimonsly elected conference secretary. Chaplain McCabe of New York City, secretary of the Missionary Society, addressed the conference. Connty Jndge M. C. Hntchins welcomed the members in an address that was enthnsiastically received. Dr. Hammond made an address. The annual sermon was preached by George W. Thomas of Flemingsburg.

AN IMMEDIATE and pressing need in our Sonthern work is a large increase in the nnmber of intelligent and efficient pastors. This is trne among both white and colored people. Here is where the work of the Freedmen's Aid and Southern Edncation Society is yielding some of its best frnits. Among the colored people, Gammon School of Theology is doing a most excellent work. Scores of yonng men have already been sent out, and a large proportion of them thoroughly equipped for their work. Besides in all schools of collegiate grade, there are theological classes where many more receive daily instrnctions.

AMONG the white people, the theological seminary at Chattanooga, Tenn., a part of U. S. Grant University, is already making itself felt with excellent resnlts in onr Sonthern Conferences. Bishop Vincent expressed himself as greatly snrprised and delighted with the intellectnal equipment of the class of seven yonng men which entered the Alabama Conference, most of them from Chattanooga. The same results are seen in the Georgia and other of onr weaker white conferences in the Sonth. It is a false idea that well equipped ministers are not needed among ignorant and poorer people. Not all of our white people are of this class in the South, but a great proportion have never been touched by really efficient ministry.

AN INVASION OF THE NORTH.

To every thing there is a season, and a time, to every purpose nnder the heaven." So said the wise man, and so the executive committee of the Cincinnati Methodist Preachers' Meeting, when the editor received a most cordial invitation to address this important gathering of representative ministers on the morning of March 11. To a large audience in Wiley Hall we spoke of the "Old, the new, and the better Sonth."

We were almost overwhelmed by the contrast. In this case, the "down Sonth" and the "up North" were unusnally significant. Leaving "Dixie" jnst abont the time when a band of lawless, armed mnrderers were marching np and down the levees of unhappy New Orleans, driving away commerce from the city and sending to their death several defenseless Negro laborers, it was a happy relief to stand once more upon the soil of a State whose officials have never surrendered to the assassins of defenseless Negroes. Scanning the reports of the Associated Press a few honrs later, we could hardly believe what we read; yet, ever and anon there came the reflection, "God isn't dead." There will be a better Sonth. The Old South clings to its old-time prejudicies, and its progress is impeded by cnmbersome and nseless traditions. The New Sonth—with its boasted spirit of progress, its broadness and liberal spirit, and its oft-asserted love of jnstice and fair play—finds itself powerless to shake off the the hideons coils of the lawless and disorderly elements, thns retarding to some extent its progress toward social, political and commercial prosperiety. But the better Sonth—better, because it will tnrn its face toward the rising snn; better, because of its ability to rise above its traditions and passions, and its prejudices; better, because of its cnltnre, and broad and liberal ideas; better, because of its touch with a higher and better civilization—will be a great nnion of heart, and of sympathy and interest, and purpose, in which men will rise above all sectional and mere racial preiudices into the loftier and better realm of loyalty and patriotism.

Bishop J. F. Hurst, D. D., LL. D., was accorded a most cordial reception, and spoke grandly on the snbject so dear to his heart, the National University. Among the notables present were: Drs. Rnst, father and son; and Dr. Pearson. Among other nobtables present were: Bishop Walden, D. D., resident bishop; Dr. D. H. Moore, editor of the *Western Christian Advocate*, and Dr. W. F. Rawlins, assistant; Drs. John Pearson, F. S. McChesney, S. Weeks, Earl Cranston, agent Western M. E. Book Concern; Dr. Carel, of the Book Concern; and fully two score of others representing the city and snbnrban churches. The greetings were royal, cordial, fervent and helpfnl.

But few people can form any conception of the writer's reflections as he gazed upon the massive strnctnre that represents the great publishing interests of the Methodist Episcopal Chnrch. Every department of this magnificent bnilding is an object lesson, and happy indeed is he who is permitted to stndy them. Of course we visited the rooms of the editors, where we found the genial Dr. Carel at his ardnous work of reviewing the books of the catalogne, and the big-hearted Dr. Rawlins, assistant editor of the *Western*, at work as nsnal, preparing the great jonrnal for the press. The rooms of the Freedmen's Aid and Southern Edncation Society were visited, bnt the secretaries were "on the wing," ont and off, laboring diligently to stir up the Chnrch in favor of onr great educational work. Bishop Walden was at his desk in the Bishops' Room, which is a veritable workshop and where the distinguished resident bishop, when in the city, looks after his immense correspondence, receives visitors, gives counsel in various matters and discharges the duties of his office with consnmmate skill and ability. Of course we fonnd in the Agents' Department, the counting room, salesroom, etc., evidences of that correct bnsiness ability which has enabled the department to reach its magnificent financial success. Everything abont us was clean, neat, healthy; well-ventilated, splendidly furnished rooms; everything bore npon its face the impress of order, system, and wise and able management. The Preachers' Meeting Room, Wiley Hall, is jnst snch a place as such a Methodism as the Queen City needs. The agents deserve great praise for placing at the disposal of the ministers of the city this beantiful room, which serves not only as a meeting place, bnt also to bring them more and more in touch with onr great Methodism.

Recrossing the Ohio river, we are again in "Dixie." Poor, unfortnnate land—prejudice-cnrsed even at this late hour of the nineteenth centnry, and Issachar-like, crouching down between two bnrdens. Whether dnty or policy shall be the dominant force in its futnre development, remains to be seen. But we will not despair.

The managers of that magnificent and jnstly popular railway system, the Chesapeake and Ohio, are humane enongh to furnish its passengers with respectable accommodations, whether they be white or black.

The evening of March 12 fonnd us on the platform of Clark M. E Chnrch, Maysville, Ky., addressing the members of the Lexington Conference in the interests of the SOUTHWESTERN.

More anon.

BENJAMIN F. CRARY, D. D., of San Francisco, editor of the *California Christian Advocate*, died Saturday, March 16; effects of la grippe.

PERSONAL AND GENERAL.

—G. W. Brame, State Line, Miss., writes: "At onr first quarterly conference reports from pastor, local preachers and officers denoted progress along all lines. Two snbscribers for the SOUTHWESTERN."

—Rev. E. Holliday, of Lovelady, Tex., reports great prosperity in his charge this year. Rev. A. Culbreath, the presiding elder, was at the last qnarterly conference and preached, and had a splendid meeting.

—Conrtney Circuit, in the Texas Conference, is moving forward nicely. Rev. Wm. Josey is the pastor. The qnarterly meeting was a spiritnal snccess. E. Queen, the secretary, reports splendid snccess along all lines.

—John McCutchon writes from Bowling Green, Ky.: "We are having a glorions revival here, held by onr pastor, Rev. W. H. Pope, assisted by Mr. D. Lewis, of Indianapolis, Ind. The city is stirred and the chnrch greatly revived."

—Beaconsfield Landry, son of Presiding Elder Landry, of the Lonisiana Conference, won the silver medal (highest prize) at the Fisk University Demorest Contest, recently held at Nashville. These contests are declamations on temperance, and the prizes are given by W. J. Demorest, of New York. There were twelve contestants.

—The *Christian Advocate*, Nashville, M. E. Chnrch South, says: "Bishop John M. Walden is trying to raise $25,000 in the Northern States for the benefit of Central Tennessee College, in this city. It gives us sincere pleasure to say that the object is a most worthy one. President Braden and his associates are doing a noble work for the colored yonth of both sexes. Of the Meharry Medical College, which is one of the departments of this school, [illegible] taken occasion to speak in the [illegible] A philanthropist with [illegible] find a better place in [illegible]

THE RIOT IN NEW ORLEANS

Names of Dead and Wounded.

On Tuesday following the riot reported last week, when two peaceful colored men were terribly wounded, a mob of nearly a thousand union screwmen attacked the laborers loading one of the British ships belonging to the Harrison Line, killing six and wounding six—one of the wounded being the purser of the ship—which will probably cause international complications.

The mob evidently determined that they could only scare the Negroes from competing with them by a general massacre, and it was arranged that the attack should be made simultaneously at a number of places along the river front at 7 o'clock.

For a distance of four miles for a time the levee was at the mercy of armed mobs of several hundred men, who marched up and down killing Negroes wherever they found them, whether the blacks were among the class who were competing with them or not. Here is a list of the dead and wounded:

The Dead.—William Campbell, colored screwman; Frederick Lopez, colored, Henry James, colored; Henry Ferguson; colored; Jules Calico Carrabe, shoemaker, shot in front of Lyon's clothing store.

Leonard Mallard, colored, scaleman, shot over right eye.

The Injured.—James A. Bane, white, purser steamship Engineer, shot in the head twice, arm once, dangerous; Henry Brown, Negro screwman, shot five times, both arms and both legs; Tim Persten, Negro coal wheeler, shot seven times, both legs and thigh and head; Tunis Cast, Negro, employe sugar refinery, shot in hip; Billy Williams, Negro screwman, shot in leg; Frank Lighthall, Negro, driver for cement firm, shot in leg; Robert Brooks, white, longshoreman, shot with Winchester in right leg below knee.

The men were given no quarter, and were shot down like dogs.

Only a handful of police were at each place, and they were told to stand aside or they would be killed with the Negroes. They obeyed the summons, and did not attempt to arrest the mob. When the reserves came up from the different stations, the mob had scattered in the lower portion of the city. In the upper portion, however, mobs of several hundred men paraded up and down for several hours, Negroes were shot wherever seen, whether there was any grievance against them or not.

Deputy U. S. marshals were on several of the ships, and ordered the mob away from the Negroes they were protecting. No attention was paid to them.

Gen. Nelson A. Miles, of the United States army, who was here inspecting the United States Barracks, said of the trouble: If the United States was a weak power the strong European governments, whose ships were affected by such disturbances as are prevailing here, would very soon send warships to afford protection, or that if one of our merchant vessels was placed in a like situation in a foreign port, some action looking to redress would be promptly taken by our own Government. The general thought that a United States warship should be sent up the river.

The trouble which culminated in the riot has seen three such bloody exhibitions since it started, a few months ago, and three incendiary fires, in which over a million and a half dollars of cotton and property have been destroyed.

The governor arrived that night, and on Wednesday called out several companies of the State militia, and stationed them on the levee to guard the laborers. Work is now going on under such protection, and all is quiet; but no one knows when peace will be established or what the final outcome will be. Several arrests have been made and parties placed under bonds for appearance.

The wounded are doing well and may recover.

The New Building at Rome.

Another $1,000 for It—$15,000 More Will Prevent a Mortgage—$37,000 More Will Complete It Without Debt.

An "elect lady" sends a check for $500 for the new building at Rome, saying in her letter: "Later on I will send you $500 more." We are forbidden to mention the name of this lady. So the work goes on—$2,000 last week, $1,200 this week. We must not have a mortgage. When $15,000 more is pledged, all danger of one will pass.

In the March number of *World Wide Missions* a picture of the unfinished, roofless building will appear. A copy of that paper will be sent to every Methodist preacher and to many of the laity. When the roof is on we will print another picture, and we will print still another after the edifice is completed. Better preserve all three of them.

It will take $37,000 more to build and dedicate without debt. Let us divide that amount into $10 shares. Take from one to a hundred shares, as you feel able, and as your heart prompts. Subscribe upon condition that we get the whole sum pledged for which we ask. Write to us and say you will take the very last $10 or $100 or $1,000. We will begin at the other end and come this way.

Take a little risk to fulfill the dream of Charles Elliott. When I was a boy in my teens I heard him talking to the Ohio Conference about "preaching the Gospel to them that are at Rome also." Some of the preachers said: "Dr. Elliott is a good man, and he is a very learned man, but he is a little visionary." At that time we could not carry a copy of the Bible into Rome, and now a great hall in our Mission and Publishing House will bear the name of Dr. Charles Elliott, and I hope a splendid portrait of the dear old Irish dreamer will adorn its walls.

Some day we can hold a General Conference of European Methodism in that hall, and have a glorious love feast, in which the Italian, the Frenchman, the German, the Switzer, the Finn, the Swede, the Norwegian, the Dane, the Pole, the Russian, the Bulgarian, the Bohemian, the Hungarian; and, as visitors, the African, the Englishman, and the American, will all sit down as in "a heavenly place in Christ Jesus," and tell to each other the blessed story of redeeming love.

The pope, in his encyclical on Christian unity last year, bewailed the fact that the Protestants have entered Rome. Ah, yes, Leo! and the Methodists at that. We are coming to make you and your successors a long, long visit. The fact is, we never go away. We are coming to give Italy the Gospel—the real Gospel—the Gospel that Paul and Luther and Wesley preached. It will do your own soul good to hear a rousing Methodist hallelujah once in a while. I verily believe you would enjoy it. You ask us to come back to the fold. We thought we were in the *Master's* fold already, but if you will give up all the dogmas of the Roman Catholic Church which have no warrant in Scripture, and then give your people the Holy Bible to read for themselves, we will form an alliance with you to bring the whole world to Christ in one generation.

A united Church built upon the foundation of the apostles and prophets, Jesus Christ Himself (not Mary, nor Joseph, nor Peter) being the chief corner-stone, could do it. When our new building is dedicated, please preach on that text in St. Peter's, and all the Methodists will come to hear you, and if permitted we will sing with the great organ our Methodist recruiting hymn:

"Blow ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come!
Return, ye ransomed sinners, home."

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

For the SOUTHWESTERN.

Luther the Great.

By SCOTT F. HERSHEY, Ph. D.

When the great Protestant Reformation came, like the inspiring breath of the morning, over Europe, Papal vices and tyrannies had well nigh suspended the last operations of civilization. Political reformers had tried to weaken the power of Rome, and clear her political atmosphere at least. The Austrian ruler had tried it and failed. The House of Hohenstaufen, imperial family of Germany, and heroes, every one of them, sought to deliver the empire from the Papal bondage. Henry IV had thrown all his courage, power and patriotism into the struggle to humiliate Rome and save Germany the humiliation of a vassalage to the profligate Popes. He bent every energy, taxed every resource, exhausted every means, and at last was compelled to bear the most shameful humiliation to which ruler was ever driven by the Papacy. In the trenches of the Italian castle of Canossa, in mid-winter, bare foot, with loose garments about him, upon his knees, he spent three days and nights, imploring the forgiveness of the Pope.

Political reform would not reach the case. It had to be a Religious Reformation. No one man contributed so much to the working forces of the new era as Martin Luther, the honest monk. The sixteenth century was fairly begun, when from the ranks of the common people came this leader, who was to usher in th mightiest moral and political reformation the world had ever known, while he was to become one of the most monumental men of all the centuries. Carlyle's estimate of Luther is no less true to history than it is matchless in eloquence. "I will call Luther a true, great man—great in intellect, in courage, in affection, and integrity; one of our most lovable and precious men. Hero and prophet, a true son of nature and fact, for whom these centuries, and many that are yet to come, will be thankful to Heaven." I must take no time for the highly interesting incidents of his boyhood, home and education. He one day found a Bible, read it, began to think, to see, to feel, and the thunderbolt, which Europe needed, was being forged. Then came a journey to Rome. Some difficulty had arisen in one of the monastic orders, and he was deputized to Rome to settle it. On his way to the Papal capital he lodges in a convent in Lombardy. He is amazed at the magnificence of the apartments, the richness of the dresses, and the delicacy of the viands. Marble, silk and luxury all about him, and his heart sinks.

In Rome he is startled at the profane and heartless way in which the sacraments are celebrated, and at the jokes and buffoonery of the prelates; while he was profoundly shocked at the evident hypocrisy displayed at the mass. He listened to abominations, profanities and blasphemies he had never dreamed possible with any class. He says, "It is incredible what sins and atrocities are committed in Rome." The excessive corruption of the Papal society must have been so general and obtrusive as to convince him of the fundamental evil of the Papacy. "If there be a hell," he writes, "Rome is built above it; it is an abyss, from whence all sins proceed."

One day, while in Rome, he ascends Pilate's stairway on his knees, as was the custom. But his thoughts were on the light he had received out of the Bible. Suddenly a voice seemed to say to him, "The just shall live by faith." He sprang to his feet and fled from the place of such folly.

Luther's heart was right when he went to Rome—now his conscience was aroused. The great idea of *Justification by Faith*, which flooded his soul with marvelous light, awoke his whole moral being, and is one of the mighty foundation stones of living Christianity.

Then the Pope opened in Germany the great market for the sale of indulgences. This merchandise was simply a traffic in sins. The people believed that as soon as their money was given they were certain of forgiveness, and by the same means they could deliver the souls of their dead friends from the fires of purgatory.

When Luther first heard of the work of the auctioneer of these indulgences in Germany he exclaimed, "God willing, I will make a hole in this drum." He did. One day a number of persons came to him to confess their sins. They confessed to the grossest vices and the most enormous crimes. He rebuked and instructed them. His astonishment increased when they declared that they did not intend to abandon any of their sins, and boldly produced their certificates of pardon, which they had received for money paid.

Luther at once went into the pulpit, and delivered a powerful sermon. It was circulated throughout the empire. It brought on a storm. It was while that storm was brewing that Luther determined upon a bold thing.

He determined to cast himself into the conflict, and stand between the people and the shameful impositions practiced upon them under the sanction of the Pope. He threw the gauge of battle down, when on the memorable evening of October 31, 1517, he went the Cathedral door at Wittemberg, and nailed to the panel, thirty-five arguments against the corruptions and errors of Rome. It was practically an impeachment of the Papal authority.

The most stupendous moral struggle the world ever felt was on. Luther became the great teacher of national independence. The Pope excommunicated Luther. The people burned the bull. Luther addressed an affectionate letter to the Pope, promising such obedience as was right in Scriptural things. But he was the keeper of his own conscience. The whole power of the Papacy was called into play to crush him. The work of the Papal envoy and the story of Augsberg and Worms are familiar to all.

From the whole line of Rome's fortifications persecution poured its galling fire. But persecutions failed, as did all the arguments of Romish doctors and munics. Luther successfully controverted the right of Rome to rule above the conscience in the church and the State in public affairs. He led the church into the light of a spiritual faith and Scriptural doctrine. Martin Luther is the crowning glory of the Reformation. BOSTON.

Historic Chattanooga.

The local committee of arrangements for the Epworth League International Conference, to be held in Chattanooga, June 27-30, have issued a beautiful ten page booklet called "Historic Chattanooga." Besides giving much valuable information about the coming conference, this book contains good historical articles with reference to Chattanooga and its historical surroundings. It is finely illustrated with well executed half tone cuts. The book is now ready for distribution and will be sent to readers of this paper furnishing their address to the 'Headquarters Epworth League International Conference, Chattanooga, Tenn."

The prospects for the coming conference are reported to be excellent. The program is being completed and everything put in readiness for the meeting. A chorus of 500 voices is being trained to lead the conference music. Premier Bowell, of Canada, has accepted the committee's invitation to be present and represent his church.

—A Southern Colored Teachers' Bureau, to assist qualified persons in securing positions, has been established at Nashville, Tenn., with Dr. Braden as president and D. Byrd secretary.

—We have on hand here, ready for delivery, an ample supply of Easter Missionary Programs, Church and Pastor's Requisites. We advise all our people to use no programs or publications except those published by our Book Concerns.

HELPLESS AND GUILTY.

Ah, how shall fallen man
Be just before his God?
If he contend in righteousness,
We sink beneath his rod.

If he our ways should mark
With strict inquiring eyes,
Could we for one of thousand faults
A just excuse devise?

The mountains, in thy wrath,
Their ancient seats forsake;
The trembling earth deserts her place,
Her rooted pillars shake.

Ah, how shall guilty man
Contend with such a God?
None—none can meet him, and escape,
But through the Savior's blood.

—Isaac Watts.

DAILY THOUGHTS.

[From Phillips Brooks.]

MARCH 21.—Liberty is the fullest opportunity for man to be and do the very best that is possible for him.

* * *

MARCH 22.—What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, a liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity of faith, the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to his creatures, the more liberally he believes.

* * *

MARCH 23.—Let us know ourselves children of God, and claim the liberty which God has given to every one of his children who will take it. God bless you and give some of you, help some of us to claim, as we have never claimed before, that freedom with which the Son makes free?

* * *

MARCH 24.—I believe in God with all my soul, because this world is inexplicable without Him and explicable with Him, and because Jesus Christ believed in Him; and it was Jesus Christ that showed me that this world demanded God and was inexplicable without Him; that made certain every suspicion and dream that I had had before, and Jesus Christ believed in Him. Shall I go to the expert about chemistry or geology and ask him the truth with regard to the structure of the world and the meaning of its atoms and forces? And shall not I go to the spiritual expert, to Him in whom the spiritual life of man has been clearest, and say, "O Christ, tell me what is the centre and source and end of all?" When he says, "God," shall I not believe Him?

* * *

MARCH 25.—The man who lives in God knows no life except the life of God.

* * *

MARCH 26.—Can I, can you, have Christ in human history, Christ in the world, and live as if He were not here? Will you not give yourself to that of Him which you know to-day? Will you not at least lay hold of the very skirts of His garment and say, "I see that Thou art good, I see that Thou art true. Lead me into the goodness and truth which by communion and sympathy shall know Thee more. I would enter into Thee, to see whether it has indeed come in Thee, and Thou shalt lead me, Thou shalt teach me. Lord, I believe. I have not grasped Thee. No man has grasped Thee. The man who says that he has grasped Thee proves thereby that he does not know Thee. I know that I have not grasped Thee, but I will follow Thee, by doing righteousness, by serving truth, by knowing and acknowledging Thee until all of that shall become clear to me. I will follow Thee, and Thou shalt lead me into the glory which Thou Thyself abidest in.

"BROWN'S BRONCHIAL TROCHES" are an effectual remedy for all Bronchial Affections.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid; from this office.

Education Extension in a Southern Town.

WILLIAM L. BULKLEY, Professor Latin and German, Claflin College, Orangeburg, S. C.

It might not be uninteresting to readers of The Bulletin, to know of a work, which, while confessedly humble, yet has in view like results as that more scholarly instruction in philosophy, psychology, sociology, etc., given in other parts of the country under the name of University Extension.

For several years I have watched this latter movement with ever-increasing interest, have felt its supreme importance, and have wondered how it could be made to subserve the needs of the laboring classes in this Southern field. I have never ceased to believe that some other than the old methods must operate in this section, "where the harvest truly is great but the laborers are few."

In response to this feeling a course was organized last autumn for that class of men, who, whether by their own fault, or that of others, have but little of even the rudiments of education.

During the month, since its organization, we have enrolled thirty-two of as interested men as one will find anywhere. Their ages range from sixteen to fifty. Every night brings additions to the roster; so that there is a probability that the number will be doubled within a few weeks.

This membership is drawn from a town of less than three thousand inhabitants, of whom perhaps two hundred are the class of persons whom we hope directly to reach.

The work is confined chiefly to "the three r's," readin,' ritin' and 'rithmetic.

Such puerile instruction cannot claim the honor of the name University Extension; but it appeals to one's thoughtful consideration, as I shall attempt to prove.

As I understand it, the motive at the root of this Extension movement is to reach the class of honest "horny-handed sons of toil," who have good brains and the desire to know something of the erudition that was for centuries supposed to be the *terra propria* of the school and the Church, of the philologue and the priest.

In every community can be found such persons. The most acceptable way to reach them is to adapt the instruction in every case to their need and abilities.

In countries like England and Germany, or like the northern part of this Union, where popular education is well provided for, the laboring classes have a pretty fair knowledge of the common branches; and, moreover, they are continually improving themselves, by daily reading of the papers and the literature that is temptingly offered "for a song" on every street-corner; by the books that are loaned from the free public libraries; by the opportunities generously afforded by the Young Men's Christian Association and other benevolent organizations; by public lectures, by sermons from eminent and cultured divines; and lastly, in liberal measure, by the contact with a world of life and motion, and push and enthusiasm.

But, in this part of the United States, where illiteracy reaches an alarming per cent; where the free schools, except in the cities, run from one and a half months to four during the year; where there are few or none of the opportunities mentioned above, the laboring man is but an abcendarian in the world of letters.

Now we must grant one of the following hypotheses:

1. The most attention ought to be given to the people who have the greatest need; or,

2. The most attention ought to be given to the people who have the least need; or,

3. Both classes should have equal attention.

Under either 1 or 3 the workingmen of the South would come.

There is no need to state that the wide awake, well-schooled laborer of the North and West is a citizen no more and no less than the laborer of the South who cannot read the ballot he casts; or, conversely, that the one ballot of the ignorant voter of the South is as much a power as the one ballot of the literate voter of the North. Further, it is needless to repeat the hackneyed phrase that the ignorant voter is a menace to the public weal.

Looking at the case in this light, it should appear plausible that any energetic move on the line of instructing the classes who earn their bread "by the sweat of their brow" ought to affect every section of the country and the means to be suited to the end.

If this be granted, then must any such effort in the South be in most cases very rudimentary. As well deliver a discourse to them in Coptic, Syriac, or Hebrew, as to discuss before them the deductions of Kant or Schopenhauer, or the difficult problems of political economy.

An active, energetic move in the right direction will soon bring encouraging results; and, in time, will decrease the fearful percentage of illiteracy, which is not being speedily enough reduced by the educational system now obtaining in the Southern States.

The class we have organized may serve as a model for others.

1. The teachers offer their services gratuitously.

2. The cost to each member is reduced to a minimum, the charge being only for light, fuel and janitor work.

If any charge were asked, even fifty cents a month, the very object we have in mind would be defeated, for the class we would reach are absolutely poor, and such is the almost universal rule throughout the South, where wages are small and work is so uncertain.

Each member of the class pays one cent a night. And, again, the cost of books is but little, as most of the instruction is given orally, with blackboard helps. As the class meets in one of the school-rooms, there is no charge for rent.

Finally the object in starting this class was not only to help the two or three scores who may become members, but also, and chiefly, to set an example to the hundreds of students who come to this school every year from every corner of this State and from adjoining States. They can, they ought, they will do a like work where they go. The lesson is one of helpfulness. It is easy; it is practical it is Christian.

Should such a movement receive encouragement in all the colleges of the South, be they State or Church institutions, a decade hence would witness a tremendous improvement in those brawny toilers, whose brain and ambition are vastly larger than their opportunities.

Then could we step into a higher plane of University Extension *in re* and join hands with our brethren of the North in offering to the workingman treasures from the coffers of philosophical, sociological and classical lore.

Fortify yourself against hurtful changes of weather by the use of Ayer's Sarsaparilla.

Given Away.

A handsome "Oxford Teachers' Bible" will be given to the person, within the bounds of the Greenwood District, raising the most cash (not the greatest number of names) for subscriptions to the SOUTHWESTERN between March 20 and June 20, 1895, by me. W. E. MASK, P. E.

Winona, Miss., March 9, 1895.

"A Friend in Need is a Friend Indeed."

A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Avenue, Brooklyn, N. Y.

My son was afflicted with catarrh, I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

Price of Cream Balm is fifty cents.

When Run Down

And Your Blood is Impure

Hood's Sarsaparilla Gives Strength and Purifies the Blood.

D. C. Savage, proprietor of the store and dealer in general merchandise, at Maplesville, Ala., has favored us with the following testimonial. He resorted to Hood's Sarsaparilla and in a short time realized its vitalizing and building-up effects. Everyone in a run down condition should read his letter:



Mr. D. C. Savage
Maplesville, Ala.

"I was violently attacked with the grip in December, and was completely prostrated in a very few days. A week later I began taking Hood's Sarsaparilla. I used several bottles taking the medicine regularly and in two months time I had

Regained My Usual Strength

and am now enjoying splendid health. I consider Hood's Sarsaparilla a most excellent medicine for a run down system and a very effective alterative tonic." D. C. SAVAGE, Maplesville, Alabama.

Hood's Sarsaparilla Cures

Be sure to get Hood's

Hood's Sarsaparilla is sold by all druggists. $1; six for $5. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills cure all liver ills, constipation, biliousness, sick headache, indigestion. 25c.

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Soothing Balmy Oils.

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O. T. Stinghman Grand Pass.
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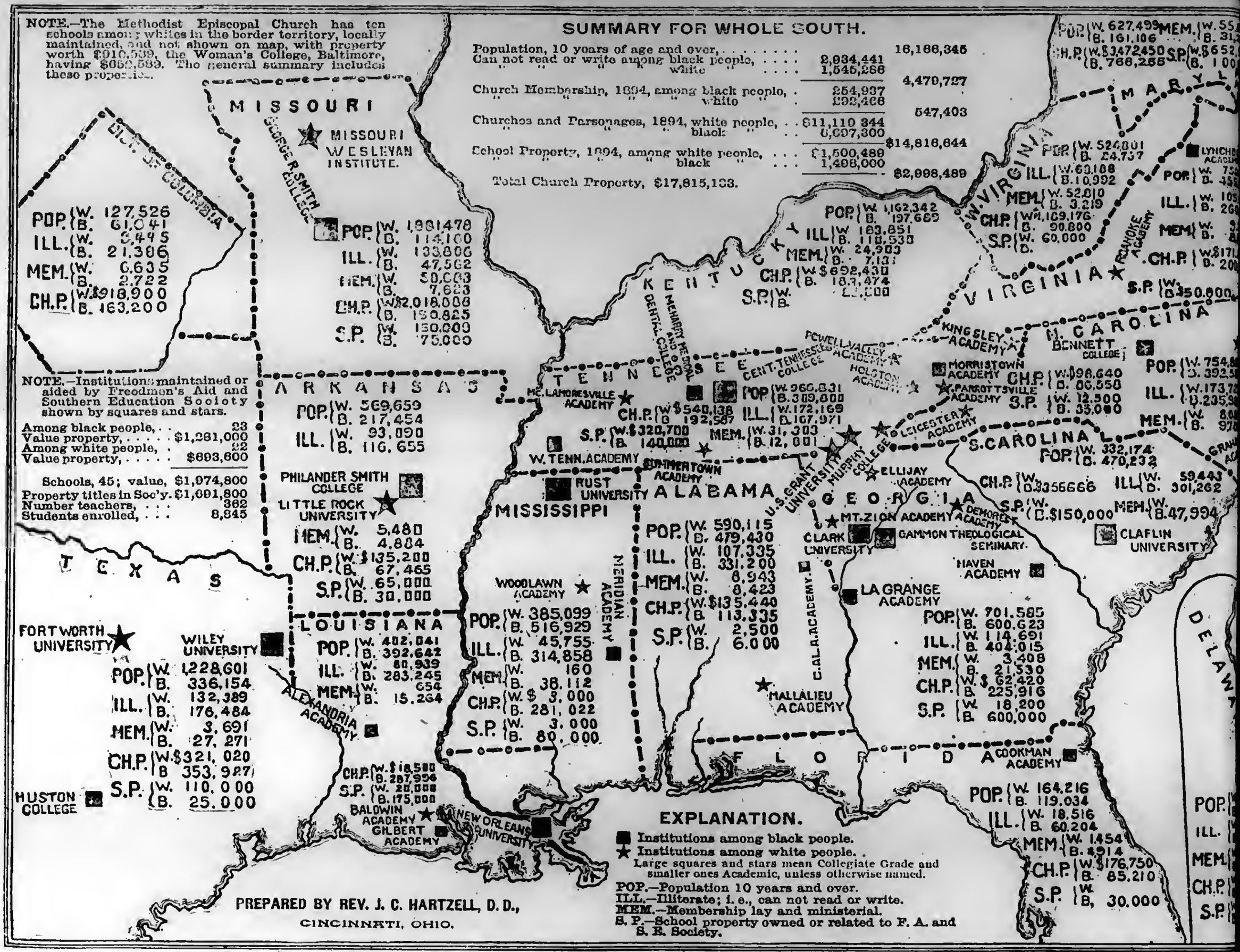
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BUCKEYE BELL FOUNDRY

THE METHODIST EPISCOPAL CHURCH

IN TERRITORY WHERE, IN 1861, SLAVERY EXISTED IN THE UNITED STATES.

Institutions of learning maintained or aided by the Free
Southern Education Society.
Church membership and property, including parsonages.
Population, ten years and over, and illiterates.
From Church Statistics, 1894, and United States Census,



A METHODIST NEW SOUTH MAP.

BY REV. J. C. HARTZELL, D. D., CINCINNATI.

The map giving an exhibit of the Methodist Episcopal Church in territory where, in 1861, slavery existed in the United States, has been prepared from the Church statistics of 1894, and the United States census of 1890. Its purpose is to present at a glance just what this great Church has in the territory named, in Church membership and property, and also to show the location and relative importance of the forty five institutions of learning of the Freedmen's Aid and Southern Education Society.

The data is given by States, and, where Conferences have lapped over into different States, great care has been taken to have the figures correct. To emphasize the vast significance of our educational work in the South, as affecting our own Church and the South as a whole, the figures of illiteracy are given for 1890. The information is divided as to races, and by an easy addition the total membership, Church or school property can be had in each State. The summary for the whole South gives figures which are of vast significance as indicating the marvelous results of Church-work in the South in a single generation.

Whole South Included.

The entire slave territory of 1861 is included in this map for obvious reasons. Southern Methodism has since 1844, claimed this whole territory, either absolutely or practically. From 1861 to 1866 the conflicts in the Border States were intense. In the former year the membership in these six States was 122,835, and in 1866 it was 114,204, a decrease of 8,634 members. In Virginia, where the battle raged the hottest, the membership went down from 13,386 to 1,108. West Virginia lost 7,000. Even Maryland lost 3,000, Delaware held its own with a little gain. Missouri went from 7,440 to 15,036. Kentucky went from 3,458 to 7,453.

Another reason for including the whole territory is, that the success of the Methodist Episcopal Church in the Border States, since 1861, has been greatly facilitated by the extension of the Church farther South. As the picket-line of advance went toward the Gulf, especially among the white people, the intense antagonisms were necessarily moved southward, and the occupancy of the whole South largely relieved the Border States of conflicts growing out of sectional sentiment and administration.

Besides, the Methodist Episcopal Church can never again consent, even by provisional legislation, to be sectional in territory.

The Border States.

For the purposes of study and comparison, it will be necessary to group the figures of the six Border States, and then of the ten farther South, as follows: In the Border States, in 1861, there was a total membership of 122,835, and a Church property of $2,118,245; in 1894, the white membership was 229,286, colored 63,906, making a total of 293,192, and a total Church and parsonage property of $11,017,372. This was an increase in membership in the Border States in thirty-three years of 170,357, and in Church and parsonage property of $8,909,127!

The close relations of this northern strip of southern territory to the great body of the Church, as to geography, sentiment, and administration, accounts for this phenomenal growth. The greatest growth was in Missouri, where the membership went from 6,440 in 1861, to 66,306 in 1894. Maryland gained 30,000; Delaware about 14,000; the District of Columbia 6,000. Virginia, after losing 12,000 the first five years, regained that and made a still further addition of 5,000 over 1861. West Virginia went from 17,991 to 56,029, after losing about 7,000 the first five years. Kentucky went from 3,458 to 32,034.

Farther and New South.

Take now the ten States farther South, entirely new territory. In 1861 the Church had absolutely nothing in this vast area Thirty-three years later, in 1894, as shown on the map, the following results had been achieved, through the constant blessing of our God upon heroic and devoted ministers and people: Membership—white, 63.180; colored, 161,031; total, 254,211. Church and parsonage property—among whites, $1,541,008; among colored, $2,000,682; total, $3,541,690. To this must be added school property in the same territory—among whites, $551,900; among colored, $1,266,000; total, $1,817,900. Put church and parsonage and school property together and we have the magnificent total of $5,359,590.

Important Questions.

It is as to the permanency of the work of the Methodist Episcopal Church in this farther South section, over which questions are raised. Concerning the colored people, it is asked whether it would not be better for them to go into a great, black Methodist Church, with the other Negro Methodisms. The answer to this is, that outside of an occasional agitator here and there, there is no disposition or desire among them to go. The attempt, even, toward organic unity of two great black Methodisms, is proving a failure. The Church will never ask them to leave.

Most of the questions are raised concerning our white membership in this section; namely, the 63,180 white communicants who are now in the Church, and included in several Annual Conferences. Except in a few centers, the outlook for this work was never as hopeful as now. It would be disloyalty to God, to humanity, and to the great Methodist Episcopal Church, for a moment to consider the question of turning away from these multitudes of loyal children of the Church. Only a sectional or political sentiment could give birth to such a suggestion. Here is an absolute increase of membership in a single generation of 63,180, almost entirely of native white population.

New England and Our Newest White South.

The six New England Conferences in 1861 had a membership, including probationers and ministers, of 88,542. In 1894 the membership was 122,358; that is an increase of 33,816, or just about an average of one thousand a year for a generation. I know the difficulties of that territory; but the difficulties of our farther South territory among the whites are greater; and yet the growth of the white membership in that new Southern soil was 63,180, or twice as great as in the New England section.

Southern Methodism and Our Methodist New South.

A comparison of the above figures for 1894 with the corresponding ones of the Methodist Church South, would be exceedingly interesting, but I have not the data. However, the following from the United States census of 1890, concerning the two Churches in the sixteen Southern States and the District of Columbia, will give food for reflection. Let it be remembered that these figures are made by United States census officers, entirely independent of the Conference statistics of either denomination. Here are the figures:

	Members.	Ch'ches.	Value.	Average.
M. E. Church, South.....	1,185,227	12,295	$17,775,819	$1,445
M. E. Church..	503,225	6,021	12,531,585	2,081

These figures will be a genuine surprise to many. Study them, and rejoice with our sister Meth... and, also pledg... est in the peopl... that Southland.

Twofold P...

The purpose o... set forth the ... Episcopal Chur... South, as dem... blessing of God... field for a gen... ask a more thor... duty of the Chu... work as being... Freedmen's Aid... Society. Upon... entirely the edu... the Church in... farther South, ... border. The C... sentiments of ... the loyal wh... South, has de... society in its ... been reached. ... sympathy for ... suffering loyali... and involves ... providing Chr... rapidly-increas... and for the ... white people of ... by tens of th... our borders. ... far-reaching in ... in its demands, ... dare not, fail t... than ever. Th... financial, and ... must be largely ... be seriously a...

Study.

Study the lo... showing where ... people are, an...

are located in the centers of the great black populations. They look close together on the map, but every college center is from two to four hundred miles from the next nearest. Then study those stars, indicating the location of our schools among white people. The largest cluster is in the Central South—that vastly rich and mountainous section toward which immigration, capital, and missionary enterprise are centering.

"How Can I Help Educate the Negroes and Poorer Whites of the South Through the Methodist Episcopal Church?"

1. Study the work and become enthused over its providential demands. 2. Do not fail to give in the annual collection, whether your pastor asks you or not. 3. Put this cause in your will; or, 4. Better still, if you can, give while you live, and enjoy seeing your money do good, and thus make it certain that your proposed gifts are not quarreled over by heirs and used up in lawyers' fees. 5. If you must have the income of what you want to give while you live, then give on the annuity plan, and the society will insure the interest during your lifetime. Write for information.

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R. H. Woodward Company, of Baltimore, Md., have just published a very fast selling book: "Home of the Bible," by Marion Harland. 10,000 copies were sold in one week. One agent sold 58 in 8 days; another 27 in 3 days. They wish to employ at once agents everywhere to sell this book. Freight is paid and credit given. Send them at once $1 00 for a complete canvassing outfit and full instructions, and you can make money rapidly.

—The Hon. Edward W. Blyden represents the republic of Liberia at the court of St. James. He is reputed to be the most finished Negro scholar in the world. He is a profound thinker, and is recognized in England as an elegant and versatile writer. He is considered to be one of the most brilliant of his race. His writings meet with a wide reception in scholarly circles.—Ex

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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—The Kansas Legislature selected as one of its enrolling clerks a colored lady, Mrs. Annie Scott, of Leavenworth. That is a good deal more than the Illinois Legislature has done.—Ex.

—Twenty years ago a poor little yellow boy was taken from the streets of Waynesborough, Va., educated and trained for the ministry and for missionary work. To-day, a man of thirty, Rev. W. H. Sheppard, is the most distinguished colored man in the Southern Presbyterian Church, and the only American Negro who has ever been made a fellow of the Royal Geographical Society.

Awarded Highest Honors—World's Fair.

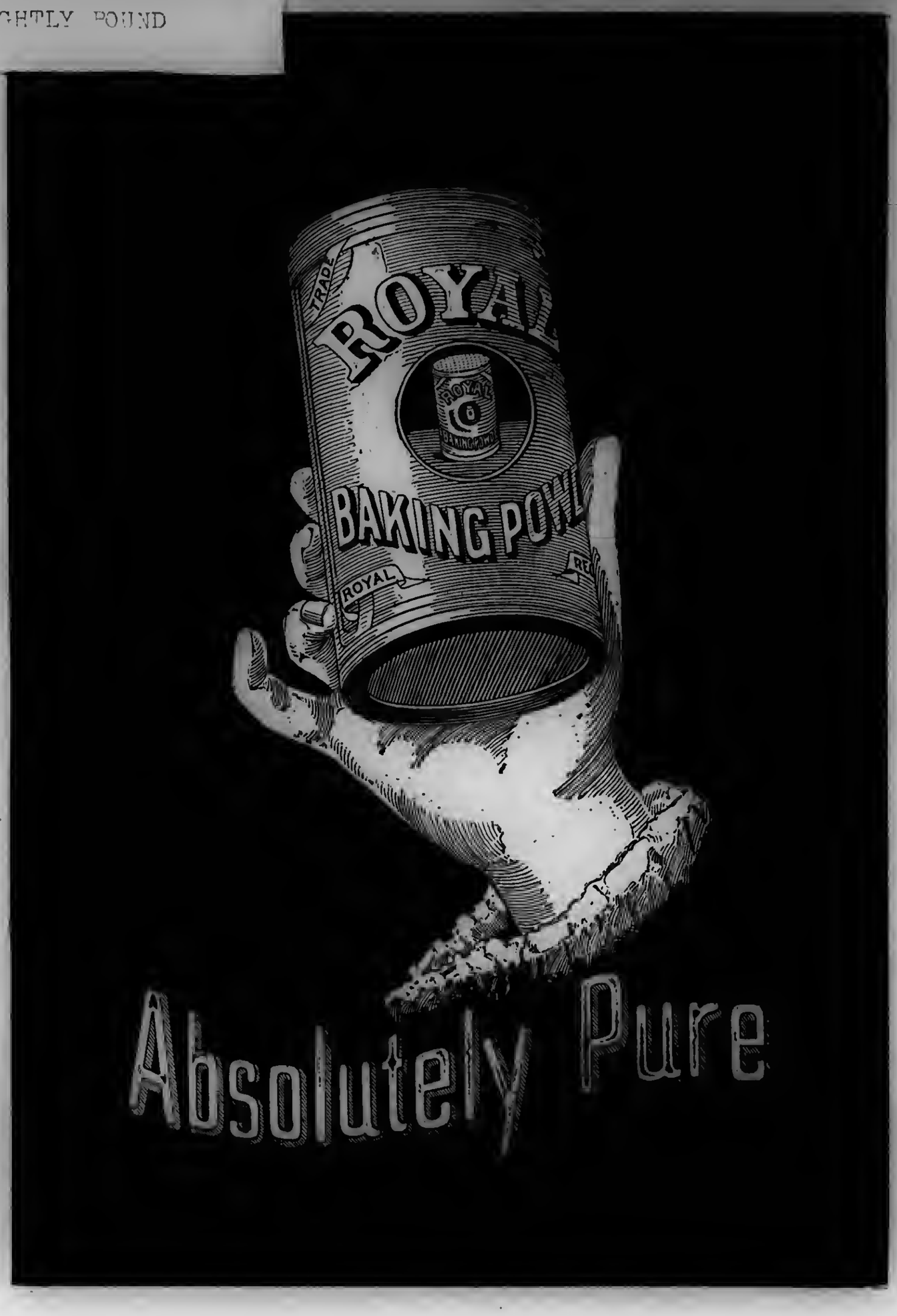
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R P Threlkeld	R W Lucas
Isaiah Williams	M C B Mason
J T Gibbons	J G Stames
M Henderson, 1	H C Watson
P M Burke	J P Price, 1
S B Danley, 3	H Taylor
W R Butler, 6	E M Porter
G W Bramo, 2	W M Young
R H Edmund	Moses Evans
Moses Smith, 1	John Landry
H C Armston, 2	James O'Neal
H R Knox	C C Coher
J W Shepherd	Carrie Porter
D G Pharris, 1	R W Weaver
Prince King	T L Ingraham
D G Butler	M A Johnson
Tabis Ward	Thos Carter
R S White	Fannie Blackwell
D G Franklin, 2	R H Debose
W E R Duncan, 9	C W Novils
L J S Bell, 1	Percy Doan
A J Ford	M E Whitefield.
J S Jenkins	R J Campbell, 1
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No book is selling so rapidly as "Talks to Children about Jesus." The publishers of R. H. Woodward Company, Baltimore, Md., are making a most liberal offer of $200 in gold to agents who sell within the next two months 200 copies. This book is sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once 35 cents for canvassing outfit and full information. They also publish other popular books.

NEW ORLEANS AND VICINITY.

The Epworth League meeting at Mt. Zion M. E. Church, Sunday before last, was interesting. Earnest Daumons, president of Simpson Chapel Chapter, made some interesting remarks. Among those present were the venerable Brother Ben Prudent and Sisters Lizzie Henderson and Virginia Smith, who spoke. Meeting every Sunday at 3 p. m.

Epworth Leaguers.

Send stamp for official book "Historic Chattanooga" containing full particulars International Convention of Epworth Leagues, at Cattanooga next June.

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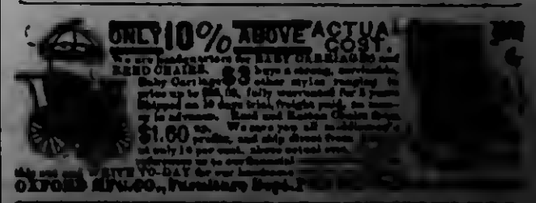
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GOOD WORDS.

Rev. Prof. J. W. E. Bowen, Ph. D., D. D., professor in the Gammon Theological Seminary: "Dear Dr. Hammond—The SOUTHWESTERN under your management is clean and healthful, and you deserve success. We must help you succeed, for your success is the race's success."

From a Prominent Layman.

Mr. Editor—I take pleasure in complimenting your useful and valuable paper. I have been a subscriber for about seven years, and find that it gives more and more satisfaction. I have been surprised as well as gratified that my little 13-year-old daughter takes such a delight in reading it. I think it ought to be in every family. ALLEN MARKHAM,
Shreveport, La.





THE SUNDAY SCHOOL.

FIRST QUARTER.—Lesson XII. March 24. Purity of Life. Rom. 13. 8-14. A. D. 59 or 60. Commit to memory verses 10-12.

HOME READINGS.

M. Rom. 13 8-14. Tu. Rom. 6. 11-18. W. Rom. 12. 1-9. Th. 2 Cor. 6. 11-18. F. James 4, 1-10. S. 1 Peter 1, 13-23. S. 1 Peter 4, 1-7.

LESSON HYMN. L. M.

He wills that I should holy be:
That holiness I long to feel;
That full divine conformity
To all my Savior's righteous will.

On thee, O God, my soul is stayed,
And waits to prove thine utmost will;
The promise by thy mercy made,
Thou canst, thou wilt, in me fulfill.

No more I stagger at thy power,
Or doubt thy truth, which cannot move:
Hasten the long-expected hour,
And bless me with thy perfect love.

Time.—A. D. 58 or 60.

Place.—Written by Paul while at Ephesus.

Ruler.—Nero, emperor of the Roman world.

Purity of Life.

(Rom. 13. 8-14.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—Abstain from all appearance of evil. (1. Thess. 5. 22)

When St. Paul wrote this letter Rome was the greatest city on earth. It was the center of knowledge, wealth, culture and power. It is not certainly known who first preached the Gospel and organized there the Church. The Roman Catholic Church claims that St. Peter planted the Church there, and became the first bishop of the same. But the best scholars of this age regard this as mere tradition. It is likely some persons who dwelt at Rome were in Jerusalem on the day of Pentecost, saw the outpouring of the Holy Spirit, heard St. Peter preach, were converted, and carried back with them the Gospel. They, by the blessing of God, soon established a church. This organization was composed of Jews and Gentiles. They were poor. They grew rapidly. In a short time they became the leading church. St. Paul's letter to them is the greatest of all his epistles. It was written from Corinth in the spring of '58. It shows an earnest gushing headlong style. And yet beneath the clothing and flesh we see a frame work of solid bone. It teaches that both Jews and Gentiles need the Gospel, that all are justified through faith, that the state of the saved is one of happiness, and that the saved should be a peculiar people zealous of good works. Law is the leading thought of this lesson

I. The Law of Love (8-10). 1. "Owe no man anything." This does not forbid making debts in legal transactions. It only prohibits going in debt without a probability of paying. The liquor traffic leads to poverty, poverty to debt, debt to slavery, and slavery to ruin. 2. "Love one another." Let us see to it that we have in our heart a deep-seated desire for the comfort, happiness and prosperity of others. Love has shades of strength. It is not expected that we love all in the same degree. We are not obligated to, or associated with all alike, therefore we cannot have the same affection for each one. Yet our love should over-reach political views, sectarian lines, and race prejudices, and constrain us to do good of every possible sort, and as far as possible to all men. 3. "He that loveth another (his neighbor) hath fulfilled the law." Our neighbor is any one to whom we can do an act of kindness. The law here refers to the Decalogue. The apostle speaks only of the second table. He quoted first the seventh command, then the sixth, after that the eighth, ninth and tenth in rotation. He then closed by showing that the substance of all is to "Love thy neighbor as thyself." The commands are negative. They teach what we must not do. They hedge up all but the right way. 4. "Love worketh no ill to his neighbor." He that has a God-like love for others naturally keeps the commandments. Having fun at the expense of another is working ill to our neighbor. Taking the advantage of another in trade is working ill to our neighbor. Engaging in an occupation that does only harm is working ill to our neighbor.

II. The Law of Duty (11-14). The *time* is night. Not literal, but moral darkness. The moral condition of the heathen world before the Gospel dispensation was fearful. The apostle has made a mild statement of it in the first chapter of this letter. But this "night is far spent." The darkness of these times is almost past. The Gospel day is dawning. "The entrance of Thy words giveth light." May we open our heart and receive it.

1. First Duty—Awaking. "Awake out of sleep." We need not suppose the Church at Rome had apostatized, or was asleep in sin. But it likely did not possess the energy or zeal the apostle wished to see. There are many in the Church to day who have but little or no zeal against the greatest of all evils—the liquor traffic. The reason given for awaking out of sleep is because their salvation is nearer than when they believed. Their salvation refers to their conversion. It was obtained through faith. They were saved when they believed. Their final salvation—their entrance into glory—was nearer than when they were saved. Each day brings us nearer our eternal home. The moments fly. Eternity draws near. "Redeem the time."

2. Second Duty—Arising. 1. "Cast off the works of darkness." When we arise out of sleep we put off our night robes. So when we arise out of the sleep of sin we should cast off the lust of the flesh, renounce the devil and all his work, the vain pomp and glory of the world, and see that every root of bitterness is taken out of our nature. 2. "Put on the armor of light." Clothe the soul with love, joy, peace, truth, faith and temperance. Put on the breast plate of righteousness, the shield of faith, the helmet of salvation, the girdle of truth, have the feet shod with the preparation of the Gospel of peace, and take in thy hand the Word of God which is the sword of the Spirit. Charge on the foe. Scatter the powers of darkness. Keep your armor bright by constant use. "Ye are the light of the world."

3. Third Duty—Walking or Living. 1. *Positively.* We should live honestly. Lead upright, straightforward lives. Deal honestly with *God.* He has certain claims on us. He is our Creator, Benefactor and Redeemer. With *man* He has rights and privileges we must recognize. Never strive to get the advantage of him in trade, so we may get something for nothing or much for a little. With *self.* We have a soul, mind and body. We should arrange for their greatest happiness here and hereafter. It is foolishness to do an act to-day that will bring sorrow to-morrow; or to spend this life in a manner that will bring suffering through all eternity. 2. *Negatively.* We should not live in rioting and drunkenness, chambering and wantonness, and in strife and envying. Rioting is banqueting and singing unclean and dissolute songs. Drunkenness here likely refers to drunken festivities, such as were celebrated in honor of their gods, after they had sacrificed to them, they drank to excess, and then committed abominable acts of every sort. Chambering signifies prostitution of every kind. Wantonness refers to all manner of uncleanness and sodomitical practices. Strife means severe contention. Envying is repining at another's prosperity. It is not to be supposed the Church at Rome was guilty of these sins. The heathen world practiced them. There was danger of the Church falling back into their ways.

4 Fourth Duty. 1. "Put ye on the Lord Jesus Christ." To put on the Son of God is to hear, believe, receive and obey the Gospel. It is to receive His Spirit of love and peace into our soul, to be baptized in the name of Jesus, and to lead devoted, consecrated Christian lives. 2. "Make no provision for the flesh." The flesh in this place means our fallen depraved nature. It is "the body of sin." "The old man with his deeds" It is right to provide food, raiment, and a comfortable home for this body. "If any provide not for his own house, he hath denied the faith, and is worse than an infidel." It is making provision or arrangement for the gratification of sinful lusts that God condemns.

Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

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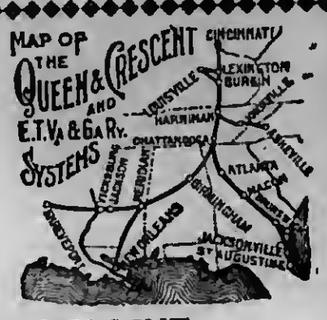
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For the SOUTHWESTERN.

Are Our Young Ministers Loyal?

RODT. H. JOHNSON, P. C., Dickson, Tenn.

In the SOUTHWESTERN of Jan. 31 Rev. P. P. Brooks, presiding elder of Chattanooga District, writes a very interesting paper under the above caption. Elder Brooks no doubt speaks from experience, and knows from personal observation that there are "a few who are willing to suffer for the cause of Christ." From this interpretation one would infer that some of our young ministers are not loyal. Granting that "most of them, both local and traveling, want to know before they take a work, how much missionary money there is on it, and if there is not as much as they think should be, they begin to grumble and blame the presiding elder;" and allowing this reference to apply to our young ministers, prompts our reply to the article mentioned.

But there is, fortunately another side to this question: Who is really responsible for the present state of affairs among our ministers? Who are the truly loyal? Elder Brooks says: "Often the presiding elders pay men when it is not actually due them, because they create such a disturbance." If this be true, and it no doubt is, it may be that all the loyal young ministers are crowded out. For when it known that something can be had for nothing—that money can be gotten by simply yelling, then all the "riff-raff," "rag-tag," "bobtail," "scally-wags" in the country will flock to that place; and, "men know of the generousness of the M. E. Church towards helping," not only "its ministers to live," but any fellow who happens to come along and "yell," and have and are coming in—not to work for, but to merely get the loaves and fishes." Yes, sir; and they get them too; no matter whether they deserve them or not. All they have to do is, "keep up a yell" and the presiding elder will shell out them the money "that is not actually due them."

This does look pretty bad, but a presiding elder says "it is nevertheless true"—and, of course, the presiding elders ought to know. But who has taught our young minister how to "yell" for missionary money? Where did they learn that the big-hearted, generous presiding elders could not bear to hear them "yell," and would shell out to them money "that is not actually due them"?

Run with the wolves and you will learn to howl; and Paul said, "evil company corrupt good manners." So our young ministers must have fallen into bad company some where.

Who, ye young ministers—who hath bewitched you that you should not obey the rules of the Church, before whose eyes the works of the ministers of years ago has been evidently set forth among you? This only would I learn of you: Learned you this meanness of yourselves, or did others tell it to thee?

A good way to test the loyalty of ministers, young and old, is to heed Dr. J. Braden's resolution, passed at the last session of the Tennessee Conference. Among other things it says:

Resolved, That the Missionary Committee of this conference is requested to appropriate the missionary money allotted to this conference, more largely to establishing new work, etc."

See resolution in minutes, page 34. If this is done in all the conferences and the old way of doing things is again taken up, as Elder Brooks has stated—that is, pay the minister at the quarterly meeting, "where a report is first made as to what has been done"—then all the disloyal ministers, young and old, will leave the field; and the "few who are willing to suffer for the cause of Christ" will remain on the field—and, peradventure, God will raise up a "few" more to help carry the work on. Young ministers, be loyal.

—Those who have compared our "Easter Morn" program with some others, pronounce it by far the best. It is complete in itself—no supplement is required.

OUR BOOK TABLE.

The Treasury of Religious Thought for March opens with an impressive sermon on the outpouring of the Holy Spirit. This is the leading thought of the number, recognized as such in the editorial, and other matter. Annual subscription, $2 50. Clergymen, $2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

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One of the features of the March magazines is Lady Henry Somerset's paper in the March "Arena" on "The Welcome Child"—a study in social purity. Lady Somerset's views are presented with considerable frankness. B. O. Flower, the editor, writes a paper that is likely to provoke considerable discussion on "The Prophetic Faculty as Revealed In Dreams." It is a curious and interesting examination, full of data, some of which has been accumulated from authentic sources, some of which is vouched for as coming within personal knowledge and experience. Arena Publishing Co., Boston, Mass.

"The Humane World," St. Paul, Miss., is now issued in an enlarged and improved form.

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Passenger.....8:50 pm	Passenger,.....6 25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6.25 pm
Chic. limited....6:40 pm	Chic. limited.... 0:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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Arrival and departure of trains, in effect at New Orleans, Dec. 2, 1894.

LEAVE.	SCHEDULE.	ARRIVE.
No. 26, 6.25 a. m.	Local Mail and Express.	No. 25 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6.40 p.m

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Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8	Coast acc'm.3.25 p.m	1	Lim. Ex.....5.00 p.m
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WATCH TOWER.

Pound Cake for the Children.

BY UNCLE THOMAS.

Little chickens are such pretty, innocent creatures. They like to stay around the door, and go in the house sometimes. They will pick up all the crumbs, chirp so sweetly and scratch around over the floor. They don't know that they are leaving litter and tracks behind them that will cause trouble and labor for somebody, which might have been avoided. Persons, around whose door, and in whose house they lurk, often allow them to remain and feed them till they grow very large, and then it is hard work to run them out, and keep them out forever more.

The house is your heart. The door is the way by which good and bad thoughts enter it, and the little chickens are the bad thoughts that chirp around your heart. These thoughts appear to be very innocent. They will scratch around and pick up every moment of your time that they can find. There are hundreds of these thoughts (or chickens) that visit a heart in a day; so instead of calling them thoughts we will call them chickens. Now there are two of these chickens that some children feed nearly all the time, and won't let them get very far from the door. The name of one is "anger," and the other is "tease." These two chickens stay together a great deal, but they don't always go in the house at the same time. Sometimes "tease" will enter when a child first wakes in the morning and remains half the day, until he gets very tired and falls over to one side, and then in steps "anger," "as big as you please." Sometimes "anger" scratches around and thinks that nobody knows that he is in there, but they do; for they can see him peeping out of your eyes. He makes your face look ugly. You can keep "tease" quiet sometimes, but you can't keep anger quiet. If you let him in, he keeps scratching around and making so much racket that he wakes up "tease," who has been lying over at one side asleep, and here they will go, round and round, scratch and scratch, until somebody gets hurt. These two chickens are bound to bring punishment; I never saw it fail.

I saw a boy in school one day who had kept "tease" scratching around for an hour or so on the sly (by the way, "sly" is another chicken, but we will not call him in question now), and just before recess was announced "tease" laid over to one side and in stepped "anger;" and as they were passing out this boy struck at another one with his fist and missed him, and struck one of the benches, which caused him a great deal of pain. So you may imagine how he suffered for not running these little chickens out; and this blow was intended to have been given on the "sly" too. So you see!

T. R. FLETCHER.

[TO BE CONTINUED.]

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys"—free.

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Perhaps you think that some of the imitations of **Pearline**, that you'd be afraid to use in washing clothes, would do just as well in work like this. They wouldn't hurt tinware, certainly. But they wouldn't clean it, either, half as well as **Pearline**—besides, "don't play with the fire." If your grocer sends you an imitation, be honest—send it back. 400 JAMES PYLE, New York

Our Oklahoma Letter.

GUTHRIE, O. T., March 12, 1895.

Mr. Editor—I thought it would not be out of place to let the many readers of the SOUTHWESTERN hear from this part of the work—"the land of the fair God." We are moving on to victory in spite of the many obstacles—hard times, etc. The Oklahoma Conference has grown from infancy, in five years, to almost manhood. Five years ago, when the proclamation of the president opened this wide country to settlement, nothing could be seen but barren prairie and a wilderness for wild beasts. Notwithstanding many disadvantages, thousands of people immigtated here. Among the thousands were Christians, and some were Methodists. There were no houses, save a tent or a dug-out to live in, and no churches in which to worship God. But, willing to obey the command of Jesus—"Go"—they came, and did not hesitate to "preach the Word."

God blessed their labor with souls and churches. In 1889 the Indian Mission Conference was organized by Bishop J. M. Walden. Only a few witnessed the organization. God continued to bless the work of his servants, so in 1892 the Oklahoma Annual Conference was organized by Bishop D. A. Goodsell. To-day we have in this conference 70 churches, with a membership of 5,413 full members and 701 probationers. We have 49 full members and 15 probationers in conference. Over 200 conversions on this (Central) district were reported since conference. Rev. J. F. Smith, presiding elder of the district, is a stirring, energetic, Holy Ghost preacher. We are glad to make him feel welcome on our charge. Guthrie is moving on nicely. With a membership of 68 we are determined with holy hands and clean hearts to live and die for the Master, and conquer this city for God. We are doing what we can for the SOUTHWESTERN. Would like to have every family here take it. We have a good Epworth League. Our Sunday school is getting better. By the help of God, we shall see a general awakening here soon. Pray for us. D. G. FRANKLIN.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to inquire for my people—Lucy Parish, who used to belong to John Parish; Thomas, Mary and Sam Jones; Jimmie, Bob and Woodley Manson; William and Mary Parish. I went by the name of my stepfather, Address, James O'Neal, Barns, Tenn.

Notice—Central Alabama Conference.

Dear Brethren—The minutes of the conference are now ready and the publisher is waiting for me to take them off his hands. I cannot get them until you send the money. Let those who have not paid, do so at once, and you will get your minutes at once. E. M. JONES, Sec'y.

Notice—Savannah Conference.

The minutes were sent to each presiding elder by express March 8. H. R. ALLEN.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

FROM PRESIDING ELDERS.

San Antonio District—

Suppose we turn over a new leaf this year. I think it would be better for you as well as myself. Suppose you go to work and raise all of the quarterly claims and turn the same over on Saturday when your quarter is held; and on Sunday we can have a square pull on your salary. Collecting thirty and thirty-five dollars a quarter, more than you could collect otherwise, for you see members at those quarters you will never see any more for three months. By this you will get twenty-five cents each quarter from members, which will be one dollar a year; otherwise you would get nothing. Can you see the point? if so, work to it and you will be greatly helped. Let us have a strong pull on Easter day throughout the district, on missions. The bishop said at conference, those who had done good work, go back and do better work; and those who had done nothing, go back and do something. So it is hard to get away from a place if we have done nothing. There is a great demand for good pastors. E. HENDERSON, P. E.

Huntsville District—

The Sunday School and Epworth League Convention meets at Willis, Texas, June 28-30. Brethren, make Easter a great day. A. C. CULBREATH, P. E

MARRIAGES.

.....Give Name and Place Distinctly.....

Hickory, Miss.—P. H. Hudson to Miss Mabel Moore, on March 3. P. R. Crump officiated.

Union Church, Miss.—Ellis Sarden to Miss Corean Johnson, on March 2. A. Rold officiated.

Lauderdale, Miss.—U. J. W. Bine to Miss Modora Turner, on Feb. 13.

Heidleburg, Miss.—Mit Jones to Miss Sarah J. Jones. H. N. Jones officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Coopertown, Tenn.—Laura Fannie Crockett, the daughter of Rev. and Cora Crockett, departed this life Feb. 23 near Coopertown, Tenn., aged one year. J. P. Price, pastor.

Springfield, Tenn.—Ammons Bryant, the son of Rev. William Bryant, who has been ex-pastor and is a superannuated preacher of the Tennessee Conference, departed this life Feb. 9, aged 19 years. He professed religion and died happy. J P. Price, pastor.

Opelousas, La.—Sister Lucy Hathaway departed this life in full triumph of faith on March 7, aged 60 years. K. B. Richards, pastor.

Winsted, La.—Rev John Richardson, an ordained deacon, died Feb. 23, at the age of 54 years. He was very highly esteemed by both white and colored. F. D. Bowers, pastor.

Benton, La.—Sister Mary Oliver, one of our little band of six members, departed this life in peace March 12, a the age of 16 years. She is greatly missed. J. D. Bright, pastor.

CONFERENCE NOTICES.

Huntsville District.

Second Round.		March.	
Huntsville sta.....	31		
		April.	
Huntsville sta.....	1	Huntsville cir.....	6 7
Dodge.....	13 14	Prairie Plain.....	20 21
Willis cir.....	27 28		
		May.	
Montgomery.....	4 5	Springs.....	11 12
Levelady.....	18 19	Crockett.....	25 26
		June.	
Corrigan.....	1 2	Colemesneil.....	8 9
Livingston.....	15 16	Cold Springs.....	22 23
Town Bluff.....	25 26	Newton.....	27

A. C. Culbreath, Presiding Elder.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MARCH 28, 1895.—Vol. 30. No. 13. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

THE Methodist "New South" Map, prepared by Dr. Hartzell and which has been published in the Advocates of the Church, we are glad to learn has greatly increased the interest of many people in our educational work in the South. That it may have a still larger circulation, the author of the map has prepared a Sunday Service for the use of pastors in taking the Freedmen's Aid and Southern Education collection and included in the service that important map. The service also contains a brief responsive reading for pastor and congregation. These services will be sent to pastors who desire them to aid in increasing the collections for the society.

THE schools of the Freedmen's Aid and Southern Education Society have sent out over 12,000 colored teachers and nearly 4000 white teachers in twenty-five years. Nearly all of these teachers are active Christian workers. If the society had accomplished no other work than this, it would be enough to justify every dollar expended, but this important normal work in these schools is only fairly begun. The departments are better organized than ever before, and the number of teachers taking the regular course is increasing. The number of applications for efficient teachers, which come to our presidents, is many times greater than the possible supply. These points present the basis of a strong appeal for our pastors to increase the collections of this society.

NO PHASE of our educational work in the South is giving larger returns for the money expended than are the industrial schools connected with several of the larger institutions. Last year there were 2314 in the different trades in the industrial schools of the Freedmen's Aid and Southern Education Society. Nearly all the trades are taught the boys, and the girls are taught domestic economy, dress-making, etc. Many hundreds of young men and women have already learned trades, and gone out to positions of usefulness and success. They give an hour or two each day to the shops, and in many cases where their services are justified, they are paid for their work, which aids them in paying their school bills. A work which takes a poor young man from a plantation cabin and in three or four years gives him a fair education and a trade by which he can at once command from $1.50 to $3 a day, and which grounds him in moral character, and makes him an intelligent money-producing and moral force in a community, must be rejoiced in by all.

OUR Business Manager notes, with heartfelt regret, the demise of Mr. John E. Stevens, the head of the merchandise department of the New York Book Concern, who died Saturday, March 16, at Elizabeth, N.J. For nearly five years we have had dealings and much correspondence with the lamented Brother and have invariably found him to be a man of God as well as a man of great business qualifications. We extract from the New York *Christian Advocate* this short history of his life: "Mr. Stevens was born in Newbury, Vt., in July, 1831. He entered the Methodist Book Concern as a clerk in the merchandise department in 1854. Covering a period of forty years, he has held uninterruptedly the responsible position of superintendent of the merchandise department. He was formerly one of the managers of the Missionary Society, and at the time of his decease, and for many years previous, was a manager of the Sunday School Union. His character was blameless, his devotion to business constant, his manners ingratiating, and he has left an honorable record to the Church and the business with which he was so long connected."

THE PREACHERS AND THE MASSES.

The problem of "How to reach and save the non-church-going people" is a subject of the most vital importance to our Methodist ministry, and in fact to all evangelical preachers. It is an old discussion upon which we have had theories upon theories, suggestions, plans, ponderous organizations, with more or less of interest, sympathy and zeal. But few intelligent and practical Christian people will deny that progress in this much desired work is alarmingly slow and out of harmony with the amount of energy expended.

The salvation of men is the most practical thing within the scope of our Christian activities. The whole Christian system is predicated upon the one great thought of the salvation of men. "Christ Jesus came into the world to save sinners" is the most startling, beautiful and simple statement of the New Testament. It is the keynote of the great plan of salvation. To save sinners is the work which Christ Jesus has committed to the hands of his disciples. And, from Pentecost unto this day, this work has been carried on without a single change in the method as taught by the Master. Beginning with the conversion of three thousand souls, the Holy Ghost has been the prime agency in the conversion of every soul that has been saved until this day. Men may philosophize and publish to the world elaborate essays upon the relation existing between revelation and science; but the pungent, practical preaching of the Gospel of Christ, accompanied by the Holy Ghost, has done more to bring men into perfect and complete harmony with the word and will of God than any other known agency. Nothing but a thoroughly converted and consecrated ministry can succeed in this great work. Let it be understood, therefore, that all plans and enterprises which are put forth for the salvation of the masses, under direction of the blessed Holy Spirit, must and will succeed. God the Father hath promised it, and the ever blessed Son will faithfully execute the terms of the great contract.

The Church of to-day should be intensely earnest in disseminating the truth of God. To do this effectually, it must be endowed with power; that power which will thrill and thrall and inspire every heart; that power which will glow in the pulpit and burn in the heart, until every faculty is brought into subjection to the will of the Master. Then and then only will the Church be a living witness of Christ's power to save even unto the uttermost; while its ministry, upon whom the Holy Ghost has come, will go into the highways and hedges, and slums, to the poor as well as the rich, the white as well as the black. Aye, to all the nations without distinction, and telling the simple story of the Savior's love, compel them to come to the marriage Supper of the Lamb.

—Our schools, which are soon to close, will have many young gentlemen and ladies who ought to become physicians. The field is wide and inviting. The facilities offered by the New Orleans University Medical College for a thorough medical course are not excelled anywhere. Write for particulars to C. F. Dight, M. D., Dean, 302 (old number) Canal street.

—Bishop Thoburn has appointed Rev. Rockwell Clancy, of Allahabad, India, to be the secretary for his Special Fund, in place of Rev. N. L. Rockey, who has returned to America on furlough. All communications relating to this Fund may be addressed to Mr. Clancy.

—We are indebted to Rev. E. M. Jones, secretary and presiding elder, for a copy of the minutes of the Central Alabama Annual Conference.

BRAVE INDIANA.

The triumph of the friends of temperance in the Indiana Legislature is the triumph of its friends everywhere. Looking at the various phases of the heroic struggle of the local optionists, to place the responsibility of the sale of intoxicants upon the people themseves rather than to allow the saloonists to control this matter to the utter disregard of the will of the people, was characterized by the same methods as are used by the enemies of righteousness everywhere. But by the persistent and determined work of the members who favored its passage, together with the splendid work of the women in creating strong, healthy, public sentiment on the outside, the way was made clear to enact this most wholesome and desirable law. Democrats and Republicans have occasion to rejoice, and the brave Governor Matthews is deserving of high praise for appending his signature, which the liquor oligarchy had fondly hoped he would withhold. Surely we can join with our Hoosier brethren and sisters in singing, "Praise God from whom all blessings flow."

THE Hand Book and Annual Report of the Board of Education of the Methodist Episcopal Church, issued March, 1895, is received. It is attractive in form and filled with the most interesting and valuable information respecting the educational work of Methodism and of the country. From it we learn that the Board disbursed the last school year over $70,000 in 138 different schools, thus aiding 1539 students of twenty-four nationalities. Of this number 1138 were preparing for the ministry and for missionary work; 233 were women. The number aided is increasing every year and is more than twice as large as it was seven years ago. All aid is granted in the form of an easy loan, and it is gratifying to learn that the repayment of loans last year reached $7,940.82, a sum nearly twice as large as in any previous year.

"The Children's Day Echoes" show how popular this festal day is throughout the Church and how highly the program prepared by the board is appreciated. Interesting examples of "Heroic Struggles to Secure an Education" are given that ought to stir the heart of the Church. A chapter entitled "A Great Advance in the Educational Work of Methodism" shows how admirably the new chapter in establishing a "University Senate" and bringing the colleges of Methodism up to a prescribed standard of scholastic attainments, is working, and that our Methodist colleges have heartily fallen into line with this forward movement and adjusted their curricula accordingly. A most interesting table is that showing "The Percentage of College Graduates Entering the Ministry." There is a complete list of the educational institutions of the Methodist Episcopal Church with very full statistics. Much labor and care have evidently been bestowed upon the report, and the materials here presented are so valuable that no minister or intelligent layman can well afford to be without this pamphlet. It is furnished free on application to the Board.

DR. DIGHT, Dean of the N. O. University Medical College, will remain in the South during vacation and will attend as many district conferences as possible, in the interest of the college. He will also receive professional calls while in the city. His wife, who has received the degree of M. D. from two colleges, has opened an office at 814 Canal street for the practice of her profession. We hope our readers who need their services will give them a share of their patronage and thus encourage them in the work they are doing.

Lexington Conference.

[From the Western Christian Advocate.]

The twenty-sixth session of the Lexington Conference assembled in Scott Chapel, Maysville, Ky., Wednesday, March 13, and adjourned Monday the 18th. Bishop John F. Hurst, D. D., presided. This was his first time to meet our conference; but he was warmly received by the brethren. At roll-call 88 members responded. The bishop, assisted by the presiding elders and Dr. E. W. S. Hammond, administered the Supper of the Lord to the conference and congregation. Among his opening remarks, the bishop said this was the first Kentucky Conference he had met. All parts of our work are prospering. Three hundred thousand are converted annually, and there is great prosperity in mission-fields. He regarded two requsites for a Methodist preacher, a good horse and the selection of a good lot for a church. The conference constituted the following as its officers: Secretary, E. A. White; assistant secretaries, W. F. Riley, R. L. Dickerson and C. T. Lewis; statistical secretaries, Geo. E Curry, assistants, J. W. Robinson, T. R. Fletcher, F. T. D. Breckinridge; conference treasurer, W. C. Echols; assistants, R. T. W. James, W. W. Heston.

The conference gladly received the announcement, by the bishop, of the Book Concern dividend of $834, and the Chartered Fund of $25.

Dr. E. W. S. Hammond, editor of the SOUTHWESTERN, the only sable son in our editorial ranks, and the second one of our conference to be honored by the Church to this position, kept the interests of his paper prominently before the conference. Our conference stands fourth of the patronizing conference in support of the SOUTHWESTERN. Dr. Hammond is a member of our conference, of whom we are proud, and he has its unanimous indorsement and support for the success of his paper. Dr. B. F. Rawlins, associate editor of the Western, was a welcome representative.

Three young men of the conference have been transferred from the field of conquest to their heavenly reward; namely, Geo. L. Firman, Isaac B. Hocker, Moses B. Lewis. Each fell on the field of battle in the faith.

Dr. C. C. McCabe, missionary secretary, spent Wednesday with us, infusing missionary zeal in our hearts, showing us that our greatest embarrassment is our great success. To raise $1,500,000 a year means advancement everywhere. We have 600,000 more givers now than when we crossed the million-dollar line in 1887. He wanted ten splendid young men to go to Africa in a body; but none volunteered from our ranks. Long will the chaplain's inspiring and eloquent addresses rest upon our minds, and do more to swell the missionary treasury, and help us in our part of taking the world for Christ. We cannot forget the name of John Steward, of ebony hue, who first suggested the idea of the Missionary Society in 1819. Though he did not realize its full importance, we see its tremendous achievements to-day, and we look for greater still in the future.

The presiding elders' reports were above the average—carefully prepared, characterized with brevity—showing progress in the various departments of the work in their respective districts.

In reference to the benevolent collections, the bishop pressed the conference to have stated times to lift the collections, to take them separately, and abandon the omnibus plan. Said moneys should be paid into the Book Concern as soon as collected. Carry on the church-work by calculation.

Dr. M. S. Hard brought the cause of our Church Extension Society vividly before us, leaving the impression that more should be done for this cause. Our conference has, from its existence, raised $2,856, and received in the same period by donations $16,500, and by loans $17,000.

The marked improvements in the transaction of the business of our conference shows both the power of the Gospel and the press, and that the Negro race is moving toward the greatest attainments of true manhood. The Methodist Episcopal Church is the most certain path to reach it.

Dr. George S. Savage represented the American Bible Society.

Rev. Jos. S. Jenkins was received, on his credentials, as a member from the Protestant Episcopal Church, and was transferred by the bishop to the Indiana Conference.

The bishop's address to the class for admission into full connection was plain and practical and impressive. He advised in preaching the use of decent, respectable English. He would have a preacher commend himself by what he knows, as well as what he is. Carefulness in money matters is a necessity with preachers of all our conferences.

The class received into full connection were James E. Warren, James Allen, Randolph Pugh, J. T. Leggett, B. J. Coleman.

The conference passed suitable resolutions in memory of Hon. Frederick Douglass, recognizing in him one of the greatest productions of the race.

J. H. Ross, Joseph Small, Thomas R. Preutiss and Walter F. Riley were ordained elders; and James E. Warren, James Allen and Randolph Pugh, deacons.

Great interest was manifested about the seat of the next conference. Both Paris and Louisville were prominently presented, and Louisville was unanimously chosen.

Dr. M. C. B. Mason, field agent of the Freedmen's Aid and Southern Education Society, addressed us Friday night, and carried the conference by storm. He presented the interests of the society in the plainest and most forcible manner. In reality, he gave us the best address ever delivered at our conference on that cause The conference became electrified from his masterly effort to do greater work than ever.

Edward R. Lewis, Lewis Robinson, John W. White and Joseph S. Webb were admitted into the conference on trial.

Sunday Services.—The conference love feast was held from 9:30 a. m. to 10:30, led by M. McCoemor, Felix Ross and W. L. Muir. It was largely attended, and proved to be a blessed season. At 10:30, Bishop Hurst preached to a crowded audience. The memorial services were held at 2 p. m., presided over by L. M. Hagood, M. D. Dr. E. W. S. Hammond spoke on the life of M. B. Lewis; R. L. Dickerson read his memorial of Geo. L. Firman, and J. H. Stanley spoke of Isaac B. Hocker. At 7:30 p. m., Rev. S. R. Gipson, of the Mississippi Conference, preached from John xii, 32.

The interests of the American University at Washington, D. C., were presented by the bishop, showing the plans of the great enterprise; and he exhibited and read General Washington's letter, dated March 16, 1795, just one century ago the day of its reading—suggestive of such an institution. Subscriptions for this school were taken to the amount of $2,048 from the preachers and laity of the conference. Our subscriptions are ahead of any conference.

Statistics.—Raised for benevolences, $1,041.92. There was raised last year $1,398.96, making a decrease of $357.04. Pastors' receipts, $29,317; presiding elders' receipts, $4,166; current expenses, $4,081. Probationers, 1,115; full members, 8,773; local preachers, 133; deaths, 303; baptized—children, 389; adults, 461; Sunday schools, 158; officers and teachers, 829; scholars, 4,607; churches, 142—value, $165,110; parsonages, 54—value, $21,912; paid for building, $9,396; paid on old indebtedness, $17,328.

It is eighteen years since the conference previously met in Maysville; but the pastor and people made everything very pleasant for the conference and visitors.

The last session of the conference was unusually crowded, to hear the appointments. The business having been completed, the bishop announced Hymn 816

"And let our bodies part,
To different climes repair,"

followed by prayer by the bishop, after which he made a few remarks, and read the appointments. HENRY W. TATE.

Appointments.

OHIO DISTRICT—M. S. Johnson, P. E., 186 W. 4th St., Cincinnati, O.

Augusta, B W Kirtley
Batavia and Milford, C J Nichols
Bellaire and Bridgeport, W. M. Langford.
Cadiz, J S Henry
Cheviot Circuit, J G Jones
Cincinnati, Ninth Street, H W Tate
Walnut Hills, J H Payne
Cleveland, E A White
Columbus, Alexander McDade
Covington, W H Evans
Cumminsville, Scott Ward
Dayton, M McCoomer
Delaware, Geo W Bailey
Dover and Aberdeen, Edward R Lewis
Ironton, Henry Steene
Loraine, T A Brooks
Madisonville, T L Wilson
Martin's Ferry, W W Heston
Maysville, R L Dickerson
Mt Pleasant, W H Brown
Newark, Amos Washington
New Richmond, Z Winchester
Oberlin, H W Simmons
Pomdleton, R W Lindsay
Portsmouth, T T Carpenter
Springfield, W B Harris
Steubenville, N H Talbott
Troy, W C Echols
Vanceburg and Lonisa, James Taylor
Xenia, J H Love
Zanesville, Thos Mclutyre
E W S Hammond, editor Southwestern Christian Advocate, member of Ninth Street Quarterly Conference.

INDIANA DISTRICT—Ed. L. Gilliam, P. E., Indianapolis.

Alexandria and Muncie, J A Smith
Anderson, G C McPheeters
Bloomington, T R Prentiss
Cementville and Port Fulton, Thomas Holliway
Chicago, Geo E Curry
Cloverport, Ky, L C Harris
Connersville, W H Riley
Corydon, A J Spears
Evansville, F D Breckinridge
Grayville, Ill, J H Cable
Greencastle, B J Coleman
Greenfield, J L Franklin
Hardinsburg, Ky, Frank Hinton
Hawesville, T F Williams
Indianapolis, L M Hagood
Irvington, Ky
Jeffersonville, S H Ferguson
Lawrenceville, W H Robinson
Lewisport and Cannelton, Thos Summers
Madison, John W Robinson
Newcastle, W C Statesman
Newburg and Stevenson, Joel Perkins
North Indianapolis, Henry Dupee
North Vernon, J H Hargraves
Owensboro, C H Pyles
Princeton, R T W James
Rockport, W H Vaughn
Rushville, Alexander Posey
Shelbyville, J S Bailey
Smithland, Wesley Singleton
Terre Haute, C H Taylor
Watson, J T Legget

LOUISVILLE DISTRICT—Geo. A. Sissle, P. E., 522 Jackson St., Louisville.

Anchorage, F P Fielding
Auburn and Franklin, Jesse Munday
Beaver Dam, D W Heston
Bedford and Sulphur, F Shipman
Bowling Green, W H Pope
Cane City, to be supplied
Chaplain and Wakefield, B J Ward
Cromwell, B C Yarber
Eddyville, N D Jackson
Ghent and Warsaw, T Williams
Grand Rivers, James E Warren
Greenville, Lewis Robinson
Hall's Creek, W Hinton
Hartford, William Johnson
Lagrange Circuit, Charles Jones
Louisville—Coke Chapel, S G Turner; Jackson Street, T L Ferguson; Lloyd Street, Abraham Booker
Litchfield, Braxton Daniels
Morgantown, John W White
Mt Washington and Waterford, to be supplied
New Haven Circuit, S S Stone
Owenton, W H Bloomer
Patesville, to be supplied
Pewee Valley, L W Miles
Princeton and Dulaney, C T Lewis
Shelbyville, E D Miller
Simpsonville and Jeffersontown, James Bowren
Sonora, Randal Aoton
Wilsonville and Finchville, Alfred A Woolfolk
Westpoint and Vine Grove, Wm Venable
Daniel T Birch left without appointment to attend school

LEXINGTON DISTRICT, Joseph Courtney, P. E., 270 E Short St., Lexington.

Boyd and Lairs, Joseph S Webb
Cadentown and Clay City, to be supplied
Cleveland, Paris Fisher
College Hill and Elkin, R F Broaddus
Corinth, A W White
Cynthiana, Thomas R Fletcher
Falmouth, J H Jackson
Flemingsburg, W W Locke
Frankfort, to be supplied
Germantown, Randolph Pugh
Kinney and Warrentown, R J Strider
Leesburg and Oxford, G F Carr
Lexington—Asbury Church, J H Stanley; Gunn's Tabernacle, D E Skelton
Maysliek and North Folk, Washington Hopewell
Morefield, H C Buckner
New Zion, W L Muir
North Middletown, Felix Ross
Orangeburg Circuit, Benjamin Bradley
Paris, G W Thomas
Poplar Plains and Pleasantville, Joseph Small
Ruddle's Mills and Little Rock, William Stephenson
Sharpsburg, D R Hickman
Sherbourne and Tilton, James Allan
Spears and Valley View, Z Shotwell
Versailles, J W Russell
Washington, J H Ross
Winchester, W S Rollins

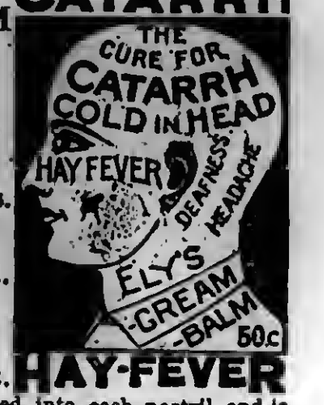
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IT WILL CURE.

CATARRH


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A particle is applied into each nostril and is agreeable. Price 50c at Druggists; or by mail.
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OBDURACY BEMOANED.

O that I could repent!
O that I could believe!
Thou, by thy voice, the marble rend,
The rock in sunder cleave:
Thou, by thou two-edged sword,
My soul and spirit part;
Strike with the hammer of thy word,
And break my stubborn heart.

Savior, and Prince of peace,
The double grace bestow;
Unloose the bands of wickedness,
And let the captive go:
Grant me my sins to feel,
And then the load remove;
Wound, and pour in, my woends to heal,
The balm of pardoning love.

—Charles Wesley.

DAILY THOUGHTS.

[From Phillips Brooks.]

MARCH 28.—It belongs to Christ in men first to prove that man may be a Christian and yet do business; and, in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business that he does and make it the worthy occupation of the Son of God.

* * *

MARCH 29.—You have got to know that religion, the service of Christ, is not something to be taken in in addition to your life; it is your life. It is not a ribbon that you shall tie in your hat, and go down the street declaring yourself that you have accepted something in addition to the life which your fellow-men are living. It is something which, taken in your heart, shall glow in every action, so that your fellow-men shall say, "Lo, how he lives! What new life has come into him? It is that insistance upon the great essentialness of the religious life—it is the insistence that religion is not a lot of things that a man does, but is a new life that a man lives, uttering itself in new actions because it is the new life.

* * *

MARCH 30.—Jesus the soul must have, the one yesterday, to-day and forever; He that is and was and is to be.

* * *

MARCH 31.—Men dwell upon what He was, and upon what He is; I rather think to-day of what He is to be. And when I see men looking to the future and not to the past—nay, looking to the future and not to the present, valuing the present only as it is the seed-ground of the future, the foundation upon which the structure is to rise whose pinnacle shall some day pierce the sky—I want to tell them of the Jesus that shall be. In fuller comprehension of Him, with deeper understanding of His life, with a more entire impression of what He is and of what He may be to the soul, so men shall understand Him in the days to be, and yet He shall be the same Christ still. The future belongs to Jesus Christ—yes, the same Christ that I believe in, and that I call upon you to believe in to-day, but a larger, fuller, more completely comprehended Christ—the Christ that is to be, the same Christ that was and suffered.

* * *

APRIL 1.—There is one great figure, and it has taken in all Christian consciousness, that again and again this work with Christ has been asserted to be the true service in the army of a great master, of a great captain, who goes before us to his victory, that it is asserted that in that captain, in the entrance into His army, every power is set free.

* * *

APRIL 2.—Claim your freedom in service.

* * *

APRIL 3.—Come into the Church of Jesus Christ. There is no other body on the face of the earth that represents what she represents—the noble destiny of the human soul, the great capacity of human faith, the inexhaustible and unutterable love of God, the Christ, who stands to manifest them all.

—Those who have compared our "Easter Morn" program with some others, pronounce it by far the best. It is complete in itself—no supplement is required.

For the SOUTHWESTERN.

A New Church Edifice Needed in Foochow, China.

In this important city, where our first congregation in China was organized, we have been using for years as our principal church a building erected in the early history of the mission, but is now entirely inadequate to meet the needs of the people. At present it barely accommodates the membership on ordinary occasions, while at quarterly meetings and other special services, many are obliged to stand outside the doors and windows. There is a growing interest in the community in our Christian services, and many more than formerly would gladly attend regularly if they could find seats. Our Christian schools are rapidly gaining favor and the number of students will largely increase from year to year. It is believed they will have a hundred and fifty more next year than this. Besides these, it is expected that an addition of several hundred boys from the promising day schools, established by Brother Miner, will need to be provided for. There is little doubt that a regular congregation of more than a thousand people would gladly listen to the gospel in this place if accommodations were provided for them, and that the number would rapidly increase.

Our cause at this historic centre of our work, imperatively requires a new building with a seating capacity for 1800 or 2000 people and with all the modern appointments for Sunday school and other uses. Like all our mission churches, the local congregation is poor, but on one of the evenings of conference week about $1800, gold value, were raised toward the enterprise; $25,000 more will be needed to secure additional ground and complete the church. We shall then have a building which will answer for years to come and be worthy of our cause in Southern China. It will occupy a fine site on the island, where the edifice of the Anglo-Chinese College and the mission residents are located, directly overlooking the Min, with its "Bridge of Ten Thousand Ages," a conspicuous landmark for all ascending or descending the river.

There is no doubt that a great revival wave is sweeping over Southern China. As never before, the people seem ready to welcome the missionaries and the "doctrine." Now, as never before, there should be a liberal response to China's appeal for help. Any contribution towards the new church in Foochow, may be sent to Rev. J. H. Worley, Foochow, China, or Rev. A. B. Leonard, D. D., 150 Fifth avenue, New York. Rev. J. H. Worley agrees to send a Chinese idol and a photograph to any person giving $25 or more.

W. X. NINDE.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

—By these things examine yourselves: By whose rules am I acting, in whose strength, in whose name, for whose glory? What faith, humility, self-denial, and love of God, and Christ, has there been in all my actions?—J. Mason.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Which makes rich, healthy blood, and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood's Sarsaparilla positively

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Southwestern Christian Advocate

PUBLISHED EVERY THURSDAY BY

THE METHODIST BOOK CONCERN,

HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

"LAYING UP THE WORD."

We have often thought that our youth were not storing their minds and hearts with as much of the blessed Word of God by the use of the International system of lessons in the Sunday school as they ought, and that more attention should be given to the old custom of committing and reciting it. Bishop Haygood, of the M. E. Church South, has a timely letter on the subject in the last *Northern*, which is worth reproducing, and we gladly give it place:

"Many of the best and wisest of Christian people are falling into perplexities, doubts and anxieties concerning our children and the holy Scriptures. It would be a joy to be sure that their fears are groundless.

"These good people—fathers and mothers—sound in 'the faith once delivered to the saints,' and finding in the old book the very 'bread of life,' cannot be satisfied with Sunday school statistics, however impossible—even bewildering. Nor are they relieved by the amazing exhibit of our "Sunday school literature," as the phrase is. There are millions—ten or more—of children 'enrolled;' the great publishing houses issue year by year very many millions of "helps" to study the Bible. This has grown to be a very great business now, and it is a trifle risky to ask questions.

"Not a word in this article is aimed with hostile intent at our vast Sunday school system. With many others this writer has a fear that after all our children are not learning what is in the holy Bible more than their parents, may be grandparents, learned; perhaps not as much. This writer may say for himself that he has had much to do with Sunday school work and in nearly all departments of it.

"The question is: With ten millions of American children supposed to be studying the scrappy, patchwork series of 'international lessons' in vogue, are they really learning the Scriptures? Furthermore, can they be taught, can they learn, in this way? Most people will make prompt and emphatic affirmative answer, intimating ignorance and old fogyism at the heart of one asking such questions at all. But no harm can come of thinking a little before making answer.

"One thing is certain, the best possible use of these scrappy lessons cannot substitute the many benefits that come into our lives by memorizing the Scriptures in our childhood and youth.

"Not a few doubt the usefulness of committing the Scriptures to memory, but experience does not justify their views. People in middle life and beyond that period know that most of the passages they can recall or repeat were learned before they were twenty. This writer's mother—daughter of one of Asbury's itinerants a hundred years ago—brought up in a cabin in the North Georgia range of the Blue Ridge—committed the four gospels to memory before she was grown, and in a section where there were no Sunday schools. When she was passed seventy she still remembered so accurately that she could correct, on the instant, a misplaced word in a quotation. And many of the holy Psalms she made her own forever in the same way; also many other portions of the sacred word.

"We cannot begin too soon to help our little ones lay up in memory the words in and through which our heavenly Father has told his will to men. When a child can ask its mother for bread it can repeat after her 'God is love.' And day by day the little one can, if there be such help as God commands us to give our children, add to its precious store of divine and life-enfolding and life-imparting words.

"In the common notion that the children cannot understand the words of the holy Scriptures there is much ignorance and untruth, also unbelief. Two things, as to this matter, are not generally considered. One is—and it is as important as it is wonderful—religious truth is normal to the human mind. It fits the child's mind as the light the eye. Most of the ten commandments, with reasonable help, a child can lay hold of earlier and easier than it can learn the multiplication table. It can gather the greater lessons from the life of Jesus before it can read to profit the life of George Washington, though the style of the writing be simplicity itself. It can feel the truth in the parable of the prodigal before it can study usefully the simplest primary geography. The child's conscience responds to a Bible truth that bears upon its own life, whether in commendation or reproof, before it sees the relation between sowing seed and gathering crops. Let any, who will do it carefully and patiently, make the test.

"Many forget, also, that one of the chiefest and most blessed works of the Holy Ghost is to help all minds—of children as well as adults—to know the inner sense of the word of God. The Bible teaches this; we forget it in sinful unbelief. The promise of our Lord made just before he went into the darkness that gathered about Gethsemane, 'He will bring all things unto your remembrance whatsoever ye have heard of me,' is unto our children in its divine fullness.

"It proves nothing to say 'The child cannot explain these great words.' For few people can; none can put the God-given sense into human speech in such way as to say it all. He, wisest of scholars and holiest of saints though he be, who knows in himself most that the word of God means, is least satisfied with his own words in the exposition of them. It is only ignorance that ever is or ever can be satisfied with our words when we would speak of the deep things of God's word to men. It is a sad thing to find one satisfied with anything that he has done—a song he has sung; a picture he has painted; a statue he has carved; a book he has written; a sermon he has preached; a duty he has performed; a life he has lived. Such satisfaction is the token of decadence and the prelude to death of all that is highest and best in man. * * * Another thought will end this article: We must consider that the seed of the tree of Bible truth 'has life in itself.' The words laid away in memory in earliest years lie dormant, it may be for a long time; but they are not dead. Years come and go without conscious remembrance of holy words 'learned by heart' in childhood. But by-and by the occasion comes and the words come back and fit the case and often save a soul. The great wheat grains found with an Egyptain mummy, as men tell us, had lain there in darkness and dry air for ages. Planted in our times, sun-heat and earth-moisture called them into life and harvests. God will send his life-awakening harvests and water to the minds of our children long after we have passed over to the company of our fathers. Let us obey the divine command: 'And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children.'"

PERSONAL AND GENERAL.

—Marion, Va., Rev. I. R. Hill, pastor, has just closed a glorious meeting. Twelve conversions and ten additions.

—Casper Chapel, Fonche, La., is doing well under the pastorate of Brother Pharris. Already there have been five accessions.

—Rev. M. C. Gillespie is holding the fort at Bonham, Tex. First quarterly conference, with Rev. C. C. Minnegan presiding, was a success throughout. Collections, $34.

—C. W. Moore, Wallisville, Tex., writes: "The outlook on the Wallisville Circuit is bright for success. We are preparing for Easter, April 14, and expect to raise our assessment in full."

—A note from Rev. Robert Smith, presiding elder of the Western District, North Carolina Conference, contains the sad announcement of the death, from heart failure, of his devoted wife, on February 7.

—Rev. A. James, pastor of the Pleasanton Circuit, Texas Conference, reports progress in all departments of the church. He was agreeably surprised by a goodly number of friends who brought many nice presents.

—Rev. S. D. Troupe, of Elijah, Miss., writes: "We are all happy here. Held first quarterly conference meeting in the new church. Presiding Elder McDonald was present, and preached to the edification of all. Collections, $23.45."

—Emma F. Fox, secretary of the Winona, Miss., Quarterly Conference, writes that the reports gave evidence that the charge is on the forward march under the new pastor, Rev. N. R. Clay. There were 82 communicants at the altar.

—B. J. Reddix, Conrad, La., writes: "A party of my people visited the parsonage recently and unloaded their baskets upon our table, after which we had prayer and songs, and the party retired. Thanks."

—J. Harriford, Valley Mills, Tex., writes: "My first quarterly conference was held on the 9th and 10th. The brethren were all out with reports. Raised for benevolences, $12.50 At night the presiding elder preached to the married people."

—Rev. P. M. McCray, pastor at Key West, Florida, writes: "We have been at work among the Cubans here, and the Lord has wonderfully blessed our work. We organized a Cuban Methodist Episcopal Church, under the control of the Newman charge."

—Mrs. Col. Springer addressed a large audience in St. Paul M. E. Church, Texarkana, Tex., on the 28th of February. The service was in every way helpful. We have just closed a rally, which resulted in the collection of $101.65. So writes Rev. W. H. Jackson.

—Queen City, Tex., in the Marshall District, is enjoying a good measure of prosperity under the pastorate of Rev. J. L. Owens. Rev. W. H. Logan, P. E., was present on the occasion of the first quarterly conference, to the great delight of all. Reports show great progress.

—Hondo City, Tex., with Rev. J. H. Holden in charge, is having commendable prosperity. All departments are organized and great results are expected. Now for about twenty cash subscribers for the SOUTHWESTERN, and all will be in line. Presiding Elder Henderson preached grandly at the quarterly meeting.

—H. C. Armston, St. John, La., writes: "The young people of St. John are not crying about hard times, but they are determined to do all that lies in their power to help the church and their pastor. A number of ladies and gentlemen recently gave an entertainment for the pastor and realized $7.50. Two subscribers for the SOUTHWESTERN."

—H. Heslup, Morton, Miss., writes: "At our first quarterly conference, which was held March 12, the brethren pledged themselves to do more for the work than heretofore. We have four churches on the work, but only one belongs to us, and all need repair. The people have promised to make this a first-class circuit. This is my first year on this work."

—Rev. Z. Reddin sends good news from McKinney, Tex.: Moved into the parsonage, which is pleasant and cosy; Sunday schools and young people's societies well organized and at work; helping on the cause of temperance by preaching and praying against that, as well as the use of cigars and tobacco, and doing all we can to carry the banner to the front.

—Rev. J. A. Rush, pastor at Greensboro, N. C., writes: "Our church has been greatly revived. Our series of meetings closed last Friday, resulting in twenty-two conversions and eighteen accessions. Every Sunday we say something for the SOUTHWESTERN. We are casting our bread upon the water. Send some papers to be used as sample copies."

—From Ellisville, Miss., comes cheering news. Rev. D. F. Dudley, the pastor, is highly pleased, and so are the people. Presiding Elder Shumpert was present at the recent quarterly conference meeting and rendered acceptable service. Preparations are being made for the erection of three new churches. Collection, $25. The district conference will be held there in June.

—Rev. H. C. Anniston, of St. Johns, La., is among the happy pastors. He was received kindly by the people, who gave many evidences of their pleasure with his appointment. Mesdames M. Wilson, J. Hensley, R. Francois, B. Harris, Misses G. A. Burks, F. Hensley, V. Alexander, A. Harris, I. Wheeler, Messrs. S. Alexander, John Louis and J. B. and J. C. Burks were among those who generously stormed him with many tokens of esteem a short time ago. Preparations are being made to erect a parsonage and get up a big club of subscribers for the SOUTHWESTERN.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From March 18 to 25.

James Deboee	H Creighton
Mrs Susan Bailey	Eliza J Watkins
M S Jordan, 1	N S Lackey
G J Dobson	R T Thomas, 1
A J Ford	W S Harris, 1
D J Price, 1	M A Hobson 1
L S Jackson, 1	David Bassett
Geo W Beamon	Wm Porter
L Bibolet	J W Finley
C W Buttler, 1	G J Rogers
H A McClellan	I B Scott, 1
Nimrod Kyiss	E H Clark, 3
J H Everett	S T Hickereon
W L Duncan, 2	J T Gibbons
P M Burke	T G Montgomery, 3
D C Lacy	John Mayo
L D Williams	T Larkin, 2
G W Glover	Geo S Easton
W E Logan	S Carroll
Willis Millar	W McDonald, 1
A J Phillipe, 1	H Patterson
A G Glenn	Central Tenn. College
G W Nevils, 1	Thomas Williams, 3
J M Shnmpert, 3	A Butler, 1
James Ford	E G Williams
Ernest Lyon, 1	A McKinney
A D Harris	J W Grove
S Duncan, 2	W H Brooks, 8
J M Nevils, 1	E Powell
Miss A B Phillipe	J S Ogilvie
Miss Sallie Gray	J H Holden
G W Gill, 1	A H Banks
S B Danley, 1	W R R Duncan, 3
H Taylor	S C Wright
H Robinson	L J Hogan
I L Pratt, 2	Laura Evans
Bates & Mo se	S R Niles
D G Buttler	Anna E Hall
J J Evans	I Howells
T C Glendening	Mre H Isbell
Mattie Green	

Those who have secured the numbers thus far issued of that splendid Holy Land art portfolio series, "Earthly Footsteps of the Man of Galilee," are most enthusiastic regarding the religious, educational and art value of the work. The entire set of 24 parts only costs $2.40 and one coupon.

An amateur editor has just made a fortune by his pen. His father died of grief after reading one of his leading articles, and left him £50,000.—Tit-Bits.

—We shall one day forget all about duty, and do everything from the love of the loveliness of it, and the satisfaction of the righteousness of it.—Macdonald.

—Without earnestness no man is ever great, or does really great things. He may be the cleverest of men, he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it the depths of shadow.—Peter Bayne, LL. D.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

NEW ORLEANS AND VICINITY.

A memorial service, in honor of Rev. Simon Evans, former pastor of the church, was held at Pleasant Plains, March 24. Among the pastors present were: Revs T. J. Johnson, T. G. Montgomery, S. Priestley, E. Field, and F. T. Chinn presiding elder of the Monroe District. The following sisters also spoke on the life and services of the deceased: Emiline Ross, representing the stewardess' board; Mary J. Nickerson, representing the deaconess' board; H. Dutch, representing the Sunday school. The occasion resulted in the organization of a day known as the Simon Evan's Day, for special rallies. Collection, $20.80.

Lafon Old Folks' Home.

Pastors of city churches of the Methodist Episcopal Church will please take notice that they are requested to appoint, each, three delegates, besides themselves, to attend the convention of the Lafon Old Folks' Home of the Methodist Episcopal Church, which will be held Monday, April 8, at Wesley Chapel, at 12 m., for the purpose of electing a board of managers for the ensuing year. By order of the Board. A. E. P. ALBERT,
March 25. Secretary Pro. Tem.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office

GOOD WORDS.

A Little Boy's Testimony.

Dear Editor—I am a little boy 11 years of age. My mother has been taking the SOUTHWESTERN for some time. I read it every week and am deeply interested in it. I don't know of any paper more interesting than it.

HENRY BUIE ANDERSON, Oxford, Miss.

Praying for the Paper.

Rev. W. H. Jackson, of Texarkana, Tex., places us under many obligations for the following: "For nineteen years the good SOUTHWESTERN has been coming into my humble home. We appreciate more and more, and around our family altar we offer up prayers for the paper and its editor."

From a School Teacher.

Dear Editor—Our hearty congratulations to the SOUTHWESTERN. I am just through reading your valuable paper and feel as if the dear Father should see fit to call you home, it would indeed be as a light gone out of thousands of homes into which your dear paper goes. I am a country school teacher and a farmer, and every thing I read helps me in my work. I am trying to procure several cash subscribers for your paper. Most cordially yours,

JOE H. MALLORY, Hickory Flat, Miss.

From a Little Girl.

Dear Editor—I am a girl 15 years old; my father is a pastor of the M. E. Church here. We all love the SOUTHWESTERN very much, and you ought to see the struggle every week when the paper comes, to see who will read it first. It is a great paper, and I advise all who do not subscribe for it to do so at once.

ANNIE SHELBY, Musson, La.

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Dr. Hartzell's Visit—He Addresses Large Audiences—People Enthusiastic—Large Collections in Subscription and Cash.

The work in Bennett College was never more satisfactory and progressive than now. The number of boarding students is the largest we have ever had. The institution has been laboring hard to clear up old debts, something over $3000, but by sacrifice and hard effort, with the constant aid of Dr. Hartzell, the school can now declare itself free from debt.

Dr. Hartzell spent Sunday, March 10, with us In the morning he preached to the students in the College Chapel, from Matthew 7, 20: "Therefore by their fruits ye shall know them." At the close of the sermon, five young men and one young lady went to the altar, asking our prayers that they might find the Lord Jesus Christ and salvation for their souls. All the rest of our students are on the Lord's side, and we shall not give up till we can take our motto, "Our Whole School for Christ."

In the afternoon Dr. Hartzell preached in St. Matthew's M. E. Church, from Luke 12, 29: "Neither be ye of doubtful mind." In the evening he lectured at the same place on "The Methodist Episcopal Church and the Negro."

Large and appreciative audiences greeted him on both occasions. The people were enthusiastic, proving their interest by contributing, in cash and by subscription, $175. At the close of the collection, the entire congregation joined heartily in singing "Praise God from whom all blessings flow." All felt that it had been a day of days, one that will be long remembered, and we went to our homes thanking God for the "Freedman's Aid and Southern Education Society," which is doing such a grand work in the Southland, and for its worthy representative, Dr Hartzell, who is traveling night and day, pleading our cause and seeking the assistance of the people, that our work may succeed and our influence constantly broaden.

The value of such a visit cannot be estimated by dollars and cents, but by impressions made upon immortal souls, which will mature and ripen in eternity. The prayers of the college and the conference shall follow him. J. D. CHAVIS.

OUR BOOK TABLE.

The Funk & Wagnalls Company Standard Dictionary is now completed, and ready for delivery. The like has never before been achieved in the art of dictionary-making. Says the New York Herald: "We are free to pronounce it the most complete dictionary yet printed." The fact that no less than 247 distinguished editors and specialists, connected with the principal universities and colleges from every quarter of the globe, were engaged as collaborators for nearly five years, and the result being a work that actually required the outlay of over $960,000 before a complete volume was ready for the market, is a statement that commands the thoughtful attention of everyone who in any degree appreciates the significance of such a literary enterprise This dictionary actually contains 349,333 vocabulary terms. This work contains all the other eleven great dictionaries in showing how every word is spelled and pronounced in each of them. So he who possesses the Standard has at the same time all the other great dictionaries in it. The editors, in the matter of spelling, used the simplest form which will preserve the etymological unity of the word. There have been no radical changes made, yet the work is conservatively progressive. This work is sold exclusively by subscription. The price of the dictionary is lower than any other similar bound book in the market.

The second of Dr. C. Hanford Henderson's series of articles on Manual Training will appear in the April Popular Science Monthly. It is a stimulating argument for his specialty because of "the increased intellectual power which is the necessary physiological result of such training." His reasoning is re-enforced by statements of results.

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THE SUNDAY SCHOOL.

First Quarterly Review.

[For Sunday, March 31.]

HOME READINGS.

M. Mark 6. 30-44. Tu. John 6. 25-35. W. Matt. 16. 13-23. Th. Matt. 18. 1-14. F. Luke 10. 25-37. S. John 9. 1-11. S. John 11. 30-45.

GOLDEN TEXT.—Take my yoke upon you, and learn of me.

LESSON HYMN. 6, 6, 4.

Savior, who died for me,
I give myself to thee;
Thy love so full, so free,
Claims all my powers.
Be this my purpose high,
To serve thee till I die,
Whether my path shall lie
'Mid thorns or flowers.

But, Lord, the flesh is weak;
Thy gracious aid I seek,
For thou the word must speak,
That makes me strong.
Then let me hear thy voice,
Then art my only choice;
O bid my heart rejoice,
Be thou my song.

I. THE LESSON FRAMEWORK.

[A body or a building requires a frame to insure symmetry and stability. Our lessons must have bone and sinew if they are to be better than a jellyfish or balloon. Commit these Titles and Texts thoroughly; they are the framework of the temple which we seek to build.]

TITLES AND GOLDEN TEXTS.

1. J. B. B...Fear not them which kill—
2. F. F. T...He hath filled the hungry—
3. C. B. L...He gave them bread—
4. T. G. C...Thou art the Christ—
5. T. T...This is my beloved Son—
6. C. and C...It is not the will—
7. T. G. S...Thou shalt love thy—
8. C. M. B. B...I am the light—
9. T. R. L...I am the resurrection—
10. T. R. Y. R...Seek ye first the kingdom—
11. Z. the P...The Son of man is come—
12. P. of L...Abstain from all—

II. FINISHING AND FURNISHING.

[Both body and building need more than framework. Skeletons are not welcome at feasts unless properly clothed. Clothe these lessons with the flesh of fact, that they may abide with you as welcome guests.]

1. Recall a man in prison (who? where? why?); a feast (occasion?); a dance (by whom?); a promise (what?); a ghastly gift (what? to whom? why?).

2. Recall a tired company seeking rest; an eager multitude; a gracious teacher; a hungry people; an unexpected feast; an abundance left over.

3. Recall a command to labor (for what?); what is the work of God; who gives true bread; who is the bread of life; what comes from eating this bread.

4. Recall whom men said Jesus was; what a disciple said; a promise about the Church; a story of suffering; two rebukes.

5. Recall four men on a mountain (who? why?); two strange visitors (who? why?); three drowsy disciples; an eager request; a cloud and a voice (what?); and who then was seen?

6. Recall a question about greatness; a child in the midst; cutting off hands and feet; angels in heaven; a wandering sheep.

7. Recall a lawyer's question; what says the law? a man in trouble; two men neglecting; one man helping; a question and its application.

8. Recall a blind man by the wayside; a question and answer; a strange ointment; a pool and sight; perplexed neighbors; a frank confession.

9. Recall a sorrowful woman; a weeping friend; a tomb opened; thanksgiving; a command; the dead raised; who believed on him?

10. Recall an eager ruler; an earnest question; six commandments obeyed; a new commandment neglected; "how hard to enter;" a camel and a needle; "who then can be saved?"

11. Recall a seeker hindered; hindrance overcome; a call, a response, a complaint; a penitent's promise; a blessed assurance.

12. Recall how we should be in debt; the sum of all the commandments; a definition of love; what we should put off and put on; how we should walk; for what we should not provide.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

HOOD'S PILLS cure constipation by restoring peristaltic action to the alimentary canal.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office.

The Historic Christ.

The historic Christ, so derived from the Acts of the Apostles, the Epistles of the New Testament, and contemporaneous history and events, analyzed in the light of the present day, and in the results, presents arguments in favor of Christianity wholly unanswerable.

There is a reality about these occurrences that is unquestionable, and this reality carries with it an admission of the divine and supernatural in Christ.

The fourth chapter of Paul's second epistle to the Church in Corinth, when carfully analyzed, presents a beautiful and forcible argument for any mind troubled with unbelief and doubts in relation to the claims of Christianity upon his heart and life. He writes as one commending the Gospel he preached to every man's conscience in the sight of God. Then, if this is so, why do not all receive Christ as their Lord and Savior?

He immediately adds: "If our Gospel be hid or unbelieved on the part of the perishing, it is those in whom the God of this world hath blinded the mind, lest the light of the knowledge of the glory of God as manifest in Christ should shine into their hearts. See the god of this world on every hand, in wealth, ambition, popularity, gratification of the appetites and passions, blinding the minds of the multitude so that they can see no beauty in Christ to desire him. Yet the historic Christ is no less appealing to every one then and now in all the beauty and glory of the results of Christianity in all our Christian and social endearments and in all the benevolent institutions of the Church of Christ.—Christ'n Guardian.

Abstinence Alphabet.

A modern alphabetical psalm on the virtue of total abstinence is furnished by Dr. Cyrus Edson to a recent North American Review. It is one of the best essays of its kind in print:

A stands for Alcohol; deathlike in its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.
G for the Guilt he afterwards feels.
H for the Horrors that hang at his heels.
I his Intention to drink not at all.
J stands for Jeering that follows his fall.
K for his Knowledge that he is a slave.
L stands for Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No, that he tries hard to say.
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers around.
S stands for Sights that his vision hedim.
T stands for Trembling that seizes his limbs.
U for his Usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
Youths of this nation, such weakness is crime.
Zealously turn from the tempter in time!

—To know how to say what other people only think is what makes men poets and sages; and to dare to say what others only dare to think, makes men martyrs or reformers, or both.—Mrs. Charles.

Lamp-troubles are mostly over.

Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys;" and get of your dealer the chimney made for your burner or lamp.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

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Has been on the market for nearly five years and cures 98 out of every 100. Many say it is the Only Absolute Cure. It is harmless. Price, $1 by mail. Order of ROSE DRUG COMPANY, 2105 and 2107 Third Avenue, Birmingham, Alabama.

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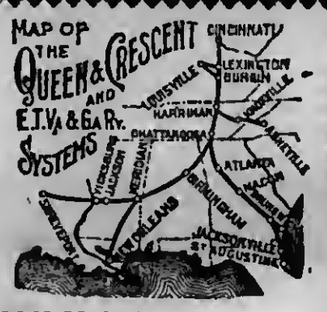
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That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

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Cast their Shadows Before"

THE following are among the 1895 events foreshadowed by the

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Which runs Through Vestibuled Trains from St. Louis to Louisville, Cincinnati, Washington, Baltimore and New York.

Southern Baptist Convention,
Washington, D.C., May 10-14.
Rates to be announced later.

Baptist Anniversaries,
Saratoga, N.Y., May 28-June 4.
Rates to be announced later.

Baptist Young People's Union,
Baltimore, Md., July 18-21.
One fare for round trip.

Christian Endeavor Meeting,
Boston, Mass, July 11-18.
One fare for round trip.
Ask for conditions.

26th Triennial Conclave
Knights Templar,
Boston, Mass., Aug. 26-30.
One fare for round trip.
Ask for conditions.

G. A. R.
Louisville, Ky., Sept. 1895.
One cent per mile each way.

For full particulars regarding any of these meetings, address G. B. WARFEL,
Ass't Gen'l Pass. Agent, Cincinnati, O.
Or, C. H. KORNIO, D. P. A., Cincinnati.

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HIGHEST PRAISE FOR SUNDAY SCHOOLS.
By W. A. OGDEN.

A fine collection of new and original Sunday School songs by this popular author, with contributions by other well-known composers. Price, $30 per 100, half-bound. Single Copy, in paper, sent on receipt of 25 cents, when published.

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100 WANTED The well-known preacher, lecturer and newspaper writer, Scott F. Hershey, Ph. D., of Boston, is at work on a book which deals with the Roman Papacy, as everywhere and always opposed to civil and religious liberty. Doctor Hershey has been a student for years in the history of Romanism, and has made researches in the libraries of this country and Europe. He has spent years in Washington City accumulating a wonderful fund of fact concerning the power of the Roman Church in the affairs of government. Terrible in fact and popular in style, his book will have an immense influence on the Patriotic movement of the day, and will have the largest sale of any book in this generation

100 Experienced Agents Wanted.

Agents working for other books, at usual commission, should write at once. Special commission to the first 100 Only Patriots need apply.
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Sample of The Revivalist, and Full Salvation Quarterly, glowing HOLINESS Journals, will be sent FREE to any lover of the Truth, who will send names and addresses of five or more true Christians, **mentioning this offer.**
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Cultivate Your Hair BY THE GREAT FRENCH SYSTEM.



BEFORE. AFTER.

Curly Hair made straight by Mystic Pomade. It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

Price for Trial Bottle, 50 Cents.

Address, MME. M. C. TURNER,
337 Carondelet Street, New Orleans, La.
Send for circulars on prices for Chevoline an Mystic Face Bleach.

For the SOUTHWESTERN.

Another Suggestion to Colored Americans.

By REV. T. COTTON, Purdy, Tenn.

It cannot be truthfully denied that righteousness and justice in the treatment of the colored race in the South have been strengthened and advanced at least indirectly, by the able and aggressive writings of Judge Tourgee, and the energy and devotion of Ida B. Wells, who has proved to be a veritable crusader, a sort of Joan of Ark to her race—a brave champion of her people.

But I think the time has come to repeat and emphasize what has been so often said concerning the importance of self-reliance on the part of the colored man, and to suggest a source of help which has been (at least in the main) overlooked and untried. As a general fact, the most effective and available remedies for our troubles lie near us, yet we are all liable to make the mistake of looking far away for the help, which may be quite within our reach.

I would respectfully advise the colored people of the South to try what can be accomplished by appealing to the conscience and honor of the strongest and most influential Southern men in public and private life; especially the governors of their respective States; also the judges, the ablest and most popular lawyers, State legislators, justices of the peace, sheriffs, prominent physicians, influential ministers of various denominations, and wealthy influenlial private citizens, with whom they are personally acquainted and on friendly terms.

In the event of any outrage, mob violence or any act of gross injustice, for which colored people cannot obtain the same legal redress as would be accorded to white people, I would suggest that some of the most intelligent and respectable colored men address private letters to such Southern gentlemen as I have indicated. Let them first of all, and above all, be sure of the facts; let the facts be set forth temperately, clearly and briefly in respectful and friendly terms, yet in a firm and manly spirit, with a view to obtain from public officials that recognition and protection which the constitution and laws guarantee to every citizen; and from private citizens such aid as they may be able to furnish.

I would advise that such appeals be made solely on personal responsibility; not as proceeding from or representing any organized body whatever. This will give a confidential tone to the appeal, and I feel sure will not fail of accomplishing, at least in some degree, the desired end.

I am profoundly convinced that Divine Providence is pointing out a new alignment to the great army of political righteousness, the friends of civil and religious liberty. "God moves in a mysterious way." His ways are not as our ways, nor his thoughts as our thoughts. There is need of a closer alliance between the white and colored race on such lines as are practicable, and as a wise Christian expediency may dictate.

The time has come when the best elements of both races must be welded together for the conservation of true Christian civilization and true American patriotism. I have long believed that God's reserve forces are chiefly in the South, preparing unconsciously for that great latter day conflict, which is designated in prophesy as "The battle of that great day of God Almighty." The colored man will share in the conflict and the final victory.

A False Diagnosis.

La Grippe is confounded by many persons with a severe attack of catarrh, which in some respects resembles the former. These individuals suffer severely with pain about the forehead, eyes and ears, with soreness in the throat and stoppage of the nasal passages, and in fact are incapacitated for work of any kind for days at a time. These are catarrhal sufferers. Ely's Cream Balm has been used with the best results in such cases. The remedy will give instant relief.

Lexington District.

Dear Brethren of the Lexington District—We have just returned, as you know, from a very interesting and profitable conference session. You listened attentively to the reports of the presiding elders and of each pastor, and also to very instructive addresses of several secretaries representing important connectional interests of the Church. Are you not inspired with enthusiasm for God and the prosperity of the Church which you have the honor to represent? And, if so, will you not, under that inspiration, enter upon your year's work cheerfully and with a glad heart?

One of the avenues to success is to carry Christian sunshine on your work, into the church, and into the homes of your members; in fact, be a joyous, happy pastor.

Another avenue to success is to let the people see that you are an earnest pastor, having their interest greater at heart than any of your own. Another is to be faithful and true to God, the Church, and yourselves and families.

Now, brethren, you have promised the Church that you would perform the duties which are incumbent upon pastors necessary for the success and prosperity of the whole Church. Will you do it? We are desirous of having no blanks in our reports at next conference. You can obviate that by performing your duty well, as a pastor. Will you see to it that your whole appertionment for benevolences are taken?

Another great avenue to success is to be kind to the people; do not be a constituted fault-finder; do not scold them from your pulpit; it is not for that purpose, but preach to them the gospel of peace and love. If you do that faithfully, they will love you as their pastor. Dear brethren, I stand ready to help you in your work. Consult me at any time. I am your brother for success,

JOSEPH COURTNEY, P. E.

CANCER CURED

—AND A—

LIFE SAVED

By the Persistent Use of

Ayer's Sarsaparilla

"I was troubled for years with a sore on my knee, which several physicians, who treated me, called a cancer, assuring me that nothing could be done to save my life. As a last resort, I was induced to try Ayer's Sarsaparilla, and, after taking a number of bottles, the sore



began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia.

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The Only World's Fair Sarsaparilla.

Ayer's Pills Regulate the Liver.

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RAILROAD TIME TABLE.

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ARRIVE—	LEAVE—
Passenger.....8:50 pm	Passenger,.....6 25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6:25 pm
Chic. limited....6:40 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc...3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....6:05 pm
Local..... .....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
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Pullman Palace Buffet Sleeping Cars through without change to Chicago, Sionx City, St. Louis, Memphis and Kansas City. Only one change of cars between New Orleans and New York, Boston, Philadelphia, Baltimore and Washington.

Remember, this is the only line running Pullman Palace Cars through to St. Louis daily without change, landing passengers there one night in advance of competing lines.

☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains, in effect at New Orleans, Dec. 2, 1894.

LEAVE.	SCHEDULE.	ARRIVE.
No 26, 6.25 a. m.	Local Mail and Express.	No. 26 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 6.40 p.m

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..7.30 a m		5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Free reclining chair cars between New Orleans and Memphis.

The Short Line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week-End Excursions.

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No. Departs.	No. Arrives.
6 Fast Mail..7..40 a.m	3 Fasl Ex.....7.35 a.m
4 Fast Ex...11.00 a.m	7 Coast acc'm...8.55 a.m
8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
Sunday Ex....7.55 a.m	Sunday Ex.....9.30 p.m

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A warm bath with **Cuticura Soap**, and a single application of **Cuticura**, the great Skin Cure, afford instant relief, permit rest and sleep, and point to a speedy, permanent, and economical cure when all other methods and remedies fail.

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A product in which alcohol has not been added. Its sale requires no licence.

A MOST AGREEABLE BEVERAGE.

Manufactured by the Bigelow Grape Juice Co., Dunkirk, Chautauqua county, New York. Sold by the manufacturers' agent,

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Palace Drug Store, corner Canal and Chartres streets, New Orleans, La.

CONSUMPTION

To the Editor—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York

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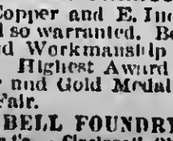
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For Indigestion, Biliousness, Headache, Constipation, Bad Complexion, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

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act gently yet promptly. Perfect digestion follows their use.

May be obtained by application to nearest druggist.





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Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.

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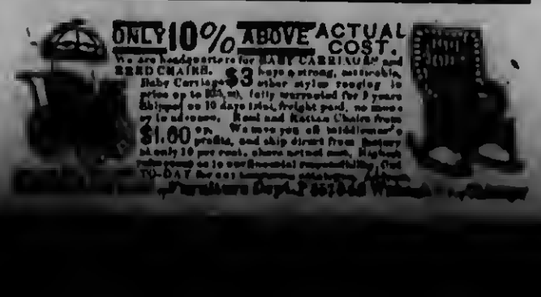
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Tea and Coffee pots of artistic design with novel method of pouring. Prices from $2.50 to $17.25 each. Ask for them or send for illustrations.

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This is a good thing.—Ed.



South New Orleans District.

Brother Landry has issued a comprehensive "pastoral" to his district, giving the various apportionments, which we condense as follows:

To the Pastors and Officers—The battle cry of the Missionary Society this year is "$1,500,000 by collections only." We want our full share of glory and honor in the achievement. Let us, without delay, secure from Hunt & Eaton, 139 (old number) Poydras street, New Orleans, programs of exercises especially prepared for the occasion, and make Easter Sunday the grandest missionary rally known in the history of our district, and raise our apportionment, $655. This conference is asked to raise at least $800 for church extension. This done, we shall be authorized to draw $3,400. Let us accept this business proposition by raising our district appointment $148. The third Sunday of May is set apart to raise our appertionment, $447, for Freedmen's Aid and Southern Education. Your love and friendship for the cause of education justifies the belief that this claim will not suffer at your hands.

Our district watchword, one dollar per member for benevolent purposes on each charge. Will our pastors pass the word down the line? All surplus will remain for local benefit of the Church, paying its full assessment. The most reliable medium of church and other news is the columns of the SOUTHWESTERN. We learn that a choice selection of prizes have been made by its able editor. Let us secure at least 500 subscribers on the district. The presence of the presiding elder, and sessions of the quarterly conference should be seasons of great spiritual blessing to our people and cause. I am yours in the work, PIERRE LANDRY, P. E.

Washington Conference.

WASHINGTON, D. C., March 19.

Dear Brother—The last session of the Washington Conference was the best in its history. Bishop Mallalieu captured all hearts the first day and held them throughout the conference. There never was such preaching in Richmond as on conference Sunday—Bishop Mallalieu, Drs. Payne, Upham, Spencer, Wagner, Bowen, Hayes, and others. We are a little tardy in coming, but nevertheless we are coming to the SOUTHWESTERN. Find enclosed a few subscribers.

A Letter from West Texas.

Mr. Editor—I cannot at this time write a very full letter concerning the Austin District. But ever since the adjournment of conference at Columbus, Tex., we have pushed every interest under the inspiration of that session, which will go through the year. The preachers are laboring earnestly and striving to do a full year's work. Plans have been laid for financial success as soon as the depression eases up a little. The people love the SOUTHWESTERN, and a larger list for 1895 will be sent in than in 1894. We finish the first round March 24, and begin the second at once. The editor, Drs. Hamilton and Spencer, have a standing invitation to West Texas Conference when in session, or to visit any of our charges in the interval. Yours fraternally,

MACK HENSON.

Meridian District Conference.

This conference convenes April 11, at Scooba, Miss., and will hold over Sunday, opening at 8:30 a. m. each day; the first half hour to be given each day to devotional service. From 9 a. to 12:30 p. m. conference business. From 2:30 p. m. to 4:30 p. m., discussion. At 8 p. m., preaching. Sabbath Schools and Epworth League Chapters must be represented.

Members and friends need not be uneasy to come, for they will be cared for.

W. H. SMITH, P. C., Scooba, Miss.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Acute Dyspepsia.

SYMPATHETIC HEART DISEASE OFTEN ATTENDS IT.

The Modern Treatment Consists in Removing the Cause.

[From the Republican, Cedar Rapids, Ia.]

Mrs. V. Curley, who has resided in Clarence, Iowa, for the past twenty-two years, tells an interesting story of what she considers rescue from premature death. At all events, relief from a life of great suffering, which made death seem a happy means of escape from torture. Her narrative is as follows:

"For ten years prior to 1894, I was a constant sufferer from acute stomach trouble. I had all the manifold symptoms of acute dyspepsia, and at times other troubles were present in complication. I did not know what it was to enjoy a meal. No matter how careful I might be as to the quality, quantity and preparation of my food, distress always followed eating. I was despondent and blue; almost to the point of insanity at times, and would have been glad to die. Often and often I could not sleep. Sympathetic heart trouble set in and time and again I was obliged to call a doctor in the night to relieve sudden attacks of suffocation which would come on without a moment's warning. My troubles increased as time wore on and spent large sums in doctor bills, being compelled to have medical attendants almost constantly. During 1892 and 1893, it was impossible for me to retain food, and water brashes plagued me. I was reduced to a skeleton. A consultation of physicians was unable to determine just what did ail me. The doctors gave us as their opinion that the probale trouble was ulceration of the coats of the stomach and held out no hope of recovery. One doctor said, 'All I can do to relieve your suffering is by the use use of opium.'

"About this time a friend of mine, Mrs. Samantha Smith, of Glidden, Iowa, told me about the case of Mrs. Thurston, of Oxford Junction, Iowa. This lady said she had been afflicted much the same as I had. She had consulted local physicians without relief, and had gone to Davenport for treatment without receiving any benefit therefrom. Giving up all hope of recovery, she was ready for any suggestion and was persuaded by a friend to take Dr. Williams' Pink Pills. The result was almost magical.

"In despair, I bought a box of the pills from our druggist, Mr. George Smith. By the time the first box was finished I was able to eat with less distress, but was in no mood to go on with the treatment. I presume I expected too much, but my husband thought I was better, and insisted upon my trying at least one more box. It was fortunate for me that they did not let me give up. I kept on with the pills and before many months I felt better than I had for a dozen years. I am now almost free from trouble, and if through some error or diet I feel badly, this splendid remedy sets me right again. I have regained my strength and am once more in my usual flesh. I sleep well and can eat without distress. I have no doubt that I owe my recovery to Dr. Williams' Pink Pills. I only wish that I had heard of them years ago thereby saving myself ten years of suffering and much money."

Dr. William's Pink Pills for Pale People are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions and the tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These pills are manufactured by the Dr Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for $2.50, and are never sold in bulk, or by the dozen or hundred. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

FROM PRESIDING ELDERS.

Washington District.

Take your missionary collection on Easter Sunday. Make your quarterly meetings great occasions; do not forget love-feast. Go in to win—do not wait; revival all the year, and full benevolences.

Yours truly, W. H. BROOKS, P. E.

Ayer's Sarsaparilla is unequalled as a cure for female disorders.

MARRIAGES.

.....Give Name and Place Distinctly.....

Lauderdale, Miss.—Jerry Cochran to Miss Mary Blanks. Both are teachers. A. Butler officiated.

Shubuta, Miss.—Isaac Morgan to Miss Ilean Richardson, Feb. 27. J. H. Everett officiated.

Clinton, La.—Victor Baker to Bossie Morton. Harrison Collins to Romain Lensley. Peter Wilson to Mrs. Jane Gibson. Wm. Porter officiated.

Baldwin, La.—Geo. Shields to Elizabeth Philip. W. J. N. Price officiated.

New Orleans.—James Moton to Julia Richson, on the 6th inst. F. Walker officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Washington, La.—Frank Thomas, a member of our church died on the 13th inst., in triumph, after an illness of seven months. Also, Mrs. Granderson Murray on the 17th. A. J. Prikett, pastor.

Grossbeck, Texas.—Lucy Freeman died in peace on the 5th inst. She was converted and baptised Feb 27. J. Bickham, pastor.

Dawson, Texas.—Cornelia Burns, aged 13 years, and a faithful member of our church, died February 24. R. B. Isam, pastor.

DeKalb, Miss.—Jarett Shedd, aged 82 years, departed this life on the 11th inst.; a faithful member of our church. L. J. S. Ball, pastor.

Aberdeen, Miss.—Jessie Mitchell, after 23 years in the school of Christ on earth, died in peace. L. F. White, pastor.

Dallas, Texas.—Parthenia Komp, wife of one of our local preachers, passed to the world of spirits on the 4th inst. Also, Fanny Fury died in Jesus on the 14th. D. C. Lacey, pastor.

Clinton, La.—Ella Mays, aged 30 years, died on the 15th inst. Wm. Porter, pastor.

Pineville, La.—Adol L. Jackson, wife of James O Honston of Lake Charles, died on the 7th inst. She was a faithful member of our church. George. W. Wells,

Yazoo City, Miss.—Laura Cox died happy on the 10th inst. N. N. Sidney, pastor.

Columbus, Texas.—Maria Stappleton, aged 115 years, was summoned to her long-desired home, having lived a consistent member of our church for 47 years. Also, James Hind, aged 9 years, son of Brother Nelson Hind, died Feb. nary 5. Also, Shela Davis, aged 9 years, son of Rev. N. Davis, died on the 11th inst. G. W. Nevils, pastor.

CONFERENCE NOTICES.

San Antonio District.

Second Round	April.		
Cuero	13 14	Gonzales	20 21
Gonzales circuit	27 28		
	May.		
Belmont	4 5	Seguin	4 5
San Antonio, St Paul	11 12	Olmos & Lavernia	18 19
Pleasanton	25 26	Hondo City	25 26
	June		
Fredericksburg	1 2	Floresville	8 9
Goliad	15 16	Victoria	22 23
Victoria circuit	29 30	Edna and Morales	29 30
	July.		
Wharton	6 7	E. HENDERSON, P. E.	

Paris District.

Second Round.	March.		
Gibson	30 31		
	April.		
Cooper	6 7	Arthur City	13 14
Texarkana	20 21	Paris	27 28
	May.		
Paris circuit	4 5	Brookston	11 12
Clarksville circuit	18 19	Clarksville	19 20
Honey Grove ct	25 26	Bonham	26 27
	June.		
Free Hope circuit	1 2	Rockwall circuit	4 5
Emory circuit	6 7	Wolf City circuit	8 9
Whitewright ct	11 12	Mt Vernon circuit	13 14
Greenville	15 16	C. C. MINEGAN, P. E.	

Palestine District.

Second Round.	March.		
Hearne	30 31		
	April.		
Sutton	3	East Mexia	6 7
Fairfield	13 14	Stewart's mill	20 21
Woodland	23	East Calvert	27 28
	May.		
Butler	1 2	San Augustine	4 5
Nacogdoches	7	Jacksonville	11 12
Madisonville	11 12	Leona	18 19
Buffalo	22 23	Oakwoods	25 26
	June.		
Palestine	1 2		

S. S. and Epworth League convention, Palestine, May 31 to June 3. W. Wesley, P. E.

Washington District.

First Round.	April.		
St. Mary's, Mt. Zion	6	Oakville, Jno. Wesley	13
LaPlata, New Town	20	Shiloh	22
Pisgah, Alexander	27		
	May.		
Marlboro, Jackson	11	Woodville, St. Thos	4
Rockville	24	Bowie, Ebenezer	18
Boyd's, Ashury	31	Laytonsville, Mt. Z	25
	June.		
Poolesville, Mt. Zion	1	Damascus, Friendship	8
Sandy Sp'gs, Bright'n,	15	W H. Brooks, P. E.	

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, APRIL 4, 1895.—Vol. 30. No. 14. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

BISHOP FOSTER was the recipient of the most cordial and marked attention at Fayette, Mo, and the impressions, which his fatherly and tender counsels made, will never be erased from the memory of the Central Missouri brethren, who love him as a father indeed.

IT is a most thankworthy service for a man to have a pnre conscience, void of offense toward God and man. Nothing better qnalifies the Christian for the endurance of grief, privation, temptation, and the many other things which tend to impede his progress. Look after the conscience.

WHEN onr blessed Master was reviled, he reviled not again; nor did he make any threats, or indulge a spirit of revenge, bnt rather "committed himself to him that judgeth righteously." Seeing then that we have such a blessed example, and such a snre means of defense, let us live unto righteonsness for this life alone is acceptable nnto God.

THERE are 7,407,040 Negroes in the United States. Fifty-five per cent of these cannot read or write, and many who are reported as being able to read and write, are also illiterate for all practical pnrposes. The per cent of ignorance among the Negroes has gone down from 70 in 1880 to 55 in 1890. Thank God, the rising tide of illiteracy is checked, but how great is the work yet to be done.

IT will be well for our ministers to preach more frequently upon the great doctrines. There can be no salvation without repentance. All men are sinners. Human nature is depraved. Let there be reasonings of jndgment, temperance, and of the world to come. Make no apologies, enter into no compromises. Remember, "except a man be born again he cannot see the kingdom of God." Aim to show the natnre and extent of the depravity. Enter the heart in the name of the Christ, and while it snrrenders, point to the "Lamb of God which taketh away the sins of the world."

WE are coming nnto better time. The Gospel of Christ is moving forward grandly, and the kingdoms of this world are giving evidence of the acceptance of the teachings of the "Man of Galilee." The nineteenth century has been eminently the Christian century. Christianity has achieved greater triumphs dnring the past one hundred years than in any other period, since the star of Bethlehem arose o'er Jndeas' plain. The closing of this centnry, only five years hence, will mark an epoch of rejoicing, snch as the world has never witnessed since the birth of its great Redeemer. Let us gird up, and take some part in the great jubilee.

FEW will deny bnt that for the amonnt of money contributed in Annnal Conference collections, the Freedmen's Aid and Southern Education Society has accomplished more in material and educational results than any other benevolent organization of the Chnrch. The amount of money expended directly from the benevolent offerings of the Church, does not amount to more than $10 a student in the schools of this society for each year. The rest of the money is raised from tuitions, incidentals, local contributions, personal gifts and income from the industrial departments. Every dollar contributed in conference collections is multiplied two and three times over by receipts from other sources.

Written for the Southwestern Christian Advocate.

IN MEMORIAM
OF THE LATE FREDERICK DOUGLASS.

By Miss CARRIE D. HEFLER, A. B., Teacher of Ancient Languages, Bennett College.

Bright rose the sun to the eastward, and filled all the sky
with its splendor;
Darkness had drawn back affrighted, before the great
King of the Orient.
Birds sang the sweetest of anthems and made the air
vocal with music;
Woodland and valley, the mountain and plain wore their
greenest of vestments.
Earth, air and sky seemed to vie with each other in
making day perfect;
Day that advanced rich in beauty, bedecked with bright
garlands, nnconscious that
Down in a dell, where a poor hut stood courtesying low
for its presence, was
Brought into life, into bondage, one destined to influence the nation.
Born into slavery of body, his high soul within him
revolted; for
Robbed of a fond mother's blessings when two years of
life he had known, there was
Planted down deep in his bosom a seed which was fated
to germinate,
Blossom and bloom as a rose in behalf of his people in
bondage.
Scorning the fetters that bound him, he sprang, like a
sword from its scabbard,
Out from the clutches of slavery, and fled for his freedom and life. As a
Hare, that, aroused from its covert, is chased from one
field to another, now
Crouching 'neath briers and brambles, all quaking and
trembling with fear, while its
Eyes are suffused with life blood, as it pants for a few
moment's rest,—But, hark!
Ere the blest moment can furnish the rest so much needed
and sought for, the
Keen-scented hounds are close on it,—again it must move
on or die So the
Douglass, hardpressed by the law that returned fleeing
slaves to their masters, was
Forced from the brief rest he found among New England's
kind sons and daughters. He
Fled o'er the dark blue Atlantic, and found in Old England a refuge, and
Warm friends who purchased his freedom from those who
had no right to claim him.
Burning with just indignation because of the wrongs of
his people, with
Eloquence, born of deep feeling; his theme based on facts
in his life, with a
Pathos experience alone, such as his could engender, he
Poured forth a tale of such deep woe as stirred up the
great-hearted English.
Crossing again the Atlantic, a free man, he enters the
list as a
Champion of freedom and justice, the cause of the right
against wrong. As a
Knight, in the old days of Chivalry, full-armed, appeared
in the list, with his
Lance in rest, ready for action in honor to conquer or
die; so with
Garrison, Phillips and others, he waged a fierce war
against slavery.
The South raised its voice in sharp protest and vowed to
withdraw from the Union; but
Lincoln, the true and the noble, undaunted, with unerring aim, launched a
Bolt in the heart of Secession, and laid low its head in
the dust. Then when
Freedom spread forth her white pinions and gathered his
race 'neath its shadows, still
Frederick Douglass, its leader, stood boldly for justice
and right. With his
Pen as a weapon defensive he stood at the head of the
column, and
Marshalled with wisdom his forces against all opposing
opinions. In
Private as well as in public, his dealings were upright
and just. On the
Rostrum he ranked with the highest, and no one who
heard him would guess that the
Man who could so master language was cradled in bondage and woe.

But the
Star, that for long years has led us, is set now to rise
here no more, tho' it
Blazes in brilliance and splendor, on shores ever verdant
beyond.

Our
Loss is thy gain, noble Douglass, thy course thou hast
finished with joy, and thou
Now art transported to glory, thy crown of rich beauty
to wear. Still the
Work thou hast wrought will live ever, will blossom thro'
ages to come, and the
Fruitage be garnered in heaven, the harvest of work
done in love. Thou our
Patriot, Statesman, Philanthropist, Star of thy People,
farewell!

THE CENTRAL MISSOURI CONFERENCE AND METHODIST FRATERNITY.

When this splendid yonng conference was called to order at Fayette, Mo., on the 20th of March last, by Bishop R. S. Foster, D. D., LL. D., but few knew what great things the Lord had in store for it. Fayette, Missouri, is one of the strongholds of our brethren of the Methodist Episcopal Chnrch South. Here is one of their greatest edncational centres. Central College is a magnificent institution, over which Rev. J. D. Hammond, D. D., presides. Our Bishop Foster was the guest of this honored educator, by whose unselfish generosity, the nse of the magnificent and imposing chapel of the M. E. Church Sonth, was tendered the conference. It is putting it mildly to say that the conference was taken by surprise. The cabinet sessions were held in the home of the president, and the anniversaries were held in the spacions anditorium, used jointly by the college and congregation. Drs. Spencer, Leonard and Hamilton represented their respective departments, before deeply interested audiences, among whom were many of the most cnltured and refined white people of Fayette. There was no reserve, but otherwise a manifestation of the heartiest good will.

We heard the great address of Dr. J. W. Hamilton on Satnrday night, before an audience which was in perfect sympathy with the orator. It was a fitting climax to a great speech when the doctor paid a glorious tribnte to the onward march of the spirit of trne fraternity on the part of our Sonthern Methodist brethren, the present demonstration being the greatest of the kind that he had ever witnessed. There was no abatement in these hearty and loving offices. The honored and cultured president and facnlty, with a large number of the stndents, were determined that the sable sons of our Methism should be impressed with the splendid progress of Christian interest and sympathy, and fraternity. They were ont in force, and attended all the meetings. They came, they saw, they conquered. Dr. Hamilton preached grandly on Sunday morning, relieving the bishop, who was somewhat fatigued with excessive travel and labor. The ordination services in the afternoon were unusnally impressive. The bishop invited Dr. J. D. Hammond, president of the college, representing also the M. E. Church Sonth; also a minister representing the Congregational Church, who, with the elders, assisted in the beautiful and impressive ceremony of the imposition of hands by which the elders were ordained.

The Editor of the SOUTHWESTERN preached at night before an audience which filled every part of the spacious church. After which there was a renewal of the same good feeling, with the most abnndant evidences that the interest of these truly good people in those who were their temporary gnests, was genuine and profound. It was a wonderfnl nplight to the conference and will, without doubt, furnish the inspiration for a forward movement which will be felt in every charge in the conference. We predict an increase of this good feeling, just as we predict the triumph of the Gospel. There is no good reason why the two great Methodisms should not meet and greet each other—not only in Missouri, but everywhere, in that spirit of co-operation and fraternity which will exert an influence for good, which is absolutely incalculable. Only those who look backward can see insuperable obstacles in the way. But to those who face the future, there is the broadest scope for the exercise of the broadest charity, and who "forgetting those things which are behind, and reaching forth unto those things which are before," "press toward the mark for the prize of the high calling of God in Christ Jesus," where there is neither Jew nor Greek, [illegible] nor female, but where [illegible]

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

TWELFTH LETTER—BY T. E. W.

I have been seriously thinking that some improvement should be made in the moral instruction of our children in the public schools. It is a well known fact that while our public school system is a blessing, it is nevertheless weak in a most essential feature, viz: that of inculcating the principles of the Christian religion.

It will not be disputed that the only safety of our American institutions lies in the determination of the people to hold them up to the most perfect models of a true Christianity. One of the chief arguments in favor of sectarian schools is that the State schools do not teach the principles of morality and religion; hence their plea for the division of the school funds that they may provide this class of instruction. It is a very grave question; but I believe that its only true solution will be a provision in the statutes providing for religious instruction. Let the Bible be used as the great text book, and the results will be found helpful and gratifying.

* * *

Just now there seems to be a tendency, on the part of parents, to loud and expensive dresses for their girls. I have noticed in some instances that parents seem to have entered a contest as to whose child shall be the more conspicuous for style, dress, etc. To such an extent is this practice carried, that the dear little souls think of little else than dress. Having observed this foolish practice for a long time, I am convinced that but few of these overdressed butterflies ever come to any great prominence in those circles where the test of true womanhood is her moral worth. Neat, but plain and unexpensive dresses do not detract from the real beauty of a child, but rather are an improvement. Certainly, if the girl is to be made a good, strong, useful woman, parents had better not begin their training by making butterflies of them.

* * *

Home-keeping is an art, and is acquired only by hard, diligent study. First get a home. The old saying that "anything will do for a home" is a fallacy. There is nothing like a beginning. Somehow, I believe that it is comparatively easy to secure a home of one's own. Renting is a stumbling block sometimes. But if you must rent, be sure and rent a house with sufficient room. A place where human beings, pigs, dogs, cats, live together promiscuously is a hovel, not a home, and everything that is born in such a place must of necessity partake of its environments. The beginning of a home may be humble, but let them be wisely arrayed. Let it be remembered that pure air, good ventilation, ample room, are better than Brussel carpets, and gaudy and expensive furniture. But the home itself will be as its occupants make it. If they are high-minded and pure, they will soon transform their humble surroundings into objects of beauty and attractiveness. People with moderate means and a small income should "cut their coat according to the cloth."

There should never be less than two rooms to even the smallest family. The bedroom can be used for a sleeping apartment, a reception room and a parlor, while the other may be used as a kitchen and a dining room. Plain, but good furniture, with carpet or matting, will add to the coziness of the home as well as an attraction to visitors. Such a home can be secured at a reasonable cost, provided there is a disposition on the part of husband and wife to be frugal and industrious. It may seem somewhat strange, but my observation is that in many instances those who receive only ordinary daily wages are more apt to secure homes than those who receive larger compensation. I don't know why this is, but my attention has often been called to it, and after careful study, I am of the opinion that it is true. Of one thing I am absolutely certain, that lottery players and those who spend much of their time around barrooms, and who are the best patrons of places of public amusement, this class of people will not make any headway in securing homes. They will be renters only—and, that too, of the most miserable excuses for homes, with the usual result.

Friendship Between Girls.

Choose your friends as one chooses a gown, for good wearing qualities. A showy, brilliant girl may have just as good wearing stuff in her as a plain, dowdy girl, there being no special merit in plainness. One's friends must be sincere and kind-hearted, must be loyal to one through everything, and, of course, one must be loyal to one's friend. Never remain silent if an absent friend needs to be defended. Never indulge in criticisms of your friends, nor laugh at their foibles. Never, at any temptation, hurt a friend's feelings. Try to see their, and to show to your friends, your own best side.

There are some beautiful examples of friendship between women, which were begun when the two concerned were children, and which lasted all through a long life. Maria Hare and Lucy Stanley fell in love with one another when they were seven, and were just as much in love when they both were seventy. They wrote long letters to one another all the way from youth to old age, and had gay times and sorrowful times, as people do, but never ceased to be devoted and true through everything.—Harper's Young People.

For the SOUTHWESTERN.

The Women's Home Missionary Society.

Three Reasons Why there Should be an Auxiliary in Every M. E. Church.

First—It is one of the efficient means of keeping life in the Church. The human heart might go on pumping until it beat its own walls down, without avail, were there no arteries or veins to carry the life-giving fluid to and from the different parts of the body. So the W. H. M. S. is one of the arteries of the Church, through which the Gospel expounded from the pulpit flows forth a healing stream to bless the members and through them the world.

Second—It teaches women the art of systematic giving, by means of its annual dues for membership, its thank-offerings, etc., and with this comes the virtue of self-denial, as each one lays aside from her allowance or her income the required amount and consecrates it to the cause of humanity. Many never learn the truth of the words: "It is more blessed to give than to receive," until they become members of a benevolent organization—their thoughts never having been turned in the direction of giving.

Third—Through its Bureau of Supplies, women come into touch with the necessities of the poor, their destitution and their suffering, and there comes to them the desire, and the effort is made to meet the demands, thus establishing that beautiful correspondence and harmony which God meant to be everywhere in His universe, and which is expressed in the sentiment, "Let him that hath an abundance give freely to him that lacketh. F. F.

THROAT DISEASES commence with a Cough, Cold, or Sore Throat. *"Brown's Bronchial Troches"* give immediate and sure relief.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

London Letter on the Death of Hon. Frederick Douglass.

ANTI-LYNCHING COMMITTEE,
London, W. C., Eng., March 4, 1895.

Editor of Southwestern Christian Advocate:

Dear Sir—The news of the sudden death of the "Grand Old Man" of your race, the Hon. Frederick Douglass, has filled us with profound regret. The day following the receipt of the cable announcing the sad event, leading newspapers devoted considerable space to most eulogistic comment on the noble career of him who was such an honor to the country of his birth.

I mailed you the "Daily News" article, as I felt you would appreciate the words of the journal, which of all others was true to the North and the Afro-American all through the terrible years of the war.

Our Anti-Lynching Committee was also summoned at the earliest possible moment and the following resolution was unanimously carried:

"That this committee desire most respectfully to tender to Mrs. Frederick Douglass an expression of their warm sympathy in the irreparable loss she has sustained in the death of her husband, the Hon. Frederick Douglass.

"They would also place on record their sense of profound admiration for the life, character and noble career of the veteran statesman, to whose unflinching courage and determined loyalty to truth and justice the colored race owe so much.

"Most especially they deplore the loss of his valuable counsels, and eloquent aid by speech and pen, in exposing the barbarous crime of lynching practiced in some of the States of the American Union."

I need not add with what deep concern we watched the progress of the anti-lynching crusade in America, and we view with satisfaction the proposed legislative action in both Tennessee and Texas, as angry of a better state of affairs.

Any news which you or your friends can send, will stimulate us to still greater effort. The British press continues most loyal to our movement, and articles a column long, in exposure and denunciation of lynching, are constantly appearing. Thanking you for kind insertion, yours, respectfully,

FLORENCE BALGARNIE,
Hon. Sec'y Anti-Lynching Com'tee.
13 Tavistock Square, London, W.C., Eng.

Hon. Fred Douglass.

Some Extracts From Press Comments.

His life was noble and his career great.—Des Moines Register.

Frederick Douglass will go into history as "The Grand Old Man" of the colored race.—Champion Gazette.

He was the Moses of his people. No colored man in a half century will be so widely lamented by both races.—Ohio State Journal.

It was not that Frederick Douglass did remarkably well for a colored man; he did wonderfully well for a man of any color.—Boston Post.

Author, orator, statesman and leader of his race, he achieved a position and wielded an influence to which few men can aspire.—New York World.

His memory should ever be kept by every American citizen of African blood, for his labors aided materially in the mighty work of freedom.—Toledo Blade.

The colored people of the United States may well venerate his memory; not for what he did, but for what he was, the prophecy of a coming race.—Topeka Capitol.

In the death of Frederick Douglass one of the great characters of the century has passed away. His career was one of the most remarkable of history.—Dayton Journal.

The story of his eventful career reads more like the imaginings of a gifted romancer than the actual experiences of a man whose record was made in this practical age.—Detroit Free Press.

Frederick Douglass was the man who compelled a reluctant people to admit that a man of African blood could be an intellectual force. He will hold a place in history among the greatest of Americans.—Indianapolis Journal.

The dominant race in the United States sincerely respected him; and no where was he more highly esteemed than in Rochester, where he fought his early battles and laid the foundation for his well-earned fame as the active pioneer of a noble cause.—Rochester (N.Y.) Herald.

Mr. Douglass' struggles and achievements would have been praiseworthy and admirable in a man of whatever race or color. In the instances of one who began life under the most discouraging circumstances imaginable, they lift him to a high place among the men of the time.—Indianapolis News.

There is no city in the land in which the death of Frederick Douglass will awaken a greater sense of loss, or stir up kindlier memories of historic times in which he was conspicuous than in Philadelphia. His memory will long be cherished by both the white and the colored people of this country.—Philadelphia Record.

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Our sins on Christ were laid;
He bore the mighty load;
Our ransom-price he fully paid
In groans, and tears, and blood.

To save a world, he dies;
Sinners, behold the Lamb!
To him lift up your longing eyes;
Seek mercy in his name.

Pardon and peace abound;
He will your sins forgive;
Salvation in his name is found,—
He bids the sinner live.

Jesus, we look to thee;
Where else can sinners go?
Thy boundless love shall set us free
From wretchedness and woe.

—John Fawcett.

DAILY THOUGHTS.

[From Phillips Brooks.]

APRIL 4.—Are you and I going to be such creatures of our sense that we shall not believe that there are powers that touch us that we cannot see? Am I going to be so bound down to these poor fingers and to these poor eyes that I shall know myself in no larger connection with the great, unseen world? I will not. No great man, no manly man, has ever allowed such a limitation of himself. There is the unseen presence in the midst of our life, and he who will feel it may feel it, and that unseen presence speaks to him continually.

* * *

APRIL 5.—When you sin, my friends, it is a man that sins, and a man is a child of God; and for a child of God to sin is an awful thing, not simply for the stain that he brings into the divine nature that is in him, but for the life from which it shuts him out, for the liberty which he abandons, for the enthralment which it lays upon the soul.

* * *

APRIL 6.—If there were any stirring in our souls after the deeper and diviner desires, could we, would we, have been satisfied until we had found Jesus, and entered into some sympathy with His life, that He might give to us what revelation of life and what guidance of will it might be possible should come from Him to men who trusted Him, until we had entered into sympathy with Him and the fascinations of His character? That is the Christian life, my friends, the thing we make so vague and mysterious and difficult.

* * *

APRIL 7.—The most awful thought that comes to a man sometimes, is the thought of a soul that he injured years and years ago, and that he cannot find and cannot reach and cannot touch and cannot help. His own life is under better influence; his own life is uplifted; but where is the man, where is the woman, to whom he did the harm years and years ago? God save us from that. It would be hopeless if it had not the infinite hope in the endless love of God to fall back upon.

* * *

APRIL 8.—Be happy in your faith. Be calm in your faith. Be strong with the great assurance which is in the heart of God, who knows the sorrow of our human life as none of us have ever begun to know it, and yet keeps, in the depths of His divinity, His perfect joy. Dare to be happy, even in this stricken, hardened world, because it is God's world. It is only a little while, it is only a few years, and then comes the increased work that lies beyond. Shall it be our work?

* * *

APRIL 9.—Every man may go about his daily task with his hand clasped in the very hand of Jesus. Every man may lift up his eyes every morning and give the day that he is beginning to live to Jesus Christ, who shall fill it all with Himself. Every man may fulfill his own life into a fullness which goes beyond any possible conception that he can form of it in his own heart—different from the life of every other man that ever lived, because it is singular, individual, original and new. Every man may know the Father with the child's true heart.

For the SOUTHWESTERN.

Membership in the Methodist Episcopal Church.

By J. H. REED, Paris, Texas.

To become a member of any organization one must necessarily be acquainted with the general fundamental principles of that organization. In politics, certain principles are enunciated, the embodiment of which constitutes a platform upon which is built the structure of government, and standing thereon the partizans adhering to such a system of political principles. The same holds true in formulating scientific data, so that we cannot pass through the world as neutrals, but rather as being identified with some creed or sect in religion; some party in politics; some custom in society; and, in fact, some permanent place among the aggregation of individuals that make up human society. One who is everything in general, is nothing in particular. Every individual member of any organization must either contribute something for the perpetuation of its doctrines and principles, or become a discordant element, tending to disorganize church, party or social circle. The most obstinate and bigotted invariably become the nucleus around which gather the masses out of which grow dissatisfactions, anarchy and open rebellions, thereby trampling the rights of the body politic under their feet, and pulling from its lofty summit the banner under which they were sworn to fight. Akin to the unrest that now characterizes citizenship in our national government, is the rampant spirit abroad among the membership of evangelical churches.

As related to that branch of the Church known as Methodism, the present remarks will deal particularly with membership therein. At first sight, it may appear that necessity would not demand the discussion of this subject in such an enlightened age; but the arduous work of the pastorate proves very conclusively that there is a widely mistaken notion on part of the majority of our membership as to individual latitude and personal opinion on the one hand, and requirements of the Church doctrines on the other. It is an indisputable fact that what members call their personal rights, runs diametrically opposite to the general regulations systematized by our General Conference. The Discipline of the Methodist Episcopal Church is in open defiance to the social customs of the people and *vice versa*. We are now reaping what was sown years ago, and the harvest calls for earnest laborers. The most difficult problem that now presents itself for solution, so far as the membership of the Methodist Episcopal Church is concerned, is the question of popular amusement. The minstrel, the circus, the theater, the card table in social parties, are all venerated by the masses, despite the denunciations and persuasions of the pulpit, and the explicit statement of our General Rules with reference to such worldliness. The fact of a church trial has become a mock, for fully two-thirds the membership of both local and general church stand culpable before the eyes of the law. Each member in this particular has set up his own standard as an ethical teacher, and outlines a code of morals to suit the conveniences of an unholy life, notwithstanding his obligations to the Church polity and the influences brought to bear on the outside world. There are many practices among men, in which there is no harm, so far as motives prompting such actions may be concerned, and yet the danger lies in the opinion of what my neighbor thinks of my personal actions as not only a member of the Church, but far more as a Christian. If the excursion, the theater, the circus, the wine party, together with many other harmful amusements and associations, are to be indulged in by members of the Church, then the sinner needs no change of heart, but simply an enrollment of his name upon the Church record with no aim of growth in grace, which is all contrary to the Holy Scriptures. Religion is a *reality*, Christianity is a *verity*, and if "one shall chase a thousand and two, put ten thousand to flight," then the Church has backslidden—for it is too plain that not one out of ten can impress, to any considerable degree, that amount of spiritual force upon the world that would cause men to observe the difference between truth and error, light and darkness.

Purity of life seems to be an unattainable quality in our membership, and the current opinion is that such a standard is approached and acquired only by angels and not by men.

We are brought face to face with the opposition, and reading our general rules, has become almost as "sounding brass;" for many supposed Christians in the congregation turn a deaf ear to every sentence and utterance that prohibits the broadest worldly pleasures. Logical argument is even resorted to by members in good standing (?) in the Methodist Episcopal Church, to prove from their own premises that there is no defined line between the kingdom of grace and the kingdoms of the world. These persons also seem to be perfectly honest in their erroneous belief and attempt to hide themselves behind such a straw as the statement that the Bible does not prohibit the patronage and attendance of church members to the worldly things above mentioned. This, however, is perfectly natural, for not ten out of one hundred pay any attention whatever to the command of the Savior to "Search the Scriptures, for in them ye think ye have eternal life." There is a diligent search for certain disconnected passages that seem to contain the point in controversy, while the personal influence of the Holy Spirit, in reading the Scriptures, is entirely rejected, and these place a sensual interpretation upon the eternal Word. These are the anti-Christs and anti-Christians that have crept into the Church, and are now verily deceiving the very elect. Something must speedily be done to counteract this mighty host of deceivers and hypocrites now standing in the way of sinners.

The mere attempt at an enforcement of the Discipline is not sufficient, for men will not conform to laws and customs antagonistic to their natural inclinations and propensities, unless a sufficient penalty is attached thereto to bring remorse of conscience for their deeds in this world. To expel such hypocrites from the Church does them no good, but simply hardens their conscience, and they join the Church again within a few weeks and enter upon another six months probation with the same old unregenerate heart, and argue that they were wrongly dealt with. What shall we do to save them, if possible? First, let the pastor be a perfect example. The present state of things finds its origin and development in the slackness with which so many leaders in holy things have treated this question of what is right and what is wrong in the Christian life. Local orthodox churches teach the doctrine of no harm, and give the widest range to those things that contribute to human imperfections, while the Methodist Episcopal Church maintains the principles upon which she was established, and still proclaims the doctrine of holiness, without which no man shall see the Lord.

So that in addition to firm persuasion in the judicious enforcement of the law, there must also be an enlightening and uplifting influence that will be most convincing in turning men from the error of their ways.

Religion is a matter of personal choice, and the will is a powerful factor in determining what our religious life shall be. Therefore, it is the sphere of true leadership to work upon men's sense of honor and higher nature, than to impel and compel them by brute force to accept and practice the true principles of Christianity. For when we can once convince the Church that the giddy "nigger minstrel," is a nuisance, that the contemptible side show and circus is deceptive, that the nude stage presents no more the Shakespearean aspect, but is now demoralizing; that the excursion is the channel through which thousands of our daughters lose their virtue, that the card party is the matriculation of young candidates who shall finally graduate in the gambling dens and brothels of wicked cities, that the ballroom is the ante-chamber to the devil's lowest abode, in fact, that all these things contribute to man's lower nature and stand as a barrier to a noble Christian life; then, and not until then, shall we be rescued from the pitfalls of sin, and draw the Church away from the confines of the world, the flesh, and the devil.

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AFRICA FOR CHRIST.

If it be true that "coming events cast their shadows before," we may be justified in the prediction that Africa is destined, in the very near future, to be the theatre of events which will startle the civilized world. This hitherto dark spot upon the pages of history, which has so long been an obstacle in the pathway of the progress of geogpraphical science, has, within a score of years, attracted the attention of almost every civilized nation on earth. Its almost limitless resources of gold, of costly wood, and stone, and other products, has excited the greed of the nations who are putting forth extraordinary efforts for a conquest of spoil. One of the great laws of the progress of civilization is conquest. The demand to enter and occupy is imperative, and there can be no serious objection since this occupancy must inevitably be followed by Christian civilization. The gathering of the nations upon this great battlefield angurs hopefully. We believe, however, that the first duty of civilized nations toward those whose land it is by natnral right, is to pour into this vast continent floods of spiritual light, that its teeming millions may come in for a just share in the enjoyment of the benefits which Christian civilization may bring to them.

Enterprises for discovery, or to wrest from their hidden depths the vast treasures that have lain dormant from time immemorial, have gained great headway, backed as they are by wealthy corporations, as well as by the authority of the respective governments which they represent. It is not too late for the Christian people of all lands to form such an alliance as will bring about an equitable distribution of the responsibility and the profits of such movements as well. Perhaps the most important movement on foot is that which proposes to train the people whose ancestors were stolen from the "Dark Continent" more than two centuries ago, up to that point of appreciation in which they will take a livelier interest, and a more active part in the conquest of that land for Christ. This is proposed in the training school for Africa, which is already established at Nashville, Tenn. God will not commit this work into the hands of irresponsible people.

We are living nnder the glare of the world's best progress, and only the most approved agencies will be nsed. As with individnals, so with nations. God will use only the best. The fittest only will snrvive. Hence, the African Training School offers to furnish religious, literary, industrial and professional training for such of our yonng men and women who have become broad enough to recognize this providential opening. The small number of our young men and women who desire to go to Africa as missionaries, has occasioned no little surprise. But it shonld be understood that there has been comparatively little information diffused among them, snch as would thrill and thrall and inspire. This is pre-eminently *the* opportunity for Afro-Americans. There never was a more imperative demand upon them than now. They cannot afford to ignore this clear and distinct call. Bnt it must be nnderstood that this movement contemplates thorough training—that complete preparation which will place the Afro-American npon an equal footing with the best representatives of any and all of the nations, which are now or shall be actively engaged there. It seems very strange, yet it is true, that but very few educated Afro-Americans have ever felt disposed to select Africa as the great field in which they would win honor and fame. We believe in Africa as we believe in destiny. We think we can see, in the very near future, every part of the "Dark Continent," bristling with life and activity, and moving forward and upward at the magnetic touch of a glorious Christian civilization. It will be the greatest achievement of the ages, and the American Negro will be guilty of unspeakable ingratitude if he does not take some part in securing these grand results. Race pride, manhood pride, and that pride which a broad and liberal Christianity inculcates, should inspire the whole race as never before to have some representatives, thoronghly qualified and prepared to take the part of factors in the salvation of Africa. In onr jndgment, the greatest and best opportnnity ever afforded this nation is the one which now presents itself. The endowment and thorongh eqnipment of the African Training School at Nashville, Tenn., is one of the clearest and most imperative duties of the American Christian people. And, most espe-especially does it appeal to the American citizens of color. Onr own Bishop J. M. Walden, D. D., LL. D., whose heart is as broad as the hnman race, has made this snbject a study for years, and is now giving the public the resnlt of his observations. His well known business acumen, his keenness of foresight, wisdom in selecting the strategic points for effective work, lifelong interest in the uplifting of the Negro, long and continued service at the head of our Southern edncational work, and the increasing confidence reposed in him by onr "world-wide Methodism," makes his interest in the training school for Africa an inspiration and a prophecy. He has often assnmed great responsibilities, and has as often met them. He is now responsible for the collection of at least $25,000. Twenty-five thousand dollars, with which to plant upon a permanent basis this institntion, which will be a magnificent contribntion toward the spread of our holy Christianity. The Church must not forsake our heroic bishop in this, the great work of his life. More especially shonld it be the duty of the thousands of colored people converted aronnd Methodist altars and educated in Methodist institutions, to rally arouud this enterprise and hold up the hands of this Moses until the endowment is complete.

The writer desires to go npon record as among the most deeply interested friends of the training school for Africa, and hereby heads a list to be known as THE SOUTHWESTERN FUND, in the interest of the training school for Africa. All persons desiring to subscribe in greater or smaller sums, to be paid in one and two years, may forward their names to this office with the cash or snbscription; or to Bishop J. M. Walden, D. D., 186 West Fourth street, Cincinnati, O. The SOUTHWESTERN will take pleasnre in acknowledging all cash receipts or subscriptions.

SOME how the real gennine Christian possesses the happy faculty of attracting to himself persons of like precious faith, whether they be rich or poor, white or black, learned or unlearned. There is a bond which unites the really great heart to all humanity—a nod of the head, a smile, a grasp of the hand, or a kind word involve but little sacrifice on the part of the person, who by birth, inclination or culture, may be called upon to perform this delicate service; yet he is, nevertheless, a benefactor, as opposed to the haughty and imperious autocrat whose scope of vision, already by far too narrow, permits him to recognize only those who either belong to "polite society" or to his particnlar class or color. Christianity is a mighty leveler, and the constant practice of the teachings of the Gospel will give qualifications for the splendid service obtainable in no other way.

THERE are 1,416,302 Negro children in the pnblic schools of the United States, and of these 1,329,613 are in the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago, it was a penitentiary offence in all the South to educate a Negro. Now, public schools are provided for their education. As compared with the past, the amonnt raised by taxes for the pnblic schools in the South is still large, but as compared with the amount given in the North, and especially considering the enormous demands required to make the schools efficient in all the South, the amount is small.

THE editor's table has been deluged with mail containing accounts of memorial services held and resolutions passed in honor of that great American—Frederick Douglass. Indeed, so many that this or any other paper could not make room for them. To insert a few and leave out the others, when all are meritorious, would be invidious, so we must decline them. It is gratifying to know that such meetings were so generally held, and their influence locally must be for good in all cases. Let the benign influence of this great man be ever felt in this land and among all its people.

PERSONAL AND GENERAL.

—Brother O. H. Flowers, our pastor at Pass Christian, Miss., says his work starts off well and gives good evidence of it by sending two yearly subscribers. The first qnarterly meeting had sixty-two communicants and showed liberal collections.

—Brother J. H. Everett, pastor at Shelby, Miss., says: "We have succeeded in building a new church; the Epworth League gave us $12 on the church. Rev. W. H. H. Gallion, evangelist, is going to hold a series of meetings on the 28th, 29th and 30th of June."

—Rev. L. J. Hogan, of Cold Spring, Texas, writes: "When I moved to the work on Jan. 31, 1894, I fonnd no church to worship in; bnt, thank God, we were able to hold the qnarterly conference in the new church which we have built. Class reports showed good progress."

—Brother Johnson, our pastor at Starkville, Miss., says that Rev. L. M. Broyles, pastor of the M. E. Chnrch South, stationed at Tibbee, is a Christian gentleman and very helpful to him in his work. On behalf of our people, we thank Brother Broyles and pray that God will richly reward him.

—Brother G. W. Nevils, of Columbus, Texas, writes. "The circuit is in a prosperons condition; Willing Workers organized and gone to work. We are preparing for a financial rally by the fifth Snnday. and we are trying to get a SOUTHWESTERN day, in which I think we will succeed. Onr revival will start soon."

—Brother H. Bright, the pastor in charge at Husley, Ark., says his presiding elder, Rev. W. R. R. Dnncan, preached with greater nnction if possible, at the last qnarterly meeting, because of the completion of the chnrch and the pnrchase of a new bell. Well, such events do fill a presiding elder's soul with joy, and no wonder he gave it expression.

—Brother A. D. Payne, pastor at Yazoo City, Miss., says: "On March 2 a large crowd, too numerous to mention, consisting of members and friends of my chnrch, came to the parsonage in a great 'storm' and left many tokens of their esteem; for which they have the heartiest thanks of the pastor and family. Mrs. P. O. Jamison, always abundant in good work, led the crowd."

—Brother D. M. Seals, pastor at Magnolia M. E. Church, Jackson, La., writes: "We are moving along nicely, and the Lord is blessing ns at this place. Two reclaimed. Notwithstanding the hard times, a host of friends and members visited the parsonage at a late hour on the night of March 27, and left the tables loaded with a lot of groceries and other good things. We are preparing for a day known as SOUTHWESTERN day."

—Brother J. H. Pierce, the pastor at Morgan City, La., writes: "In our new field of labor we are hard at work and in the midst of a grand revival with a good degree of success. Two ponnd parties have been given us and we rejoice and pray God's blessing on the yonng people. We have appointed Miss P. Thomas, Miss C. Lyons and Miss T. Burkes as agents for the SOUTHWESTERN and they are hard at work for it. You will soon hear from ns."

—Mrs. Josie English Wells, of Pineville, La., writes: "On March 15, about 11 p. m., we were much surprised by hearing music on the gallery, followed by a choir of voices—"There's a stranger at the door." Prof. Wells nnlocked the door, and, before he could make his escape, over thirty yonng ladies and gentlemen filed into the room, where they deposited their burdens—burdens that no one grieved over carrying. The concert was good; the instrumental solo by Mr. Raymond Gaines deserves special mention; also, the vocal solo by Messrs. Alex. Jones and John Sands. Thanks."

—Rev. W. H. Brooks, presiding elder of the Washington (D. C.) District, writes us under date of March 22: "Rev. James Thomas, one of the original members who composed the Washington Conference in 1864, died here in great peace on the morning of the 21st. Only five of these original fathers are left to us, and of these only three in the active work. Father Thomas was one of God's best men, respectful to his superiors, brotherly towards his equals, and fatherly towards the young people. His funeral was attended by Dr. E. W. S. Peck, Dr. D. W. Hayes, his pastor; W. H. Brooks, P. E.; N. M. Carroll, P. G. Walker, W. W. Foreman and many others. Our fathers are passing away; may we be as true and faithful as they."

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NEW ORLEANS AND VICINITY.

At St. Matthew.

The Woman's Day at St. Matthew last Sunday succeeded grandly, bringing to their assistance the following divines, with their congregations: Revs. Williams, F. James, J. H. Fleming, James Craig, A. Wagner and Ed. Field. Brothers Powell and Lowrox took up collections as follows: Peloponesian—H. Bedford, $15 60; Dickerson—C. Washington, $14 60, Spartan—P. Murray, $18 50; Athenian—C. Ross, $22 05; Phœnician—E. Cannon, $18 75; Collossian—C. Robinson, $35 20; Corinthian—L. Diggs, $25; Jonathan—A. Rozier, $10 60; total, $130, with the above named bands and sisters as contrians. The women did good work and the church was crowded.

Mrs. Kate Marfett says the body found in the gutter on Prytania street, March 18, was her son Eli, aged 30 years. He leaves an aged mother, and a wife and sister to mourn.

Negroes as Landholders.

One of the notable showings of the last census is the low percentage of mortgaged property in the South. In Georgia this percentage is 3.18; in Tennessee, 3.87; in Florida, 3.63; in Alabama, 3.98, and in Louisiana, 3.94. The census of 1890 also gives another evidence, that is more direct, of the improved condition of the Negroes in the South. In 1890 there were 12,690,152 homes and farms in the United States, and of this number 1,186,174 are occupied by pure blacks and 225,595 by mulattoes. Of the Negroes 207,616 own their homes or farms and 978,558 rent them. Of the mulattoes 56,672 own and 167,923 rent. The percentage of mortgaged property owned by Negroes is only 10.71, while the percentage of mortgaged property for the whole country is 38 97. Of the property held by Negroes 88.58 per cent is owned without incumbrance.

In the North Atlantic States there are 5,808 homes and farms owned by Negroes free from mortgage, and 3,921 that are mortgaged; in the South Atlantic States there are 107 084 homes and farms owned by Negroes free from incumbrance and 8,032 that are mortgaged; in the North Central States there are 20,060 homes and farms owned by Negroes free from incumbrance and 9,691 that are mortgaged; in the South Central States there are 100,591 homes and farms owned by Negroes free from incumbrance and 7,608 that are mortgaged; in the Western States there are 1,204 homes and farms owned free by Negroes and 289 that are mortgaged. In the whole country there are 234,747 homes and farms owned by Negroes free from all incumbrance and 29,541 that are mortgaged. In the South the percentage of home-owners is larger than in the North, and the proportion of these owners on farms of their own is larger than that of those who have homes in cities and villages.

With the white race the condition is just the opposite, the larger percentage of owners having homes in cities and villages rather than farms.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives blood vitality and richness.

Wilberforce University.

Founders' Day Grandly Celebrated.

The week has been one of extraordinary interest. The special meeting of the board of trustees of the Combined Normal and Industrial Department was held in Columbus, Ohio, at the Park Hotel, on the 21st inst. The report of the secretary showed that we had finished the year without exceeding our resources. Plans of needed buildings and estimates were submitted. Committees were appointed to arrange for water supply and power, and to investigate and report upon methods for developing an agricultural branch of industry. Resolutions on the death of Hon. Frederick Douglass were adopted. The board adjourned to meet on call at the university within thirty days.

President Mitchell attended the Ohio Inter Collegiate Oratorical Contest, and was present at the association's business meeting next morning to submit the application of Wilberforce University for membership. The retention of Marietta College on the list filled the constitutional number.

Friday night our six native African students, organized as the "Wilberforce Kaffir Choir," rendered a well selected program—singing in English, then in their native language, giving most interesting and instructive talks upon life in Africa—particularly so was the story of the "African Witch Doctor"—and illustrating the manner in which missionaries must preach to the natives. The Africans have remarkably fine voices; worthy of mention, Miss Manye and Mr. Katiya.

Saturday brought Founders' Day at Wilberforce; Dr. R. S. Rust, of Cincinnati, Ohio, second president of Wilberforce University, set the fires aglow by an address of magnetic power and full of inspiring reminiscences. Dr. John G. Mitchell, the only surviving founder under the second regime and the chief recipient of honor, ably maintained the enthusiasm and interest. Dr. Milk, of Xenia, followed with feeling remarks. At 2:30 the artillery salute shook the campus, aroused patriotism and drew the crowd.

Sabbath morning Dr. Rust preached eloquently from the text, "Ye are my witnesses" At 3 p. m., Bishop Arnett delivered one of those burning addresses which have made him famous. Mrs. Dr. Rust of Cincinnati. Dr. Tolliver of Rendville, Rev. Means of Washington, followed; and lastly Mrs. Susannah Dodds, of St. Louis, greeted friends, old and new, with cheering words.

Bishop Arnett, always observant of coincidences, brought together for entertainment at his home the three presidents, the surviving founder and the senior professor. At 7:30 p. m., Bishop B. F. Lee, ex-president, having come 1200 miles to keep his appointment, held an attentive audience for an hour and a half with a forceful and instructive discourse on the "Character and labors of Bishop D. A. Payne," the great founder.

The attendance upon all exercises was unusually large, and the highest expectation of a grand occasion was more than realized. The work of the University met the fullest endorsement. S. AND H.

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These who have secured the numbers thus far issued of that splendid Holy Land art portfolio series, "Earthly Footsteps of the Man of Galilee," are most enthusiastic regarding the religious, educational and art value of the work. The entire set of 24 parts only costs $2.40 and one coupon.

OUR BOOK TABLE.

Plantation Song.

"I'd rudder be er niggah
Dan ter be er whi' man,
Dough de whi' man considdah
He se'f biggah;
But ef yo' mus' be white, w'y be hones' ef you can,
An' ac' es much ee pose'ble like er niggah!

"De colah ob yo' skin
Hit don't constertoot no sin,
An' yo' fambly ain't er-
Cuttin' any figgah;
Min' w'at yo's er-doin', an' do de bes' yo' kin,
An' ac' es much as poss'ble like er niggah!"

—From "The Balance of Power," a Story, by Maurice Thompson, in Harper's Magazine for April.

The Union Gospel News, weekly, offers a phamplet entitled "Fizzle," "Fools of Fortune," and a handsome picture, for $1 50. "Fools of Fortune," by John P. Quinn, a reformed professional gambler, contains 640 pages, profusely illustrated. It is highly endorsed by Dr. C. H. Parkhurst, Prof David Swing, Dr. Swing, Dr. Lyman Abbott, Miss Frances Willard, Ex-Gov. Chas. P. Johnson and others. The Union Gospel News is an undenominational religious weekly. Send $1 50 to the Gospel News Co., Cleveland, Ohio, and secure the book.

Home and Country, New York, for April, is an Easter number. The table of contents embraces many different subjects. Jos. W. Kay, 53 East 10th street, New York; $1 50 a year.

The Chautauquan for April presents as usual a wide variety of reading. John S. Billings, M. D., contributes a valuable article on "The World's Debt to Modern Sanitary Science," and Martha Young, a charming Southern writer, a delightful story entitled, "Sellin' Ole Master." The Editor's Outlook treats of Sidney Lanier and New Phases of the Temperance Question. There is the usual space devoted to Current History and Opinion, to C. L. S. C. matters, and new books.

The April Century will contain an authoritative article describing the most recent inventions and discoveries of the distinguished electrician, Nikola Tesla. While the magazine was in press, Mr. Tesla's laboratory was completely destroyed by fire, and all of his apparatus, and nearly all his working plans, were burned. The illustrations of this article are now the sole tangible record of the more notable of Mr. Tesla's recent achievements. The inventor is now actively engaged in the reconstruction of his machinery.

The Season for April gives illustrations of spring toilettes, which are new and handsome; the materials are portrayed in the colored plates. The art work is an especial feature of this journal, and each month gives new stitches in embroidery. Yearly subscription, $3.50; single copies, 30 cents. The International News Company, 83 and 85 Duane street, New York, N. Y.

The complete novel in the April issue of Lippincott's is "Alain of Halfdone," by Anna Robesen Brown. It is a stirring tale of the sea in the days when Washington was president. "Woman's Lot in Persia" is described at length by Wolf von Schierbrand. Lippincott & Co., Philadelphia, Penn.

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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson I. April 7. The Triumphal Entry. Mark 11. 1-11. A. D. 30. Commit to memory verses 9-10.

HOME READINGS.

M. Mark 11. 1-11. Tu. Matt. 21. 10-17. W. John 12. 12-19. Th. Luke 19. 37-44. F. Zech. 9. 9-17. S. Psalm 118. 19-29. S. Rev. 5. 6-14.

LESSON HYMN. 7, 6.

When his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name;
Nor did their zeal offend him,
But as he rode along,
He let them still attend him,
And smiled to hear their song.

And since the Lord retaineth
His love to children still,
Though now as King he reigneth
On Zion's heavenly hill,
We'll flock around his banner,
We'll bow before his throne,
And cry aloud, "Hosanna
To David's royal Son."

Time.—April 2, A. D. 30.

Places.—One—Bethphage (pronounced *Beth'fa-jee*) and Bethany, villages or neighborhoods near the Mount of Olives. Two—That mount itself, over which the triumphal procession passed. Three—The courts of the temple at Jerusalem.

Rulers.—Tiberius Cæsar, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Perea and Galilee; Caiaphas, high priest of the Jews.

Parallel Passages.—Matt. 21. 1-17; Luke 19. 29-46; John 12. 12-19.

The Triumphal Entry.

(Mark 11. 1-11.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—Hosanna: Blessed is he that cometh in the name of the Lord. (Mark 11. 9.)

Our last lesson, aside from the temperance lesson, which was not in the regular order, closed with Jesus in Jericho and in the house of Zaccheus. The people gathered about Him. They believed He was going to Jerusalem to set up an earthly kingdom. He, to remove from their minds this erroneous idea, spoke the parable of the Pounds. After this He departed for the holy city. He arrived at Bethany on Friday afternoon. He stopped in the home of Martha, Mary and Lazarus. On the following day, in the evening, after their Sabbath had closed, He attended a feast in the home of Simon, who had been a leper, but who had been healed by Jesus. At this supper Martha served, Lazarus was a guest, and Mary came in with the box of spikenard and anointed Him for His burial. On the following morning, our Sunday, five days before His death, He made this triumphal entry into Jerusalem.

I. The Preparation (1-6). 1. Two disciples are chosen. They were likely Peter and John. (Luke 22:8) Jesus was constantly making choice among His followers. When any work was to be done by them, He always selected the ones most suited to do that work. He has many fields of labor in His vineyard, and from among His followers He selects the persons best suited to work in each field. Jesus makes the appointments.

2. They are instructed. 1. The command—Go into the village, find a colt tied, loose him, and bring him to me. The desire to make this triumphal entry into Jerusalem likely originated among the people. They wished to make Him their king. Jesus submitted Himself to their plans, and helped to carry them into effect. Here He commands like a king. He has no thought of anything but obedience. When He gives to us orders, it is our part to obey. He has the right to govern us, for He is our Creator, Benefactor and Redeemer. He is all wise and never makes a mistake. He is absolutely good and can ask nothing but what is best. He is our Prophet to teach, our Priest to intercede, and our King to govern us. 2. The supposed interference. If the owner or any other person "say unto you, Why do ye this?" The colt is not yours. Jesus is not in this an example for us. He knew all things and could exercise kingly authority without making any mistake. "The Lord hath need of him." Lord here means no more than Master, as used in opposition to servant. It is well to have a reason for what we do, and to give the same to others when necessary. "And straightway He will send him (back) hither." The King of heaven rode a borrowed colt, ate the Passover in a borrowed room, and was entombed in a borrowed sepulchre. We may borrow from others, take special care of what is entrusted to us, and return the same on time and in good order.

3. They went forth and found all things as Jesus had told them. The Savior was omnipresent. He knew the colt would be found, the inquiry was made and the request granted. And if He knew all things then, He knows them now. But knowledge is not influence. Because He knows what will be, that does not influence it to be brought about. He not only possesses all knowledge, but He has all power. He had perfect control over the colt. It had never before been ridden, yet it was perfectly resigned. He also governs the hearts of men. They offered no objection when they knew the Master had need of him. He can make the wrath of man to praise Him. These men had the power but not the disposition to refuse Jesus. Oh! the mystery of free will and free grace. "How unsearchable are God's judgments and His ways past finding out."

II. The Triumphal Entry (7-11). 1. The King mounted. "They brought the colt to Jesus." They likely led the mother of the colt also. It was not a thing of beauty. Going was the important part, the way of going was a secondary matter. "They cast their garments on him." These were likely the outside robes. They were often removed in traveling. They took the room of a saddle. This ride was not for comfort. Jesus was a king, and he was going to take charge of His kingdom. The people had wrong ideas of this kingdom, but their devotions were no less sincere. Jesus will accept our earnest worship, if we have not the true idea of it. "He sat on him." They placed Him on the colt. There was a disposition on their part to exalt the Savior. He suffered them to do as they desired. We should feel that Jesus is very great, and labor to have a disposition that will highly exalt Him.

2. The King moving forward. The way leads over Mt. Olivet, across Kedron, up to Jerusalem. The crowd is immense. They cast their garments, and the boughs of palm trees, in the way. Nothing we have should be too valuable for Jesus. Some went before to open the way, others went with Him to protect Him from danger, and others followed to see that no harm befell Him. What that crowd was to Jesus He is to us. His grace goes before to open the way. He stands on either side to protect from the powers of darkness, and He follows with His Holy Spirit to check when we are disposed to wander from Him. They cried, "Hosanna." Save now we beseech Thee. Lift from our neck the Roman yoke. Exalt us to great national dignity. Bring other nations in subjection to us. May He lift from our heart the yoke of sin, make us "kings and priests unto God," and give us power to lead others to Himself. To come "In the name of the Lord," is to come as His ambassador, and in His strength. It is well to begin any important duty in the name and strength of Israel's God. The "Kingdom of their father David" had fallen. They believed this was the promised Messiah, that He would now set up this kingdom, and reign in it forever. May Christ's Kingdom come and over all hearts prevail.

3. The King entering Jerusalem. 1. "When He was come near, He beheld the city and wept over it" (Luke). It was the city of the prophets, the priesthood and the temple. It was soon to be razed to the foundation stones. How sad when one so high falls so low. Jesus may he touched by our suffering. Oh that we may know our opportunity. 2. "When He was come into Jerusalem all the city was moved" (Matt). Some were no doubt moved with wonder, others with laughter, others with joy, and others with envy. The coming of Jesus often creates a sensation. This is true when we see, in protracted meetings, special manifestations of His spiritual power. 3. Some of the Pharisees said—"Master, rebuke thy disciples" (Luke). There was likely too much noise and discord to suit their refined taste. Let us take heed how we stop a religious work that is not done according to our idea of worship. Jesus let them know if these should hold their peace the stones would cry out. We should never quench the spirit. 4. Jesus entered the temple, looked round about on all things, and returned to Bethany. (Mark) The Savior has now cast off that reserve that was seen in the early part of His ministry. He permits all to praise Him who wish to do so. The end of His life on earth was near. He knew that fact. He did not shrink from duty. May we do well our part, be true to the end of life, and dwell with Him in glory.

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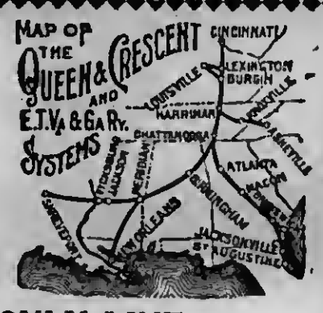
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Baltimore, Md., July 18-21.
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Boston, Mass., Aug. 26-30.
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Washington Conference.

The Wasbington Conferenee met on 6th of Maicb, in Richmond, Va., with Bishop Mallalien presiding, and E. W. S. Peok secretary. The following are the

Appolntments.

ALEXANDRIA DISTRICT—I. L. Thomas, Presidiug Elder.
Alexandria, S G Griffin
Ashgrove, J E Williams
Bedford City, J H Jackson
Bedford Springs, B Boyee
Buona Vista, J W Carroll
Brownsburg, J W Galloway
Chorlotteville, B W Brown
Falls Churcb, J Barnett
Fincastle, G D Pinckney
Leesbuag, S H Norwood
Lexington, W H Gaines
Lincoln, P Diggs
Lynebbnrg, H A Carroll
Lynebburg Circnit, C H Foreman
Lynch's, M Opber
Middleburg, W H Jones
Motley's, to be snpplied
Richmoud—Asbury, T H Cooper; Leigh Streot, W H Fox; Union Mission, to be supplied
Roanoko, B B Martin
Salem, T B Snowden
Stewartsville, J H Goodrieb
Waterford, H Sellers
Woedlawn, G H Booze

NORTH BALTIMORE DISTRICT—G. W. W. Jenkins, Presiding Elder.
Baltimore—Ames, McH J Naylor; Asbury, A Young; Eastern Chapel, W H Draper; Metropolitan, W P Ryder; North Baltimore Mission, to be snpplied; Sharp Street, N M Carroll
Belair, F M Harris
Bengies, F F Sawyer
Bnckeystown, W W Foreman
Fallston, A Beeks
Frederiok City, J T Owens
Gettysburg, N Ress
Govantown and Luthersville, J T Moten
Hagerstown, J W Daosbury
Hartford, L W Briggs
Harrisbnrg, J Wheeler
Hereford, J B Gibson
Jefferson, G D Nickens
Lancaster, to bo supplied
Libertytown, G W Stanley
Magnolia, J H Brice
New Market, L A Carter
Reistertown, D Collins
Sparrow's Point, N C Brown
Sykesville, C Price
Westminster, E Moore
Williamsport, E A Stockett

SOUTH BALTIMORE DISTRICT—C. G. Key, Presiding Elder.
Annapolis, B T Porkins
Baltimore—Centennial, S R Hugbes; John Wesley, E W S Peck; St Paul, L J Valentine; Waugh and Hullsville, T Boothe
Broad Neck, J W Titus
Brooklyn, to be supplied
Calvert, W Murray
Davidsonville, R P Lawson
Dayton, C W Matthews
Ellicott City, J M Beane
Huntingtown, J H Jenkins
Kilmarnock, J Heury
Lothian, S Brown
Magothy, S Aqnilla
Patapsco, R R Riggs
Severn, D L Washington
West River, C H Arnold.

STAUNTON DISTRICT—J. A. Holmes, Presidiug Elder.
Augnsta, E Ayres
Berkley, A F Bell
Charlestown, P G Walker
Harrisonburg, S H Brown
Highland, to be supplied
Jefferson, H C Conner
Low Moor. to be supplied
Lnray, W Smith
Martinsbnrg, T H Dansbury
New Market, J W Jackson
Rockingham, A C Steptoe
Roneevert and Lewisburg, W M Moorman
Shandnn, R H Adams
Shepherdstown, D Wheeler
Stannton, M W Clair
Talcot, J L Brown
Union and Red Snlphnr Springs, to be supplied
Waynesborough, J W Meredith
Whitehall, A Hogsett
Winchester, W T Harris
Woodstock, J W Colbert

WASHINGTON DISTRICT—W. H. Brooks, Presiding Elder.
Bennings, J H Griffin
Bowie, W R J Williams
Boyds, B F Myers
Damascus, A H Tilgman
Deanwood and Union Mission, to be supplied
Haven Chapel, to be supplied
La Plata, A B Dorsey
Laurel, A W Brooks
Laytonsville, M Lake
Marlboro, J C Lowe
Oakville, G D Johnson
Pisgah, W R Davis
Poolsville, T H Brooks
Rockville, T O Carroll
St Mary, J J Cecil
Sandy Springs, J Barnes
Shiloh, R H Alexander
Taylor's Chapol, to be supplied
Tenallytown, N Watkins
Washingtou—Asbnry, D W Hayss; Central, J F Chestnnt; Ebenezer, D Dennis; Mt Zion, S A Lewis; Simpson, L E S Nash.
Woodville, M W Robinson
J W E Bowen, Professor of Historleal Theology in Gammon School of Theology, Atlanta, Ga.

WHEELING DISTRICT—J. A. Reid, P. E.
Buckhannon, D Aquilla
Charleston, J W Waters
Clarksburg, R Steele
Cumberland, R H Robinson
Grafton and Fairmount, J H Watson
Huntington, to be supplied
Keyser, J W T Wilson
Mansfield and Allegbeny, A W Brown
Montgomory, G S Lawrence
Moorefield, A Tittlo
Parkersburg, J L Evans
Pittsbnrg, E Hammond
Point Pleasant, E T Burgus
Romney, S P Huskins
Wheeling, R S Smith
B. B Martin, Jr., and J. E. Gnnby left without appointment, to attend some one of our schools.

—"Easter Morn" is our Easter Missionary Service. Price, $1 25 per 100, postpaid, from this office

A SPECIFIC
—FOR—
La Grippe, for Colds, Coughs,
AND LUNG TROUBLES,
AYER'S CHERRY PECTORAL

"Two years ago, I had the grippe, and it left me with a cough which gave me no rest night or day. My family physician prescribed for me, changing the medicine as often as he found the things I had taken were not helping



me, but, in spite of his attendance, I got no better. Finally, my husband,—reading one day of a gentleman who had had the grippe and was cured by taking Ayer's Cherry Pectoral,—procured, for me, a bottle of this medicine, and before I had taken half of it, I was cured. I have used the Pectoral for my children and in my family, whenever we have needed it, and have found it a specific for colds, coughs, and lung troubles."—EMILY WOOD, North St., Elkton, Md. *

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....8:50 pm	Passenger,.....6:25 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....6:25 pm
Chio. limited....6:40 pm	Chio. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9:30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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Remember, this is the only line running Pullman Palace Cars through to St. Louis daily without change, landing passengers there one night in advance of competing lines.

☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains, in effect at New Orleans, Dec. 2, 1894.

LEAVE.	SCHEDULE.	ARRIVE.
No. 26, 6:25 a. m.	Local Mail and Express.	No. 25 8:50 p.m
No. 2, 6:25 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:20 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 0:40 p.m

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Free reclining chair cars between New Orleans and Memphis.

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Commutation Tickets, Mileage Books, Party Rates and Week-End Excursions.

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RAILROAD

To Montgomery, Birmingham, Nashville, Lonisville, Cincinnati, Atlanta, Jacksonville, Washington, and New York.

THROUGH WITHOUT CHANGE.

No. Departs.	No. Arrives.
6 Fast Mail..7..40 a.m	3 Fasl Ex.....7.35 a.m
4 Fast Ex...11.00 a.m	7 Coast acc'm...8.55 a.m
8 Coast aco'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
Sunday Ex....7.55 a.m	Sunday Ex.....9.30 p.m

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

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THE SHORT LINE TO
NEW ORLEANS, MEMPHIS,
AND POINTS IN THE
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TO CALIFORNIA.
Pullman Palace Sleeping Cars
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CHURCH BELLS CHIMES & PEALS

IN THE WORLD

ENTIRELY OF METAL (COPPER AND TIN)

FROM PRESIDING ELDERS.

Louisville District—

Dear Brethren—In starting out on this year's work, let us plan for the best year of our lives. Gather your benevolent money at once, also your minute money. Push your plans and success will be ours. May the blessings of God rest upon you and your work. Yours,

GEO. A. SISSLE, P. E.

Brookhaven District—

Brethren—As the cold snap is over and "the time of singing of birds has come," put your committees to work at once. Our first district conference will convene June 28-30, at Summit. Please be ready to report one-half at least of collections taken. Put the SOUTHWESTERN in every home; I am sorry to know that a few of the pastors always fail to get any subscribers for their church paper. Brethren, do something for the paper.

Truly, I. L. PRATT, P. E.

Lexington District—

Dear Brethren—We have just closed a great conference session, and are now on our work for another year. Will you endeavor to make this your best in good works? You will take a collection at once for the minutes. You will have the benevolent apportionment in a few days.

Yours, JOSEPH COURTNEY, P. E.

Ohio District—

Dear Brethren—The Lord has blessed us in the past twelve months; we begin anew; let us have success registered on our banner and trust God for future development. A hundred souls for Christ should be our highest ambition. The benevolent assessments will remain as last year. Please call your benevolent committee with your quarterly conference. Let us help each other. Your brother and companion in the great work,

M. S. JOHNSON, P. E.

Vicksburg District—

Brethren—You will observe Easter Sunday, April 14—"The Great Missionary Day." Do all you can to raise your missionary appropriation, and send it at once to Dr. S. Hunt, 150 Fifth avenue, New York City. Yours truly,

S. A. COWAN, P. E.

Now is the time to take that best of all spring medicines, Ayer's Sarsaparilla.

—We have on hand here, ready for delivery, an ample supply of Easter Missionary Programs, Church and Pastor's Requisites. We advise all our people to use no programs or publications except those published by our Book Concerns.

MARRIAGES.

.....Give Name and Place Distinctly.....

Dennis Mills, La.—Mills Skinner to Mary Jane Carter. H. A. McClellan officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

New Orleans.—Another of the old veterans of Union Chapel has gone to her reward. Sister Sarah Smith left the smokey field of battle amidst shouts of glory, for the shining shore on March 22d. For many years she had been fighting for heaven. Though unable to attend church for over twelve months, she remained faithful and loyal. A. J. Ford, pastor.

Bowerton.—Brother Fred Mewell died on March 13, in triumph. He was a local preacher and the founder of Methodism in this community and served his time out in the service; aged 63 years. I. C. Rucker, pastor.

Abbeville, Miss.—Ida Petis, aged 28 years, died in full triumph, having been a member of our church for fourteen years. Also, Katie Bemford, aged 5 years. C. W. Butler, pastor.

Jackson, La.—Juda Smith, 25 years, a good and faithful member of our church, died March 15. D. M. Seals, pastor.

Readers are keenly alive to the high art value of the photo-engravings in the new Holy Land series, "Earthly Footsteps of the Man of Galilee." Outside their religious and educational worth they will be widely treasured as photographic gems. Ten cents and a coupon secures a part, postpaid, if ordered from us.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address

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Druggists, 75c.



"It made me Hands thot Sor

I couldn't slape; an' if it was thot harrd on me hands, how harrd it must be on the durrt!"

This is the way a good old Irish woman praises some washing-powder or other which she prefers to Pearline. As it was proven she had never tried Pearline, the compliment would appear to be in favor of Pearline.

Whoever heard of any one claiming that Pearline hurt the hands? But there's the trouble—Pearline is the original washing compound; its popularity has drawn out thousands of imitations—so popular that to many it indicates any powdered washing material. If you are using Pearline, you are satisfied; if you are dissatisfied, try Pearline. If you are using something with which you are satisfied and it is not Pearline, try Pearline—you will wonder you were satisfied before. Pearline is economical and absolutely harmless. Every grocer sells it. 415 JAMES PYLE, N. Y.

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CONFERENCE NOTICES.

Ohio District.

First Round.	April.		
Xenia	4 5	Bridgeport	17 18
Springfield	6 7	Bellaire, p m	19 21
Delaware	8 9	Martin's Ferry	20 21
Rushsylvania	16	Steubenville	27 28
Oberlin	11 12	Cadiz	25 28
Loraine	15	Short Creek	24
Cleveland	13 14	Flushing	22
Zanesville	20	Mount Pleasant	23
	May.		
Newark	2 3	Columbus	4 5
Portsmouth	6 7	Augusta	18 19
Ironton	8 9	Laurel	20 21
Louisa	10	New Richmond	22 23
Vancebnrg	13	Lludy chapel	24
Mayesville	11 12	Milford, a m	25 26
Aberdeen	14 15	Batavia	28 29
Dover	16 17	Walnut Hills, p m	28 27
	June.		
Cumminsville, p m	2 3	Covington	22 23 24
Cheviot, a m	1 2	Madisonville, p m,	18
Cleves	4 5	College Hill, p m	16
Cincinnati	8 9 16	Mt. Healthy	15 16 am
Rising Sun	6	Pomblcton	20 21

M. S. Johnson, P. E

Louisville District.

First Round.	April.		
Chaplin circuit	12 13	Shelbyville	19 20
West Point cir.	25 26	Litchfield	27 28
Cromwell circuit	30 and May 1		
	May.		
Beaver Dam	2 3	Hartford	4 6
Hall's Creek	7	Greenville	8 9
Princeton circuit	16 12	Eddyville	13
Grand Rivers	14 15	Auburn circuit	16 17
Bowling Green	18 19	Morgantown	20 21
Cave City	22	Sonora circuit	23 24
Cokech, Louisville,	25 27		
	June.		
Pewee Valley	1 2	Bedford circuit	3 4
Worthville	5	Owenton	6 7
LaGrange circuit	8 16	Portland mission	12 13
Eddy Street miss'n	14	Lloyd St, Louisv'e,	15 17
Anchorage	22 24	New Haven circ't	25 27
Jackson St, Louis'e,	29 30	Geo. A. Sissle, P. E.	

Brookhaven District.

Second Round.	April.		
Crystal Springs ct,	27 28		
	May.		
Crystal Springs	4 5	Hazelhurst	11 12
Bowerton	18 19	Tylertown	25 28
	June.		
Pleasant Valley	1 2	Columbia	8 9
China Grove	15 16	Georgetown	22 23
Summit & Magnolia,	26 30		
	July.		
Brookhaven	3 4	Kennolia	6 7
Terry	13 14	Steen's Creek	21 22
Newbegain	28 24	I. L. Pratt, P. E.	

Vicksburg District.

Second Round.	April.		
Anguilla	13 14	Cary	26 21
Natchez	27 28		
	May.		
Harrison	4 5	Gloster	11 12
Fayette	18 19	Rodney	20
Edwards	25 26	Bovina	27
	June.		
Bolton	1 2	Vicksburg	8 9
Vicksburg circuit	15 18	Hamburg	23 24
Meadville	25	Union Church	29 30

S. A. Cowan, P. E.

Lexington District.

First Round.	April.		
Germantown	12	Washington	13 14
Mayslick circuit	15	Orangeburg	17 18
Falmouth	20 21	Leesburg circuit	22 33
Poplar Plains cir.	26	Flemingsburg	27 28
Ruddels mills cir.	30		
	May.		
Kinney circuit	2 3	Cleveland	4 5
Clay City circuit	9	Paris	11 12
Spoars	15	Winchester	18 19
College Hill cir.	20 21	Asbury Temple	25 27
Boyd circuit	29	Cynthiana	30
	June.		
Versailles	1 2	Grnnn Tabernacle	8 9
Frankfort circuit	12 13	New Zion	15 16
Georgetown	22 23	Jos. Courtney, P. E.	

Indiana District.

First Round.	April.		
Mount Carmel	9	Evansville	10 11
Princeton	12 15	Stevenson	16
Boonville	17 18	Rockport	20 21
Corydon	22	Jeffersonville	27 28
	May.		
North Vernon	2 3	Madison	4 5
Rushville	6 7	Muncie	8 9
New Castle	16 12	Anderson	12 13
Alexandria	14 15	Greenfield	16 17
Indianap's, Simps'n,	18 20	Shelbyville	22 23
Watsoo, 8 p m	24 26	Centerville	26
Port Fulton	26	P't Fulton & Centerv'e and quart. conf.	27
Irvington & Harned,	28 29		
Hardinsburg	30 31		
	June.		
Hawesville	1 2	Cloverport	2 3
Cannelt'n & Lewis't	5 7	Owensboro	8 10
Newberg	12 13	Smithland	15 17
Carmi	19	Grayville	20
Browns	21	Chicago	23 25
Greencastle	26	N. Indianapolis	27 28
Connersville	29 30 and July 1		

Edward L. Gilliam, P. E.

—Those who have compared our "Easter Morn" program with some others, pronounce it by far the best. It is complete in itself—no supplement is required. Send to this office for it.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, APRIL 11, 1895.—Vol. 30. No. 15. HUNT & EATON, PUBLISHERS.

"HERE AM I, SEND ME."

"Hark the voice of Jesus calling,
Who will go and work to-day;
Fields are white, and harvests waiting,
Who will bear the sheaves away.
Loud and strong the Master calleth,
Rich reward he offers thee,
Who will answer, gladly saying,
'Here am I, send me; send me.'"

EDITORIAL COMMENTS.

AMONG the distinguished visitors at the Lexington Conference during its recent session at Maysville, Ky., was Rev. S. R. Gipson, of the Upper Mississippi Conference, and stationed at Corinth, Miss. The Lexington brethren feel highly honored with his presence, and were very much benefited by his eloquent sermon, which he preached on Sunday evening. Brother Gipson speaks also in glowing terms of his visit, reception by the brethren, etc.

THE *Leader and Clipper* gives the following appreciative notice of Rev. G. W. W. Jenkins, appointed presiding elder at the late session of the Washington Conference:

* * * "He is the youngest presiding elder of the conference. He is popular with the people, an able scholar, eloquent divine and a thorough Methodist. He has occupied many positions of trust in the Church, and always acquiting himself with honor He was one of the pioneer workers in Western Pennsylvania. We congratulate him on his promotion in Church work."

The SOUTHWESTERN adds its hearty congratulations, and expect that his district will know more of the work of our great Church in the Southland through his proffered support.

THERE is such a thing as helping the poor and needy in a way to deprive them of their self-respect and to make them more and more helpless. The problem in all philanthropic work is to so aid the needy one that he will be inspired to help himself. The Freedmen's Aid and Southern Education Society in its administration aids only those who are willing and able, intellectually and physically, to help themselves. Its policy is to provide buildings, equipments, dormitories and teachers, so as to reduce the expenses for the students to the minimum. Comparatively few students are aided directly with money. This is a very wise course.

THE ignorant vote of the United States is one of the greatest dangers. This is true in the Northern States, where the number of illiterate voters in many States is sufficient to hold the balance of power between the great parties. Especially is this true throughout the South, where 33 1-10 per cent of the voters cannot read their ballots. Here is a field calling for greatly enlarged effort for the education of the masses. The Methodist Episcopal Church is one of the tremendous factors of that field. Her schools are disabled for lack of money. Let our pastors present this phase of the case to their people, and urge the collections of our Southern Educational work.

THE fourteenth International Christian Endeavor convention which will convene in historic Boston, Mass., in July next, promises to be one of unusual interest to Christian Endeavorers throughout the world. Among the prominent colored persons on the program we find the names of Bishop A. Walters, D. D., of the African M. E. Zion Church, who will speak on "The Responsibility of the African Church in America;" and Bishop B. W. Arnett, D. D., of the African M. E. Church, who is to deliver the principal address on one of the special topics. This recognition of the colored people by this important gathering is a healthy sign of the growth of a better public sentiment, and should be encouraged.

O'FERRALL VERSUS TEAMOH.

The Teamoh incident has attracted no little attention, and much has been said for and against the governor of Virginia for the manner in which he received the colored legislator from the Bay State. It is a mighty hard thing for some of our Southern officials to rise so far above mere petty prejudices as to accord the civilities of their official stations to a colored official. This man O'Ferral has not outlived his prejudices—they evidently master him. Hence, the incident with the animus which prompted the offended official to "draw the line on the Negro at the social circle or anywhere else that suggests even the semblance of social equality," will go down upon the record to excite either the pleasure or disgust of the people who shall in the future be called upon to study the character of the people who are now making up the history of this great republic. But there is a better South, in which there will be a recognition of manhood. Not Anglo-Saxon, or Negro as such, but that manhood which is founded on culture and character. The time is coming when even the governor of Virginia will consider it an honor not only to receive officially but socially representatives of the "despised race."

Meanwhile, let the Negro acquire the very highest and best qualifications attainable—they will be needed a little further along.

THE DOUGLASS MEMORIALS.

It is eminently fitting that our people should do honor to the memory of the great leader of his people, the late Hon. Frederick Douglass. In almost every city, village and hamlet in this land, and in other lands as well, touching references have been made and splendid tributes offered in honor of his life and distinguished services to humanity. Volumes will yet be written which will furnish the incentive to the people whom he so faithfully represented, to rise to higher social and intellectual conditions, and thus, though dead, the great leader and statesman will live through the coming generations. As has been stated before, owing to the crowded conditions of our columns, we are compelled to decline the publication of more than very brief notices of the memorial services held in various parts of our patronizing territory. Memorial services have recently been held in Morgan City, La.; Washington, La.; Covington, Ky.; Mt. Zion Church, La.; Lexington, Va.; at which time eloquent addresses were made and suitable resolutions adopted.

A SPLENDID PROPOSITION,

Rev. W. E. Mask, the able and efficient presiding elder of the Greenwood District in the Upper Mississippi Conference, is giving increasing evidence of his interest in the circulation of the SOUTHWESTERN. He has offered a neat Teacher's Bible to the person on his district who will present the largest number of receipts for cash subscriptions to the SOUTHWESTERN. When our presiding elders take hold in this way, there is surely a great promise of enlargement. We like the Mask proposition and would commend it to all our pastors and presiding elders. We want it to be distinctly understood that we appreciate this sort of interest, and propose to help all we can to push the subscriptions more vigorously. We would like to hear from the other presiding elders at once. What say you, brethren?

REV. Dr. J. C. HARTZELL will prepare a paper on "Methodism and the Negro in the United States," to be read before a convention of the educators of colored youth, to be held in London, Eng., in July.

BENJAMIN F. CRARY, D. D.—1821-1895.

Born in the State of Indiana in 1821; converted while a student at Pleasant Hill Academy near Cincinnati, Ohio, and joined the Methodist Episcopal Church when about 16; studied law and was admitted to the bar February 20, 1843; yielding to the divine call, with the advice of his pastor and presiding elder, he joined the Indiana conference, in which he took a prominent part; was made presiding elder of the Bloomington District in 1852; elected to the General Conference in 1856, and to every subsequent one up to and including 1880; received the degree of Doctor of Divinity from Iowa Wesleyan University in 1859, and from Indiana University in 1865; was president of Hamline University in Minnesota in 1857; superintendent of public instruction of the same State; pastor of Jackson Street Church, St. Paul, in 1862; enlisted in the Third Regiment, Minnesota Volunteers; subsequently became chaplain and went to the front with his regiment, and on account of impaired health was honorably discharged in 1863; elected editor of the *Central Christian Advocate* in 1864 and 1868; presiding elder in Colorado from 1872 to 1880; elected editor of the *California Christian Advocate* in 1880, 1884, 1888 and 1892; filled every position to which he was appointed or elected with signal ability; was one of God's noblemen; great-hearted, with native honor clad; the friend of the oppressed; ready to do and to die for God and humanity. He was an optimist of the optimists. He labored and fought to bring freedom to the slave and consecrated tongue, and pen, and brain, and voice to secure for them justice and equality before God and before the law. He was a typical Methodist, and the polity and policy of the Church found in him a most able champion. Though going up "out of great tribulation," he carried the sunshine of the better life in his heart and in his face. When the summons came he was ready. He met and triumphed over the last enemy, and swept victoriously through the gates "washed in the blood of the Lamb." We loved him as a father. His counsels were helpful and inspiring. We will miss him; but the "crossing" is near, and we'll meet again.

"I WAS A STRANGER, AND YE TOOK ME NOT IN:"

Mrs. Col. Springer, an agent of the Woman's Home Missionary Society, and one of the most estimable white ladies of the land, has been traveling through the South in the interest of the society, furnishes an experience which ought to arouse public sentiment everywhere in favor of more liberal and humane treatment of the colored people in the South, especially by the people who profess to be followers of the meek and lowly Jesus. From the *Woman's Home Missions* we take the following:

"At Millican I put on my gown and night flannel over my other clothing, then a flannel jacket and long heavy overcoat and the bedding I dared use and never slept a moment all night, I was so chilled through. The physical difficulties of work in Texas and Louisiana are, that if you stop at a home of white people, no colored minister or colored person can come to the home and you fail of the work for which you came. I never suffered much from cold in New England or Iowa, for the wind blows through most of the homes, but how thankful I am for this privilege of going where no one else would go for love or money. But thinking of our dear Lord leaving heaven for us; how poor are our best efforts to serve Him.

It does seem strange that after the lapse of nearly nineteen hundred years since the dawning of the Christian era, so little is known of the mission of the true Christ in some parts of this civilized land. It hardly seems credible, yet it is true, that some professing Christians are so blinded by a cruel prejudice, that they can find excuse to spurn from their door those whom Christ Jesus came to save. It will be an awful retribution; yet the time is coming when it will be said unto all such: "Inasmuch as ye did it, not unto one of the least of these ye did it not to me."

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

THIRTEENTH LETTER—BY T. E. W.

Flashes of Thought.

In going through the world you come in contact with thousands of children, but how few of them are in possession of the important facter—good manners. But we cannot hold them responsible, for indeed that would be an injustice, but back to the parents; herein lies the fault. There are some mothers who think when they have learned a child to say "please" and "thank you," that the training is complete; but ah, my dear mother, here is your mistake—for there is danger of them using even these terms contrary to your intention. There are so many bad habits which the best of children are apt to acquire by their association with others, and sometimes even without this, you find your child doing something and you wonder how on earth they learn such things; but this is nature. One of the greatest faults I find with mothers is, they cannot see their own children's faults. How do you expect exemplary children when you have such utter confidence in their perfection? Correct your child first and then your correcting others will be more highly appreciated.

* * *

At the commencement exercises of one of our colleges last year, a "sweet girl graduate" chose as her subject, "Wash, and Be Clean." I have thought ever since that time that it would be a good thing to keep that subject prominently before the people. I am sorry to say, that in some places and among some of my acquaintances there are but few evidences that cleanliness is the rule. Among the first and most comprehensive laws given by the great lawgiver, Moses, was that referring to bodily cleanliness. In Exodus, 19th chapter, 10th verse, we have the following very significant words: "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." But the cleanliness enjoined by sacred writ not only refers to the cleansing of clothing, but to bodily cleanliness as well. Cleanliness is said to be next to Godliness, and no one is excused from this simple yet potential sanitary injunction. This is a delicate subject, yet I believe the end justifies the means. Water and soap are within reach of all, and make those who use them freely far more acceptable to society and to the home than those who habitually neglect them. Our olfactories are very excellent detectives. I repeat again the subject of our "sweet girl graduate": "Wash and be clean."

Woman's Home Missions.

One and one-half miles from Metarie Ridge Cemetery, in New Orleans, is a settlement of Italians who own their truck gardens or farms. They are ambitious and upright and desire to become as Christian Americans. Though the men are neither Protestant nor Catholic, yet they desire Sabbath services, in order that their children can have the opportunity of hearing God's word and be led in the true way. For two years they have asked for some one to come to their aid and open a Sabbath School, since to bring their families to the city every Sabbath would incur an expense which they are unable to meet. They are English-speaking and prefer Protestantism, as they feel it is the true religion

Miss E. O. Elliott opened the work under the W. H. M. Society and the second Sabbath had fifty in attendance. She is accompaied by Mrs Antonio Palmisanno, the first Italian woman who attend Protestant service under Dr. McLaughlin's regime.

In this settlement there is need of a day school as well as a Sabbath school.

Mr. Angelo Palmisanno (a converted Catholic), at whose home Miss Elliott conducts the Sunday service, has offered give land enough if they can have a chapel erected for their use. He is a zealous Christian and very desirous that good be done among his associates, neighbors and in his family.

Miss Elliott finds it an enjoyable mission, since the people give her a royal welcome, and she feels doubly repaid by their attention and eagerness to understand the Scriptures.

The Southwestern's Pledge Card Roll of Honor.

At the Lexington Conference held at Maysville, Ky., March 13, we received from seventy brethren, including the four presiding elders, 1,746 pledges for new subscribers during the conference year. The presiding elders, Revs. J. Courtney of the Lexington District, G. A. Sissel of the Louisville District, M. S. Johnson of the Ohio District, and E. L. Gilliam, pledged 250 each. The pastors' pledges on the respective districts aggregate 746. Rev. S. R. Gipson, of the Upper Mississippi Conference, pledged 30; making a total of 776.

In the Central Missouri Conference, held at Fayette, Mo., March 20, we received 263 pledges from thirty brethren; making a total of 2,039 pledges. We feel assured that with the 100 agents, who are among the most energetic and progressive members of their respective conferences, and with the presiding elders taking the lead, we will collect 100 per cent of the pledges.

Let the work begin at once. Brethren sending in the cash for subscribers, or their pledges, will please state the fact, so that they may be credited for the same. Sample copies for canvassing will be sent on application to this office. Below will be found the names of the brethren with the number of subscribers pledged, to which will be added from time to time other names, which we are certain will consider it a pleasure to join our new forward movement:

LEXINGTON CONFERENCE.

Rev. E. L. Gilliam, P. E., Indiana District, 250; Rev. J. Courtney, P. E., Lexington District, 250; Rev. M. S. Johnson, P. E., Ohio District, 250; Rev, G. A. Sissol, P. E., Louisville District, 250; B. W. Kirtley 10, Wm. Johnson 15, R. Pugh 5, Louis Robinson 5, W. H. Riley 25, J. H. Stanley 20, John H. Jackson 10, H. C. Buckner 5, A. A. Woolfolk 10, N. H. Talhott 25, J. S. Webb 10, B. J. Strider 15, F. D Breckinridge 5, J. H. Ross 10, Scott Ward 3, Mrs. J. L. Smith 10, T. R. Fletcher 10, R. Acton 6, E. D. Miller 10, J. E. Warren 10, Felix Ross 10, H. W. Tate 10, T. L. Wilson 10, Amos Washington 10, C. J. Nichols 10, J. A. Smith 10, H. A. Southgate 10, W. H. Pope 10, J W. White 10, J. T. Leggett 10, Edw. R. Lewis 10, Joseph Small 10, W. W. Heston 10, T. F. Williams 10, A. Booker 40, Geo. F. Carr 5, I. L. Franklin 5, W. H. Brown 5, W. Hopewell 5, J. H. Payne 5, R. G. W. Lindsay 5, G. W. Thomas 25, J. G. Jones 5, Joel Perkins 5, Chas. Millor 10, James Allen 10, W. W. Locke 10, L. C. Harris 10, Frank Shipman 10, W. B. Harris 25, Paris Fisher 5, Frank Hinton 5, W. H. Robinson 6, J. W. Robinson 25, G. W. Bailey 20, M. McCoomor 20, S. G. Turner 25, S. Stone 15, W. H. Bloomer 20, D. E. Skelton 25, W. C. Statesman 35, D. W. Hickman 6. Total, 1,746.

UPPER MISSISSIPPI CONFERENCE.

Rev. S. R. Gipson 30.

CENTRAL MISSOURI CONFERENCE.

T. M. Lockwood 5, B. D. Dixon 5, Frank B. Bowls 10, J. A. C. Wade 5, G. A. Maston 5, H. G. Gibson 10, J. H. McCallister 20, A. Burton 2, J. T. Knopper 5, C. M. Keeton 5, D. Mitchell 5, D. J. Kendy 4, T. L. Frances 10, J. W. Rhoades 5, A. Coleman 10, J. W. Brown 5, R. H. Smith 5, C. W. Holmes 5, C. P. Woods 12, O. A. Johnson 5, J. S. Cravens 11, A. W. Talbott 3, H. South 10, Richard Rush 25, J. D. Evans 4, David Bruce 12, B. F. Abbott 10, H. H. McAllister 25, B. McCain 10. Total, 263.

Beyond Comparison

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

HOOD'S PILLS cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

For the SOUTHWESTERN.

Frederick Douglass and Robert Ingersoll.

By Rev. C. BRADFORD.

It so happens that the first time I ever saw Fred Douglass was also the first time I ever saw Col. Ingersoll. It was in the great auditorium in Chicago, one night in June, 1888, at the Republican National Convention that nominated Benjamin Harrison for the presidency. The balloting had begun about noon that day, and was to be resumed that night. The building was filled and packed with people. The first demonstration was over the sight of Chauncey M. Depew near the platform. In a few words he formally withdrew his name from the list of candidates before the convention.

After this some one moved that the convention adjourn till next day. The motion was put and several voted in the affirmative. When the negative was put the spectators voted "No" so lond and long that it was necessary to take a poll of the vote of the delegates before it could be determined whether it was their wish to adjourn or not.

While this was going on, a delegate arose and moved that in case the poll resulted in an adjournment, they invite Col. Ingersoll to address the audience. This motion prevailed, and when the poll was completed the convention was declared adjourned till the next day.

Ingersoll was then called for, when he stepped to the platform and began an address upon the record of the Republican party in contrast with that of the Democratic party, praising the one and berating the other. When his eloquence had wrought up the enthusiasm of the crowd to a high pitch, the speaker took advantage of the situation to say a word for his favorite candidate. But he got no further than the name of that favorite. He was stopped both by the cheers of other supporters of his candidate and by the jeers of those in favor of other candidates. The orator stood and waited for the cheers and the jeers to subside. He kept standing and kept waiting. He took on a kind of defiant attitude, and stood firm as one of the pillars of Hercules. Knowing his reputation as an orator, and his command of crowds, I confidently expected that he would subdue the commotion and proceed with his speech. I remembered what I had heard John B. Gough say, and the power he was noted for having to quell a rabble. But the uproar lasted so long that I began to feel sorry for the man on the platform, though he was Mr. Ingersoll.

I watched him for several minutes without taking my eyes off of him. At length, without looking to the right or to the left, he wheeled about, stepped down, and disappeared from my view, while the uproar increased. It was at this point that the tall and portly form of Douglass appeared on the platform. He waved to the wild crowd and quieted the clamor. He spoke but a word or two, and introduced a man who recited "Sheridan's Ride." As it was about the time of the death of that famous "fighting Phil," the attention of the crowd was quickly centered to any mention of his name. The crowd heard the recitation through, cheered it heartily, and retired from the building in an orderly manner.

I have often thought of this occasion, the difference between those two men who had such a different effect on that great crowd, the difference in the appearance of the two, in their history, and, greatest of all, the difference in the ideas for which they stood, respectively, as the exemplar. Ingersoll was the author of a motto which says, "Infidelity is liberty; religion is slavery." Douglass stood as an animated fact which gave the lie to that motto. True, Douglass had some experience which might at one time have made him adopt that motto, yet, after all, it was in Christian America, and not heathen Africa, that he obtained liberty.

St. Louis, Mo.

Special Appeal.

MORTON, Miss., March 15, 1895.

Dear Editor—Allow me space to publish a card to the Jackson District, Mississippi Conference.

Dear brethren, when I came to this place I found no parsonage and no church that we might call our own property. As it is, I have made arrangements to purchase a piece of land containing ten acres more or less, lying about 300 yards east of the depot; two acres in cultivation, the rest woody. Elder Houston went out to look at the land. He likes it and thinks we ought to get it by all means. As the parties were not present when Elder J. C. Houston went to see them, he told me to continue his proposed plan; so I closed the bargain by promising to pay the sum of $110 for the whole piece, which was as cheap as I could get it. Now, brethren, I do hereby ask each church belonging to the Jackson District to help us by contributing at least three dollars and as much as each can give. We want to make the first payment in May, which will be $50, and the next payment will be twelve months from date of first payment. Brothers, help me. Dear brethren and pastors, collect all you can and send it to us. The Lord will bless the cheerful giver. Remember too, some of you may some day occupy this same place. We can get good titles that will secure the land as ours forever. Ever yours, H. HESLUP.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "*Brown's Bronchial Troches*" are an effectual remedy. Sold only in boxes.

—Preston E. Egloston, colored, took the first prize in an oratorical contest recently held at the University of Indiana. He is the son of a barber.

OVERWORK

—INDUCED—

Nervous Prostration

Complete Recovery by the Use of

Ayer's Sarsaparilla

"Some years ago, as a result of too close attention to business, my health failed. I became weak, nervous, was unable to look after my interests, and manifested all the symptoms of a decline. I took three bottles of Ayer's Sarsaparilla, began to improve at once,



and gradually increased my weight from one hundred and twenty-five to two hundred pounds. Since then, I and my family have used this medicine when needed, and we are all in the best of health, a fact which we attribute to Ayer's Sarsaparilla. I believe my children would have been fatherless to-day had it not been for Ayer's Sarsaparilla, of which preparation I cannot say too much."—H. O. HINSON, Postmaster and Planter, Kinard's, S. C.

Ayer's THE ONLY Sarsaparilla

RECEIVING MEDAL AT WORLD'S FAIR.

AYER'S Pills Save Doctor's Bills.

BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church
BELLS, PEALS AND CHIMES.

THE ONLY NAME.

Jesus, thou Source divine,
Whence hope and comfort flow!
Jesus, no other name than thine
Can save from endless woe.

None else will Heaven approve:
Thou art the only way,
Ordained by everlasting love,
To realms of endless day.

Here let our feet abide,
Nor from thy path depart:
Direct our steps, thou gracious Guide!
And cheer the fainting heart.

Safe through this world of night,
Lead to the blissful plains,
The regions of unclouded light,
Where joy forever reigns.

—Anne Steele.

DAILY THOUGHTS.

[From Phillips Brooks.]

APRIL 11.—The poet pictures to us in his imagination those things which do not appeal to our life, because they find nothing to correspond to their high portraits, to show those transformations of nature into something that is entirely different and foreign to itself. If religion be simply the dream that some men hold it to be, if it simply be the cheating of man's soul with that which has no reality to correspond to it, then it will be no more than this. Is there any assurance that is given to us, that is before the soul of man, of some great new life which it is given for man to seek, without which it is given for no man to be satisfied? I do not know where any man could find that assurance absolutely and entirely, unless there had stood forth before us the person of Him who spoke these words and who manifested them in His life. And therefore it is that, having pictured to you the richness of the life which is open to every man, his own true life, the large freedom into which he may go if, giving up his sins he enters into the fullness of the life of God.

* * *

APRIL 12.—How is it in religion? Have you not come to believe, are you not working continually upon the belief, that those great experiences, those lofty communions with God, those enterings into the secret places of His presence, the sense of oneness with His Spirit, which men used to ascribe to special natures, consecrated to a peculiar sainthood, belong to every man, everywhere, simply in virtue of his humanity; and that in some way those things may yet become the possession of every human soul; that not only to saints who sit upon the mountain tops, in rapt psalm-singing, not merely to the souls who plunge into the deepest of overwhelming thoughts and hide themselves in the darkness which lies below the hard tread of man, but to every man may come,—and marvelous it seems when we say it,—to every man may come the daily recognized communion with God.

* * *

APRIL 13.—That great thing you and I are called upon to do—the total acceptance by our nature of the will of God, the total acceptance by our nature of the mastery of Jesus Christ.

* * *

APRIL 14.—What is the great cry, what is the great aspiration? As the Apostle has lifted up his voice and sung out for us in the wondrous music of his great epistle: "Till we all come, in the unity of the faith, and of the knowledge of the Son of God,"—not to some strange, unnatural thing, not to humanity improved and changed into something else, but till we come "to the perfect man." It is good for us, it is right for us, it is true for us, it makes us strong, to know that. I am struggling toward myself, and just so far as the Christ comes and fills me I am the thing I am, the thing I was first of all in the thought of God, before He sent me on the earth—the thing which by His grace I shall be as eternity perfects my life in Him.

For *prurigo senilis*, the eruptive affliction of old age, Ayer's Sarsaparilla is the best specific.

Things in China Which Illuminate the Bible.

We see many things here in China which help to bring out passages in the Bible.

The wall around Pekin is twenty-five miles long, forty feet high, forty two feet thick at the top, and fifty feet thick at the bottom, with shoulders every hundred yards which make it twice as thick. Such a wall would be difficult to blow down with a ram's horn. It would need a Joshua.

At the large gates the main wall is straight, but a horseshoe shaped entrance, having one, two or three gates, is built around the gate. It was in such a place that Eli sat waiting for the return of his sons.

Over the gate is a large tower, fifty or sixty feet above the wall, in which the large guns are kept. It was from such a tower that David watched for the runners, and knew the running of Ahimaaz.

The jinrikisha men are able to run for five miles or more and pull a man in their "baby carriages" without perceptible weariness; from them we can understand how Ahimaaz could run as he did.

There is a gate in Tientsin through which all the water is carried into the city. It was in such a street and before such a gate that the people gathered together to listen to Ezra read the Book of the Law.

The streets are full of dogs which never had owners. They live on refuse that is thrown upon the street. Dogs fight over a bone in America. Here they fight over a cabbage leaf. "Without were dogs."

The swine live in the same manner as the dogs—by the refuse that is thrown upon the street. One can easily understand why the Jews, whose pigs were mere scavenger carts, as the Chinese pigs are, should forbid the eating of the flesh of swine. I think if it were a direct Biblical command to eat it, most of us would break the commandment.

A traveler spreads his bed down at night on a warm k'ang, covers himself, and goes to sleep. In the morning he rolls his bed up into a bundle about the size of an ordinary quilt, and starts upon his way; he takes up his bed, and walks, or, as is very often the case, puts it on his donkey, and rides on it.

A few days ago, as I came from the "western hills," I saw a woman playing the part of a donkey, "grinding at the mill." In Biblical pictures two are represented as grinding at the mill, but this woman was alone.

Near the mill at which the woman was grinding there was a flat, hard piece of ground, about the size and shape of a tennis court, which was the threshing floor, a very good representation, no doubt, of Nachon's or Atad's or Ornan's.

But still another thing was noticeable here. As I watched her and her threshing-floor, I was riding on a donkey like the thirty sons of Jair the Gileadite, who rode on thirty ass colts—like Christ entering Jerusalem.

Still farther, I was not going along the large road, but along one of the many by-paths that go diagonally through all the grain fields. These by-paths through the field help us to understand how "some seed fell by the way-side."

From our street to the gate at which we enter and leave the city, I counted five hundred camels on their way to or from the mines, loaded or going for coal. They go in strings of six. A man leads or rides the front one, guiding it not by a bridle, but by a rope tied to a stick, which is thrust through his nose. The other five are tied, each to the one in front of it, by ropes similarly attached. Many of these that I counted were only the tail end of long strings that were going off on side streets. Like the Midianites, "their camels were without number."

Many of these camels and asses and donkeys have a rope muzzle fastened over their mouths and noses to prevent their cropping the herbage, if there be any, as they pass along the road; they are thus muzzled "when treading out the corn."

At one place we saw an ox, an ass and a donkey hitched to a plow, which plow had only one handle, and claimed all the man's attention, giving him no time to look back after he had "put his hand to the plow."

At another place men were drawing water out of a large well and carrying it or letting it run through drains to irrigate their fields, while large troughs were being continually filled by the men and emptied by the passing camels and donkeys. One can never appreciate the use of Jacob's well till he has seen and drunk from a great well in a dry climate like this.

In a melon patch was a platform raised four or five feet above the ground and covered with matting, making a little place in which a man could rest and sleep. They look very much, no doubt, like Isaiah's "cottage in a vineyard, as a lodge in a garden of cucumbers."

As we were about to enter the great gate we saw men with little tables loaded with cash (Chinese money). Country cash is small, city cash large. When one comes from the country to the city, like the people to the feast at Jerusalem, he must change his country cash for city cash. If he knows how much his country cash is worth in city cash, all is well; but if not, he is liable to fall into a "den of thieves," for these money-changers are not wholly unlike those whom Christ cast out of the temple.—Exchange.

Important Notice.

We, the undersigned students and representative members of the respective classes of Gammon Theological Seminary, for the best interest of our people everywhere, and in view of the grave responsibilities that rest upon us, and for the protection of the Christian ministry which we represent, would offer the following serious facts to the public:

We ask our people to beware of one J. C. Western, who was formerly a member of the South Carolina M. E. Conference, but because of his extreme and almost irrational views with regard to sanctification, he became the source of confusion and trouble between people and pastors; finally his notions and ideas ran counter to the itinerant system of the M. E. Church, and he left the Church. Subsequently he forsook his wife and minor children, secures the company of one Miss or Mrs. Brown, and travels as an evangelist in the interest of santification. The Rev. Mr. J. C. Western, accompanied by Miss Flora Brown, came to South Atlanta on or about the last week in February, and began a series of meetings in Rev. McD. Spencer's church. His meetings were not largely attended. A goodly number of people questioned his traveling with a woman who was not his wife. This lead the pastor to inquire into the standing of the evangelist, by writing to Greenville. The sheriff of Greenville, S. C., answered the pastor's letter by saying that he had a warrant for the arrest of Rev. J. C. Western, for not providing for the support of his wife and minor children. We are in possession of the sheriff's letter. We believe in the true doctrine of sanctification, but we denounce in strongest terms and condemn all such sanctification that is so peculiar in its nature, so cruel and erratic in its teaching as to cause one to not provide for his wife and helpless little children, over whom the angels watch. We ask the "Amen" of all the Christian world.

Senior Class.—N. J. Johnson, R. P. Camphor, D. H. Butler, H. P. Strong, D. W. Boatner, S. A. Peeler, J. W. Thomas, W. H. Lacey.

Middle Class.—I. C. Clemons, B. M. Hubbard, G. N. Johnson, C. W. Reeves, S. A Stripling, C. A. Leftwich.

Junior Class.—W. D. Speight, Clement Peters, McD. Spencer.

The only way to cure catarrh is to purify the blood. Hood's Sarsaparilla purifies the blood and tones up the whole system.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

To Shelbyville County:

I would like to know the whereabouts of my sisters Charlotte Modesty and Maria Simms; her husband's name is Daniel Simms, and my brother Merit Long. We be ought to a man named Thomas Ford

HENRY MILES,
care of Rev. J. A Pierce, Morgan City, La.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

—It is said that great revivals have prevailed throughout many States in the South and West, 54,000 conversions and 49,000 additions to the churches being reported.—Ex.

Spring Medicine

Is a necessity because the tonic of winter air is gone, and milder weather, increased moisture, accumulated impurities in the blood and debilitated condition of the body, open the way for that tired feeling, nervous troubles, and other ills. The skin, mucous membrane and the various organs strive in vain to relieve the impure current of life. They all welcome

Hood's Sarsaparilla

to assist Nature at this time when she most needs help, to purify the blood, tone and strengthen the laboring organs and build up the nerves.

Mr. John Burruss, Editor of the Universalist Herald, of Notasulga, Ala., writes as follows: "Having heard Hood's Sarsaparilla highly spoken of by several of my friends I determined to give it a trial. I used several bottles last summer and am still using it with the most satisfactory results. It purifies the blood and

Purifies The Blood

starts new life throughout the entire man. It tones up the system and gives strength and elasticity to the muscles and sinews of the body."

Hood's Pills the after-dinner pill and family cathartic. 25c.

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BEFORE. AFTER.

Curly Hair made straight by Mystic Pomade. It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

Price for Trial Bottle, 50 Cents.

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Southwestern Christian Advocate

PUBLISHED EVERY THURSDAY BY

THE METHODIST BOOK CONCERN,

HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

EASTER SUNDAY.

Let there be a rousing missionary rally on this glorious festal day. Let the whole day be devoted to the diffusion of missionary intelligence. Carry out the program. Let the little folks, the old folks, all the folks be drafted into the glorious service. Begin early, and look to the Lord for a great blessing.

WHO IS TO BLAME?

We have received the following letter from a prominent pastor in Texas. We will not give his name, but state the facts as he has given them. We do not know that such a condition exists elsewhere in his conference, but it is just probable that there are other cases of the kind. But read:

"Several years ago our District Conference voted not to allow any local preacher to exercise the functions of his office, and also instructed the presiding elder not to grant a license to any local preacher, who did not subscribe for the SOUTHWESTERN, and yet I find here three local preachers, neither of whom take the paper. And more: Out of 100 members on this circuit there is only one paper taken except my own. We have nine school teachers belonging to our church, and to my knowledge not one of them takes the SOUTHWESTERN. I am told that five of them were educated at —— University, and yet some of them positively refuse to take the paper, saying, 'I don't want it,' 'I don't like it,' etc. Shame on such ungrateful creatures."

We have withheld the name of the writer of the above communication, because, if it is true, the indifferent local preachers and teachers, who are graduates as he states, would be very apt to "make things hot for him," as we sometimes say. People who are indifferent with reference to the literature of the Church, are of but little service to us. But we are slow to believe that any considerable number of the graduates of our schools in Texas would say, after a careful perusal of the SOUTHWESTERN, that they do not like it, and that they could not be induced to take it. Among our subscribers are many, very many, of the graduates of our schools, who not only read the paper with satisfaction, but contribute frequently to its columns articles which have increased its popularity immensely among the better-thinking people of the Church. We believe also, that as a rule, the teachers in our schools frequently call the attention of their people to the superior claims of the SOUTHWESTERN, so that when they go forth into the world to win their bread, they naturally put themselves in touch with the literature of their Church.

As to the refusal of some local preachers and other local church officials to subscribe for the SOUTHWESTERN, we have this to say, that we do not believe a man is worthy of an office in the Methodist Episcopal Church who persistently refuses to keep himself posted with reference to the work of the Church of which he is a member. There are some older men amongst us who have never had the advantages of literary training, and whose sterling piety, and good common sense, renders it often wise to give them leading positions; but these are fast passing away, and giving place to others who can have no excuse whatever, since the advantages for training are so easily within reach. Now, if young men get into these positions, carrying with them the indifference indicated by our brother in the foregoing communication, the fault is either in the churches which recommend them, the pastors who encourage and nominate them, the district conferences, or the presiding elders. Many of our presiding elders actually refuse to license men who refuse to read our papers and study our books, but it is to be feared that some are indifferent. Meanwhile we say with confidence that the SOUTHWESTERN CHRISTIAN ADVOCATE, in the peculiar field in which it more largely circulates, is an educator in the highest and best sense, and as such is an indispensable adjunct to the Church, the home, the library, and the school room.

—A first-class music teacher, also a Doctor of Medicine, educated in our schools and members of our church, desiring positions, will do well to write to Rev. A. M. Mason, Columbus, Texas.

A LAUDABLE APPEAL.

Jackson Street M. E. Church at Lynchburg, Virginia, makes a strong appeal to a benevolent public to help lift a mortgage of $5,000, given in favor of the Virginia Collegiate and Industrial Institute, located in that city. An amount equaling the mortgage was subscribed, but owing to the great stringency of the times but little of said subscription could be collected. The trustees now appeal for help, as the creditors are pushing their claims. The brethren of the Washington Conference and the good people everywhere are earnestly asked to help this noble enterprise at once. Write to Rev. H. A. Carroll, pastor, 907 Jackson St., Lynchburg, Va.

PERSONAL AND GENERAL.

—Brother S. M. Bolden, pastor, writes us that his revival at Spencer Chapel, Conroe, Texas, was a success. The members are in earnest.

—Our church at New Iberia, La., in charge of Rev. A. H. Banks, is in the midst of a glorious revival. The altar is crowded with anxious inquirers for the way of salvation.

—Rev. A. M. Mason, the able and cultured pastor of our church at Columbus, Tex., writes hopefully of his work. The outlook is bright and the church generally united and strengthened.

—Lauderdale, Miss., with Rev. A. Butler in charge, held a quarterly meeting recently. All departments of the church alive. Three Epworth Leagues organized. Prospects encouraging.

—Rev. W. H. Jones, of Patterson, La., writes hopefully of the work there, and regrets their failure to carry out the program on SOUTHWESTERN Day. The rain interfered, but another day will be selected.

—Carter McCoy writes that Sylacanga Circuit, Central Alabama Conference, is in the van. Quarterly meeting was a splendid affair. Presiding Elder C. Rogers was present and helped grandly. Six accessions.

—Rev. W. H. Jackson, of St. Paul's M. E. Church, Texarkana, Tex., is among the progressive men of his conference. He and his noble people have just purchased a lot in West Texarkana, where they soon expect to build a fine church.

—Garvinville, Miss., turned out in force recently, and, marching to the parsonage, gave the new pastor, Rev. W. N. J. Lipscomb, and family, a royal surprise. The happy family, with the equally happy donors, rejoiced greatly. So writes G. L. Harris.

—At Pittsburg, Tex., our church is in charge of Rev. T. Young, who looks on the bright side of things and sees a brilliant future for the church and Sunday school. Rev. W. H. Logan, the presiding elder, gave them a visit recently, which cheered them not a little.

—Chas. W. Prim, of Clinton, La.: "We have celebrated the birth of Mr. Geo. Peabody in the public school at this place. The program was carried out nicely. We have a fine school; it is going on nice. We are also connected with the Sabbath school doing our part."

—Rev. H. B. Brown, of McKinney, Tex., reports his church in a good spiritual condition. Congregations are increasing, and there are evidences of a deeper interest in all the departments of church work. Elder Swann's recent visit to this charge was highly beneficial.

—Mrs. Wilson, wife of Rev. H. C. Wilson, pastor of Boynton Church, Hubertville, La., was tendered a splendid reception by the members on her arrival recently. Complimentary remarks were made by representatives of the church and a collation was served.

—Rev. S. G. Turner, of Coke's Chapel, Louisville, Ky., writes: "I have entered the field with God for my leader, and am determined by his grace and help to bring many souls to his dear Son. I pledged you twenty-five subscribers this year, and here is the cash for the first one."

—At China Grove, Miss, everything is moving along lovely. The pastor, Rev. J. C. Cook, is able and efficient and who, with his estimable wife, is making a very favorable impression. Presiding Elder Pratt's visits are helpful, and the work is going forward. So writes J. D. Reeves.

—From Rev. I. A. Hall, of Newport, Ark., we have a note informing us of the death of Sister Mary Robinson, which occurred March 21. She was a faithful member of the M. E. Church for seventeen years. Her end was peaceful; Brother Hall conducted the funeral services.

—Wesley Chapel, Austin, Tex., is in a blaze of glory. A mighty revival wave is sweeping everything before it They had 221 conversions and 50 accessions, and the work goes on with power. Rev. A. Foster, and his heroic band, are asking for 300 souls. The Lord grant their petition.

—Our elect sisters are passing away. A note from Rev. R. T. Thomas, of Liberty, Miss., brings the sad news of the death of that eminent and faithful woman, Sister Elizabeth Robinson. She was for twenty-three years an acceptable member of Liberty Chapel M. E. Church, and died in great peace. Many mourn.

—Brother Chauncey I. Withrow, pastor at Charlotte, N. C., writes: "Since my arrival here on October 14 last, God has blessed our work. We have had nineteen accessions to our church, raised $100 on third Sunday in December and $56 on March 17 on our church debt. This does not include pastor's salary, Bennett College incidentals, nor any other expense."

—Dresden, Tenn., is a new field, but Brother G. C. Clark, the appointee, is giving evidence of good pastoral ability. He has succeeded in purchasing a church lot, which is nearly paid for. The brethren of the conference have subscribed, and are reminded that subscriptions are now due. Rev. H. W. Key, the presiding elder, is looking after this work with much care.

—Christiana Circuit, Tennessee Conference, under the pastoral care of Rev. T. Allen, is reported in good condition by our correspondent, C. A. Todd. Presiding Elder H. W. White was given a grand ovation on the occasion of his last visit. The meeting was grand. Collections, $68. Subscribers were taken for the SOUTHWESTERN, and the outlook is promising.

—Messrs. Albert Harper, prominent cattle shipper, and Theodore Baughman, practical printer, of Victoria, Texas, who have been traveling extensively in the East and North, stopped over a few hours in our city last week and favored our sanctum with a very pleasant visit. Of course, these prominent leaders are among our subscribers.

—Rev. R. T. Smith sends hopeful news concerning our work at Greenville, Tenn. After preaching day and night for several weeks, the work of the Lord seems to have revived and precious souls have been saved. Some thirty members and friends came to the parsonage a few days ago and brought many valuable presents, for which the pastor and family are grateful indeed.

—Rev. J. S. Forgnson, of Buffalo, Tex, writes hopefully of his work. Rev. Wm. Wesley, presiding elder, was present at the late quarterly meeting and expressed himself as pleased with the outlook. One subscriber was secured for the SOUTHWESTERN. There is much sickness on the charge, but the people are faithful and encouraged to go forward. They are preparing to build at Jewett. The outlook is encouraging.

—Rev. S. R. Gipson, of Corinth, Miss., writes: "My visit to the Lexington Conference was an inspiration. The ride over the beautiful Queen and Crescent was grand. Views of Lookout Mountain and about Chattanooga were sublime. The ride through numerous tunnels and around mountain ravines was instructive and interesting. Reaching Lexington, Ky., and passing through the famous "Blue Grass" regions, braced us for the magnificent reception we enjoyed at the hands of the Lexington Conference brethren at Maysville, Ky. Brother McDade cared for us royally. A meeting with such distinguished officials as Bishop Hurst, Chaplain McCabe, Drs. Mason, Hammond, Courtney, Hagood, with the younger progressives as Tate, Sissel, Gilliam, Lemmons, White, Harris and others, makes the trip one which I will never forget. The Lexington is a noble conference, and the cause is in safe hands. I believe it would be well for the presiding elders and pastors immediately concerned to look after the territory between Lexington, Ky., and Somerset, Ky., on the line of the Queen and Crescent. Possibly we may find a splendid opening there for the introduction of Methodism. Well, I am at home again, better prepared than ever to look after every interest of the church. We have pledged thirty new subscribers to the SOUTHWESTERN, and propose to keep the pledge."

Southwestern
Christian Advocate.

No. 139 Poydras Street.

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$1 a Year to Pastors.

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Jack Ivey	S Horne
H J Wright, 5	P Cooper
H C Markham	Geo S Parvin
C Washington	J E Watkins 1
J S Ferguson, 1	C D Shallowcorne
Wm Harrison	S H Viel
Geo Batten	R L Carpenter
W R Buttler, 1	H J Brown
F G Wilson, 2	Mollie White
C W Buttler, 1	G W Nevils, 2
J H Swann	J W McIntosh
R H Johnson, 2	N C McNeil
Henry Carter	J W Wheeler
A Lewis	N Toole
H Blakeney	Taylor Redd
E Troupe	S G Turner, 1
J H Patterson	G W W Jenkins
A B McQueen, 1	W McDonald, 1
H Bright	A A Jackson
J E Coleman	John Davis
M T Reed	L Ella Bragg
C Monroe	B M Taylor
Loggan Figgau	A Buttler
T P Page	Valcour Chapman, 3
C H Brown	J W Turner
S Priestley	J C Pitts
G H Harvey	Henry Miles
A F Kinnison	S H Jordan, 1
J D Gibson	Amanda Bullington
Henry Adams	C L Walls
Emiline Farrar	Moore's Agency, 1
Benj Goff	Chas Bottler
S W Harvey	W H Moore
Edward Wittenburg	Albert Harper
Theo Banghman	S Bell
T J Clinton, 2	J J Chilcoat
J W Finley	W B Pullam

Notice.

The Board of Church Extension of the Savannah Annual Conference will meet at Loyd Street M. E. Church on Wednesday, April 17, at 10 o'clock a. m.

G. W. ARNOLD, President.
W. H. CROGMAN, Secretary.
Atlanta, Ga., April 7, 1895.

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

NEW ORLEANS AND VICINITY.

Last Sunday night we talked to a good congregatsou at Mt. Zion, on "The Lord hath need of him." Pastor Moulgomery and congrogation are happy. The singing of the excellent choir was one of the special features of the servico.

It was a special pleasure to hear Ex-Governor Kellogg at Simpson M. E. Church last week. The governor has lost none of his old-time fire and eloquence. His address was fully up to the standard in all respects. His advice to the colored people was especially pertinent. No one will doubt the sincerity of the ex-governor's interest in the welfare of the colored people of this city and State. His earnest words will not be soon forgotten.

The "Speaking Meeting" at Simpson on Sunday morning was conducted by the venerable and much beloved Rev. Emperor Williams. The meeting was unusually interesting, the testimonies brief and pointed, and all sanctified by the presence of the Holy Ghost. Verily, it was good for us to be there.

Williams' Chapel is holding its own and gaining. The Sunday school is increasing in numbers. The sacrament of the Lord's Supper was administered last Sunday to 104. It was a precious time. Four were at the altar seeking salvation. Rev. C. Monroe, the pastor, brought in one new subscriber.

—The State Immigration Society of Louisiana has issued a comprehensive Hand-Book, setting forth the geographical and agricultural features of the State, together with crops that can be grown, description of each parish, climate, health, education, fish and oysters, railroads and watercourses, besides other valuable information. Copies will be sent on application to the society, 620 Common street, New Orleans.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

The splendid portfolio series of the "Man of Galilee" is now about completed, and the entire set ready for delivery. Any subscriber to this paper can secure it for $2.40, or about one-third price, with cover for binding free. Read this testimonial:

Gammon Theological Seminary, Atlanta, Ga.

Messrs. Hunt & Eaton—I desire to express my high appreciation of the merits of the splendid portfolio of photographic views of the "Earthly Footsteps of the Man of Galilee," by Bishop Vincent, Dr. Lee and Mr. Bain. The work cannot fail to accomplish great good in spreading abroad a knowledge of Bible lands, in making more real and vivid the life and labors of our Lord and his apostles, and in cultivating a taste for the beautiful in art. Your method of distributing them will be a great help to many of your readers. Very truly yours,

J. C. MURRAY.

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OUR BOOK TABLE.

The April Arena contains a great variety of good reading matter, and shows the usual keen sense of the shifting current of popular interest in its editorial conduct. Thomas J. Middleton makes "A Southerner's Pleas for Peace." George W. Pepperell writes "An Open Letter to Hon. Thomas B. Reed." Harry C. Vrooman deals with "Crime and the Enforcement of Law." Dr. R. B. Leach, on the question of the Age of Consent, shows the especial physical perils which exist for young girls at the age which is made legal in the most highly protected States. Arena Publishing Co., Boston.

The treatment which should be given the original American has long been a problem to the present inhabitants of the New World, and many are the arguments which have been used against all attempts to civilize the Indian. Captain R. H. Pratt, who served long and faithfully on the frontier during the Indian wars, studied carefully the character of the aborigines, and it is of his work toward civilizing this savage race that O. B. Super writes so interestingly in his "Indian Education at Carlisle," in the April New England Magazine. Fully illustrated. Warren F. Kellogg, 5 Park Square, Boston, Mass.

"Ten Nights in a Barroom," by T. S. Arthur. Reduced from $1.25 to 75 cents. Bound in cloth, with black and silver side, 12mo size, 8 illustrations, 75 cents. This famous book, of which so many thousands have been sold, and probably the most popular work of the kind ever published, is capable, in these days of temperance agitation, of a still greater sale. It is of the deepest interest throughout, carefully written, and will furnish an inspiration to all who love temperance. Porter & Coates, publishers, Philadelphia.

Southern Literature from 1579 to 1895. A comprehensive review with copious extracts and criticisms, for the use of schools and the general reader, containing an appendix with a full list of Southern authors. By Louise Manly; beautifully illustrated; price, cloth, $1.50. Richmond, Va.: B. F. Johnson Publishing Co. The author has added to the literature of the age a most wholesome and instructive volume. Its tone, temper and spirit commends the book to the fair and dispassionate consideration of all people who would study the literature of their country. While the author seeks to restore the literary productions of Southern authors, there is a very happy absence of that spirit which seeks to encourage sectionalism and local prejudice. The earnest and truthful putting of the claims of Southern authors is a satisfactory work for which the author deserves credit.

The Preacher's Magazine for April, edited by William E. Ketcham, D. D., maintains its reputation for luminous and sterling articles of great worth and acceptability. Under Present-day Preaching, it has a full sermon and one by Rev. Hugh Price Hughes upon "Lukewarmness." The late Dr. Deem's Prayer Meeting Talks are sensible outlines. 2 Cooper Union, N. Y. Single copy 15 cents; $1 50 per year.

The March issues of Littell's Living Age give 315 pages of choice periodical literature. These five weekly numbers contain thirty-six articles. The fiction consists of a complete story in each number. Each issue contains the usual page of poetry. Littell & Co., Boston.

The Treasury of Religious Thought for April completes a volume which may compare not unfavorably with any earlier. The different departments are fully maintained, and the number contains a full and valuable index of the sermons, texts, authors and articles of the year 1894-95. Yearly, $2 50; clergymen, $2; single copies 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

The study of mind, perhaps the most fascinating branch of science, receives much attention in the April Popular Science Monthly. Prof. M. Allen Starr, M. D., of the College of Physicians and Surgeons, New York, opens the number with an account of Some Curiosities of Thinking. In the Editor's Table the improved relations of science and religion are pointed out, and attention is called to the lack of nervous control that characterizes modern life. New York: D. Appleton and Company. Fifty cents a number, $5 a year.

The exceptional pictorial and descriptive features of the new religio-educational fine art work, "Earthly Footsteps of the Man of Galilee," can be fully appreciated by careful inspection only. Part I of this superb work will, therefore, be sent postpaid to any one sending his address with 10 cents to cover the cost of handling, wrapping, mailing, postage, etc. This part contains two introductions, a beautiful new map in eight colors, which traces in red the journeyings of the Savior and his Apostles, and also contains Dr. Samuel J. Andrews' famous outline harmony of the gospel and chronological index, which is copyrighted and published here only by special permission of the author. There are also shown sixteen magnificent views which are eloquently described.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.
☞ Sold by Druggists, 75c.

GOOD WORDS.

Dear Dr. Hammond—Having been a reader of the dear old SOUTHWESTERN quite awhile, I cannot see why it is not read by all colored people in the United States. To them that cannot read, I think it would be a grand thing for them to take it and have their children or any one that can, do so. I feel safe in saying that a short subscription would so enthuse them, that they would not be without this great paper. Our dear pastor is faithfully working to place it in every home on our charge. The sisters generally seem to be more interested than the brothers. Why this is so I cannot say, yet it is nevertheless true. Yours,

I. A. SLATE, College Hill Circuit,
Upper Mississippi Conference.

Dear Dr. Hammond—The good SOUTHWESTERN is growing in the estimation of the people of this thriving city. I like it better and better all the time. Yours fraternally. W. H. JACKSON.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Central Missouri Conference.

Reported by C. M. KEETON, Lexington, Mo.

The ninth session of the Central Missouri Conference convened in Burton's Chapel M. E. Church at Fayette, Mo., March 20, 1895, at 9 a. m. Bishop R. S. Foster, D. D., presided. The opening religious services were conducted by Rev. J. W. Hughes. The Lord's Supper was administered by the bishop, assisted by Dr. Spencer and the presiding elders. The roll was called, and 73 members and probationers answered to their names. J. A. Dorsey was re-elected secretary, with C. M. Keeton and A. H. Higgs assistants. Wm. C. Ellis was re-elected statistical secretary, with J. H. McAllister and W. J. Debor assistants. G. B. Abbott was re-elected conference treasurer, assisted by F. H. Small and B. F. Abbot. Dr. Spencer, of the Church Extension Board, was introduced, and addressed the conference in the interest of the society. The following were introduced to the conference: Revs. W. H. Terrell and A. S. Palmer, of the A. M. E. Church; Brothers W. S. Woodard, G. J. Maple, J. Holland, J. R. A. Vaughn, B. W. Fulder, W. P. Brooks, J. D. Hammond, D. D., president of the Fayette College of M. E. Church South; Dr. C. H. Briggs, of M. E. Church South; Rev. E. W. Pfaffenberger and Dr. J. L. Hulburt, of the S. S. Union. The latter gentlemen made a very interesting address in behalf of the Sunday School Union and Tract Society. Dr. D. Bend, of the American Bible Society, was introduced, and addressed the conference in the interest of that organization, and Mrs. S. A. Abbot represented the Woman's Home Missionary Society. Dr. P. A. Cool, president of George R. Smith College at Sedalia, Mo., presented the claims of the college with a very graphic and impressive talk. Dr. A. B. Leonard, secretary of the Missionary Society, was present, and greeted the conference with a very eloquent speech in the interest of the work of the society. A draft on the Book Concern for $599 was placed in the hands of the stewards.

The class for admission into full connection was called before the altar and listened to a very wholesome address by the bishop. The members of the class are: F. S. Bowles, J. E. Williams and David Mitchell. The conference investigated complaints against A. R. Clariday, F. White and J. W. Zellender, who were suspended for one year. Charges were preferred against M. A. Johnson, and he allowed to withdraw under charges. Emanuel Harrison was expelled from the ministry and Church.

A communication from Dr. T. H. Hagerty, of St. Louis, expressing his great interest in the welfare of the conference, was read, and W. H. H. Brown was appointed to respond to the letter. Drs. J. W. Hamilton and E. W. S. Hammond were introduced. Dr. J. W. Hamilton represented the Freedmen's Aid and Southern Education Society in a very able address, and Dr. E. W. S. Hammond, editor of the SOUTHWESTERN, spoke in glowing terms of the paper's advancement in its circulation. Dr. Hammond's great scholarly ability, with his energy, pluck and push, makes him an editor that the Church looks upon with honor.

A. S. Palmer and I. W. H. Terrell, of the A. M. E. Church, were received on credentials. Dudley Smith, L. E. Hayes, J. W. Jackson, A. H. Henely, J. K. Anderson, M. L. Mallory, J. H. Duncan and J. J. Cabble were admitted on trial. David Bruce, W. H. Wheeler and C. P. Woods were continued on trial. Springfield, Mo., was chosen as the seat of the next conference. Memoirs of Sister Steel, wife of Benjamin Steel, and Sister Pitts, wife of the deceased Edgar Pitts, were read.

Appointments.

HANNIBAL DISTRICT—Geo. Reeves, P. E.
Ellesbury, S L Evans
Bowling Green, G A Maston
Clarksville, M Reed
Curryville, Geo Grady
Frankford, to be supplied
Forstell, J P Bishop
Hannibal, W R Rivere
Louisiana, J S Cravens
Macon City, to be supplied
Mexico, F H Small
Montgomery, J S Burton
St Charles, J Wright
Troy, A Hubbard
Troy Circuit, to be supplied
Warrenton, W J Debor
Wellsville, A Burton

KANSAS CITY DIS'T.—J. W. Hughes, P. E.
Arrow Rock, Anthony Coleman
Butler and Harrisonville, B D Dixson
Carthage, Wm C Ellis
Clinton, Richard Rush
Georgetown, C Tays
Gillam, to be supplied
Higginsville, to be supplied
Holden, John A Grant
Hugesville, to be supplied
Independence, J T Knupper
Joplin, S E Sanders
Kansas City, Asbury, J W Brown
Kansas City Mission, C W Holmes
Dresden, F S Bowls
Clark's Chapel, to be supplied
Lexington, C M Keeton
Knobnoster, David Bruce
Marshall. G B Abbott
Odessa, J H Nolen
Sedalia Taylor's Chapel, J H McAllister
Sedalia Taylor's Circuit, R Davis
Slater, Benj Steel
Sweet Springs, W H Smith
Warrensburg, B F Abbott
Weverly, H G Gibson
Wellington, Henson Baker

ST. JOE DISTRICT—J. J. Clark, P. E., Morbly, Mo.
Armstrong, L E Hayes
Chilicotha, to be supplied
Columbia, W H Wheeler
Danville, G W Patten
Fayette, Henry South
Fulton, J L Smith
Glasgow, J A Dorsey
Huntsville, Dudley Smith
Kingston, to be supplied
Morbly, J Densmore
Richmond, O A Johnson
Shanondale, L F Payne
St. Joe, J A C Wade
Slergen, T L Francis
New Franklin, Doc J Kenaly
New Bloomfield, P H Adkison
Woodlonville, J W Payne

ST. LOUIS DISTRICT—J. Will Jackson, P. E., 208 South Sixteenth Street, St. Louis.
Baden, W H Whitmore
California, J W Thomas
Desoto, S A Palmer
Farmington, T H Lockwood
Fredrictown, Wm Divers
Greenfield Circuit, to be supplied
Ironton and Caledonia, A H Henly
Jefferson City, R G Smith
Lebanon and Marshfield, F C B Washington
Newtonia, to be supplied
Osceolia, C P Woods
Ogark, to be supplied
Rolla and Salem, Wm McCutchen
St Louis, Elliot Avenue, W H H Brown
Rock Springs, B McCain
Wesley Chapel, H H McAllister
Smithton and Otterville, A Abanatha
Springfield, R H Smith
Tipton, to be supplied
Versailles, Y B Lane

TOPEKA DISTRICT—R. E. Gillum, P. E.
Alma, to be supplied
Burlnigame, C P Thompson
Chetopa, to be supplied
Coffeeville, John M Duncaw
Clay Center, to be supplied
Dunlap, to be supplied
Russelsville, M L Mallory
Fort Scott, A W Tolbert
Independence, L Thomas
Kansas City, St James, A H Higgs
Kansas City Missions, J K Anderson
Manhatten, J D Evans
Oswego, M T Hooks
Rosedale, J J Cubble
Salina, J E Willlams
Topeka, Asbury, Dan Mitchall
Topeka, Mt Olive, W A Ray
Valley Falls, to be supplied
Caldwell Circuit, to be supplied
Mound City, to be supplied

TAKEN FROM TREASURER'S REPORT.

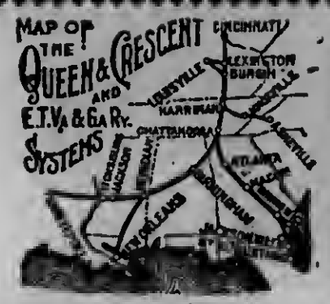
Missions	$382 88
Church Extension	149 96
Freedmen's Aid and S. E. S.	464 37
Sunday Schools	10 30
Education	150 16
Tracts	11 37
Bible	1 60
Women's Home Mission	21 70
Women's Foreign Mission	15 90
Episcopal Fund	94 86
Conference Claims	96 15
General Conference Expenses	22 30
Total	$1,438 26

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IT IS THE

SUPERIOR SOUTHERN ROUTE.

Our Greenville (S. C.) Letter.

GREENVILLE, S. C., April 1, 1895.

In accordance with an article written in the SOUTHWESTERN by the Rev. E. L. Parks, D. D., professor of systematic theology in Gammon Theological Seminary, March 14, 1895, concerning the Steward Missionary Foundation for Africa, the Rev. D. M. Minus, A. M., pastor of John Wesley M. E. Church in this city, called the young people together at the close of the morning services on yesterday, and Brother E. R. Holloway read the article referred to above, after which Brother Minus stated the object of the Steward Missionary Foundation, and urged the talented young men and women of our Church to organize a local Missionary Foundation for Africa. Mr. E. B. Holloway endorsed the statement of the pastor with a strong speech, after which Mr. Holloway was elected president; Miss S. F. Cooke, vice president; Miss J. V. Cooke, secretary; Miss Carrie Brown, assistant secretary. Bro. Minus has also urged the claim of the SOUTHWESTERN upon the congregation, and several persons are preparing to take the paper. Yours for Christ,

J. V. COOKE.

A Correction.

The Syracuse ladies desire me to ask you to correct a statement made by Bishop Bowman, in his article in the SOUTHWESTERN of March 7, namely: He said the Peck Industrial Home was erected under the supervision of the Northern New York Conference, while it is the Central New York Conference that has donated so much. This is a case of "Honor to whom honor is due. Respectfully,

H. M. HEGEMAN.

Important Facts.

If you have dull and heavy pain across forehead and about the eyes; if the nostrils are frequently stopped up and followed by a disagreeable discharge; if soreness in the nose and bleeding from the nostrils is often experienced; if you are very sensitive to cold in the head accompanied with headache, then you may be sure you have catarrh, and should (immediately) resort to Ely's Cream Balm for a cure. The remedy will give instant relief.

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THE following are among the 1895 events foreshadowed by the

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Southern Baptist Convention,
Washington, D.C., May 10-14.
Rates to be announced later.

Baptist Anniversaries,
Saratoga, N.Y., May 28-June 4.
Rates to be announced later.

Baptist Young People's Union,
Baltimore, Md., July 18-21.
One fare for round trip.

Christian Endeavor Meeting,
Boston, Mass., July 11-18.
One fare for round trip.
Ask for conditions.

26th Triennial Conclave
Knights Templar,
Boston, Mass., Aug. 26-30.
One fare for round trip.
Ask for conditions.

G. A. R.
Louisville, Ky., Sept. 1895.
One cent per mile each way.

For full particulars regarding any of these meetings, address G. B. WARFEL,
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Or, C. H. KOENIG, D. P. A., Cincinnati.

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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson II. April 14. Easter Lesson. 1 Cor. 15. 3-14. A. D. 57. Commit to memory verses 12-14.

HOME READINGS.

M. Mark 12. 1-12. Tu. Isa. 5. 1-7. W. Jer. 26. 1-11. Th. Luke 23 13-25. F. Acts 3. 12-18. S. Acts 7. 51-60. S. 1 Cor. 15. 1-14.

LESSON HYMN. 10, 11, 12.

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory, to live and to save:
Loud was the chorus of angels on high,—
The Savior hath risen, and man shall not die.

First Corinthians was written about Easter, A. D. 57, from Ephesus, by Paul the apostle.

The Resurrection of Jesus occurred exactly one week after The Triumphal Entry, of which we studied last Sunday. Both events took place on Sunday.

Read and study this lesson in connection with the accounts of the resurrection given by Matthew, Mark, Luke, and John.

Easter Lesson.

(1 Cor. 15. 3-14.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept. (1 Cor. 15. 20.)

This first letter of St. Paul to the church at Corinth was written from Ephesus in the year '57. There was strife in that church, the first four chapters was designed to remove it. There were impurities among them, the next two chapters were intended to do away with them. There was among them questions on which they could not agree. They were sent to St. Paul for his decision. They referred to marriage, to heathen sacrifices, to disorders at love feasts and the Lord's Supper, to spiritual gifts, and to the resurrection of the dead. His answers are found from the seventh to the fifteenth chapters inclusive. The sixteenth chapter includes the Epistle. The "subscription" is no part of the letter. It was added by a later hand. It is worthless.

The word *Easter* occurs but once (Acts 12:4) in the authorized version of the Bible. The Revised Version has put the word Passover in its place there. Easter was the Saxon goddess of love. Among pagans a feast was given in her honor each year in the month of April. It was eight centuries after the death of Christ before this feast became universally associated with His resurrection. But "To the law and to the testimony."

I. The Death, Burial, and Resurrection of Christ (3-8). 1. His death. This is clear from the following facts—(1) It was predicted that He should die. "He made His grave with the wicked, and with the rich in His death." "They shall look upon Me whom they have pierced" "Destroy this temple and in three days I will raise it up." "And He began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed and after three days rise again." Jesus died "according to the Scriptures." (2) It was the determination of his enemies to put Him to death. They dogged His tracks, laid plans, secured His arrest, drug Him before Annas Caiaphas, and Pilate. They obtained witnesses to testify against Him, took Him through a mock trial, and infuriated the mob against Him. They had but one object in this, that was to secure His death. (3) No one could endure what Jesus suffered and live. He was deserted by His nation, His relatives, His disciples, and His God. In the *garden*, at the hour of midnight, while He wrestled with God in prayer, His agony was so intense that "His sweat was as it were great drops of blood falling down to the ground." His *scourging* was fearful. His back was made bare. He was likely struck with a leather strap split in prongs. In each thong was fastened a bone or metal with sharp angles. Every blow would lift the flesh in many places. Sometimes the eyes and teeth were knocked out. Victims condemned to death were occasionally killed in this way. The *crucifixion* soon followed. The hands and feet were nailed to the wood. The cross was raised. Jesus hung on same for six hours. The wounds inflamed, a burning fever soon followed, and a parching thirst caused the most intense suffering. Finally a *spear* was thrust into His side, the point of which pierced the living membrane about the heart, and from the wound flowed both water and blood. Can the rankest infidel doubt for one moment the death of the Christ.

2. His burial. His friends and His enemies took part in His interment. His *friends* went to Pilate, begged the body, took it down from the cross, wrapped in white linen, laid it in Joseph's new tomb, and rolled a great stone over the entrance. His *enemies* secured a guard, sealed the tomb, and placed a watch about it. Yet, with all this precaution, the body is missing from the grave. Did His enemies take it away? No; it was their object to keep it there. Did His friends remove it. Surely not. It was given to them. They had no use for it. They laid it to rest, and departed from the grave with sad hearts, feeling that all their hopes were forever blasted.

3. His Resurrection. On the morning of the third day there was an earthquake, and an angel of the Lord descended from heaven, rolled back the stone and sat upon it. "His countenance was like lightning, and his raiment white as snow. For fear of him, the keepers did shake and become as dead men." Jesus arose from the dead, removed the winding sheet of death, folded the napkin that was over His face and laid it in another place, and passed out of the tomb in all of His majesty and glory. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

There are ten recorded appearances of Jesus between His resurrection and ascension. Six are named in this lesson. But one of these occurred after He was taken up to heaven. He was seen of Cephas. "The Lord is risen indeed, and hath appeared unto Simon." We have nothing in particular of this appearance. It seems to have been well known to the apostles. "Then He was seen of the twelve" (John 20:19-29). The doors were shut for fear of the Jews. Jesus stood in their midst and said, "Peace be unto you." He showed them His hands and His side. They were glad. He breathed on them and said, "Receive the Holy Ghost." He sent them forth to remit and to retain sins. That is, to receive into, and to reject from entering, His kingdom. "After that He was seen of above five hundred brethren at once." This appearance likely took place on a mountain in Galilee. It was according to previous appointment. The place had been named and the time given. When the day came many had assembled. Jesus appeared unto them. Some worshipped, others doubted. He gave to them the Great Commission—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." His appearance to James is not mentioned elsewhere. After this He was seen "of all the apostles." This likely means more than the twelve. It refers, no doubt, to the time of the Ascension. They met in a room in Jerusalem. He convinced them He was the Christ, and His death and resurrection were according to the Scriptures. He "led them out as far as to Bethany," lifted up His hands and "blessed them," and "was parted from them, and carried up into heaven." Then "last of all He was seen of me also." That is, last of all, down to this time. He likely refers to the time of his conversion, when Ananias came in and laid his hands on his head and said—"The Lord, even Jesus that appeared unto thee in the way." St. Paul saw Jesus a number of times during his ministry. The apostles were slow to believe in the resurrection, but when they became convinced, they were true to their convictions. They had no interest in making good the story, yet they would die rather than give it up.

The existence of the Church, with its ordinances, is positive proof of the resurrection of Christ. Its influence to-day is felt throughout the world. It is moving on, expelling cruelty, freeing the slave, protecting the captive, nursing the sick, sheltering the orphan, elevating woman, honoring poverty, ennobling labor, sanctifying marriage, creating chastity, showing the race to be a brotherhood, and lifting man out of sin and death into a life of holiness and heaven. It is now saving the world at the rate of about two thousand each day. Praise the Lord.

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Passenger.....9 30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Lou s fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9.30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m :
New York....9:30 a. m	New York ... 6:20 p. m.

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No. 26, 7.00 a. m.	Local Mail and Express.	No. 25 9:30 p.m.
No. 2, 5.55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8	Coast acc'm.3.25 p.m	1	Lim. Ex.....5.00 p.m
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Sunday	Ex....7.55 a.m	Sunday	Ex.....9.30 p.m

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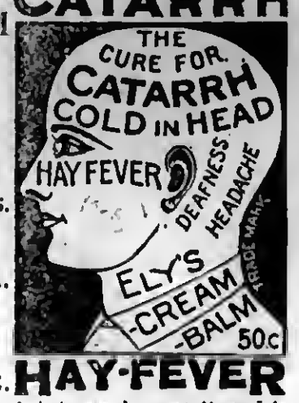
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FROM PRESIDING ELDERS.

Navasota District—

Dear Brethren of the Navasota District, Texas Conference—We have just finished up the first round. We listened very carefully to the reports of each, especially to the pastors'. We want each of you, as pasters, to be inspired with enthusiasm for God and the prosperity of the great Church which you have the honor to represent. Put yourselves not down as failnres, but fall into the work with glad hearts to succeed or die; there is no time for dying now, when we can live (I mean on your work). Success is yours if you will carry Christian sunshine into your work, into your Church, and into the homes of your people. In fact, you can not fail. Be a joyous, happy pastor. Show the people that you mean to assist them. Have them and the great work of the Church at heart. Be faithful and true to God, the Church, yourselves, and your families.

Now, my comrades, you have promised the Church that you would be faithful in all things pertaining to the interest of the Church. Will you see to it, and perform the same? God bless you. We don't want any blanks in our reports when we shall stand before the grand master at conference. See to it, dear brethren, that your full apportionment is raised for benevolences. Let each charge go into first class rank this year. Be kind to your people. Don't scold them from your pulpit or be always fault-finding, but preach to them the Gospel of the Son of God. I shall do what I can to assist you. Don't be afraid, you can approach me at any time. On the 15th after Easter, let me hear from each pastor the result of your success. I am your brother in harmony with the Church,

W. L. DUNCAN, P. E.

Savannah District—

Dear Brethren—Our first round was more encouraging than we expected. We hope that Children's Day will be a grand rally day all over the district. Epworth Leagues are being rapidly organized. The Epworth League Convention, which will convene at Savannah, the date of which has not yet been fixed, will be given later on. The Sunday School Institute will be at the same place and time. The District Conference will be held at Valdosta, Aug. 22, at 9 a. m. JOHN WATTS, P. E.

South New Orleans District—

To Pastors and Sunday School Superintendents: Brethren—Without unnecesary delays thereafter, you will please forward to our Missionary Treasurer, Rev. S. Hunt, D. D., 150 Fifth avenue, New York City, the Easter Sunday collections for missionary purposes, and his receipt therefor will serve as your voucher at the annual conference. Report amount of your collections of that day to me, and oblige yours,

PIERRE LANDRY, P. E.,
Box 95, Donaldsonville, La.

Shubuta District—

Dear Brethren—The first District Conference for this year will convene in Dudley Chapel, Wednesday morning, at 9 o'clock, June 26, at Ellisville, Miss. All members are earnestly requested to be present at the opening. All the Sunday School workers and members of the Epworth League Chapters are especially requested to be there on Wednesday, as a S. S. Institute will be held. Pastor David F. Dudley and his most excellent people are preparing to give the conference a grand reception. Drs. Hammond and Mason are expected to be present.

Fraternally yours,

J. M. SHUMPERT, P. E.

Greenwood District—

Brethren—The first district conference will convene at Vaiden, June 26-30 inclusive. The person presenting receipts for greatest amount of cash sent in for subscribers to the SOUTHWESTERN, will be presented with a neat Teacher's Bible. Who will lead? Dear brethren, Drs Hartzell and Hamilton very kindly asks that all the F. A. and S. E. money be sent in within the next thirty days. Let the Greenwood District lead. I have heard from some of the pastors, who promise to get the Bible and at the same time have all their F. A. and S. E. money in by commencement day (April 23) at Rust University. Can we hear every brother say "I will"? Amen! Yours, very humbly,

W. E. MASK, P. E.

For Over Fifty Years,

Mrs. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Michigan's Benefactor.

AN OFT REPEATED STORY OF TRUE PHILANTHROPY.

What Chas. H. Hackley has Done for Western Michigan—How the only Cloud in the Life of an Honored Man was Brushed Away by Science.

[*From Grand Rapids, Mich., Evening Press.*]

The most beautiful spot in Muskegon is inseparably associated with the name of Hackley, and in all Western Michigan there is not a name better known, and among the studious and those most interested in deeds of philanthropy, this name is known and admired. Chas. H. Hackley has been in the lumber business continuously since 1856 and in that time has amassed a fortune which gives him a rating among the wealthy men of the nation. But with wealth there did not come that tightening of the purse strings which is generally a marked characteristic of wealthy men.

There is no prettier spot in the state than Hackley Place in a square surrounded and pierced by stone walks emphasized with their whiteness the green of faultless kept lawns, its crowning pride a towering soldier's monument on the top of which stands a bronze figure pointing ever in remembrance of the heroes who died that the nation might live. Surrounding this park are the magnificent Hackley Public Library—a poem in granite—with its 60,000 volumes, and the equally stately Hackley school like a bee hive with its 600 children. Other elegant buildings testify likewise to the liberality and munificence of this man who has pulled wealth out of the forests of Michigan.

It is no wonder then that the name of Charles H. Hackley is known at home and abroad. His munificence to Muskegon alone represents an outlay of nearly half a million. For the past twenty years he has been a constant sufferer from neuralgia and rheumatism, also numbness of the lower limbs, so much so that it has seriously interfered with his pleasure in life. For some time past his friends have noticed that he has seemed to grow young again and to have recovered the health which he had in youth.

To a correspondent of the *Press* Mr. Hackley explained the secret of this transformation, and to his friends who have known how he suffered it is indeed a transformation. "I have suffered for over 20 years," he said, seated in his private office, "with pains in my lower limbs so severely that the only relief I could get at night was by putting cold water compresses on my limbs. I was bothered more at night than in the day time. The neuralgic and rheumatic pains in my limbs, which had been growing in intensity for years, finally became chronic. I made three trips to the Hot Springs with only partial relief and then fell back to my original state. I couldn't sit still and my sufferings began to make life look very blue. Two years ago last September I noticed an account of Dr. Williams' Pink Pills for Pale People and what they had done for others, and some cases so nearly resembled mine that I was interested. But I did not know whether the testimonials were genuine or not and I did not wish to be humbugged, so I wrote to one who had given a testimonial, an eminent professor of music in Canada. The reply I received was even stronger than the printed testimonial and it gave me faith in the medicine.

"I began taking the pills and found them to be all that the professor had told me they would be. It was two or three months before I experienced any perceptible betterment of my condition. My disease was of such long standing that I did not expect speedy recovery and was thankful even to be relieved. I progressed rapidly, however, towards recovery and for the last six months have felt myself a perfectly well man. I have recommended the pills to many people and am only too glad to assist others to health through the medium of this wonderful medicine. I cannot say too much for what it has done for me."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or 6 boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

MARRIAGES.

.....Give Name and Place Distinctly.....

Texarkana, Texas.—George Peebletoe to Laura Cole, March 24. W. H. Jackson officiated.

Greenville, Texas.—Capt. Hunt to Freedona Goodlow, January 13. Henry Ridge to Mattie Reed, February 11. Wm. Tave to Emen Williams, March 10. I. H. Sellers officiated.

Webb, Miss.—Ben Daniel to Emma Hicks, March 25. Thomas Sugg to Dosha Hioton. Wes Morgan to Eliza Miller. J. B. Starkey officiated.

Jacksonville, Texas.—Dan Edwards to Minnie Smith, February 28. J. Jordan officiated.

Baton Rouge.—Allen H. Trahan to Alexiana Herron, March 27. J. A. Tircuit officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Forrest, Miss.—Fannie Needham, aged 4 years, died March 26 in the faith. M. White, pastor.

Kennerville, La.—George Jackson, aged 55 years, a recent convert, died in triumph. Daniel G. Taylor, pastor.

Jeanerotte, La.—Agnes Widows, died in triumph on the 19th of last month, leaving a husband and five children to mourn. J. L Augustus, pastor.

Willis, Texas.—Little Mirtie, aged 2 years, daughter of Henry and Katie Clay, died the 19th of last month. M. Q. A. Fuller, pastor.

Paulding, Miss.—Henry Foller, aged 42 years, died February 17. Silvia Kolb y died February 10. R. B. Anderson, pastor.

Pass Christian.—Sally Socia, Elizabeth Steward and Mrs. Miller died last month in triumph. O. H. Flowers, pastor.

Winchester, Texas.—Roda Johnson, Bell Dickison, Malinda Harrison, Annie Harrison and Joannah Joonson, faithful members of our church, were called to their long-sought home. W. H. Stevens, pastor.

Lafon, Tenn.—Charity Rucker, aged 76 years, was burned to death on the 18th of last month. She had been a member of our church for forty years. S. Knight, pastor.

CONFERENCE NOTICES.

Houston District.

Second Round.	April.		
Boynton Chapel	24 28	St James	25 28
Sloan St church	26 28	Richmond circuit	27 28
	May.		
Orange	4 5	Beaumont	5 6
Mount Vernon	10 12	Harrisburg	18 19
Trinity	19 20	St Paul	23 26
Tabernacle	24 26		
	June.		
Wallisville	1 2	Columbia	1 2
Roweville circuit	8 9	Oyster creek	15 16
Kendleton	21 23	Richmond	22 23
Liberty circuit	29 30	Wm. Bartley, P. E.	

Tennessee River District.

Third Round.	April.		
Perryville	20 21	Adamsville	20 21
Savannah mission	22 23	Clifton mission	24
Clifton	27 28		
	May.		
Waynesboro	1 2	Lawrenceburg	4 5
Lewisburg	11 12	Peter burg	11 12
Beach Grove	20 21	Springhill	18 19
Brentwood	25 26	Franklin	18 19
Nashville	25 26	Dover	29 30
	June.		
Paris	1 2	Cumberland	8 9
Dickson	15 16	S. B. Danley, P. E.	

Shubuta District.

Second Round.	April.		
Quitman	27 28	DeSoto	30
	May.		
Shubuta circuit	2	Shubuta	4 5
Chicora mission	7	State Line	8 9
Waynesboro	11 12	Ellisville	18 19
Heidleberg	22	Hattiesburg	26 27
Augusta, Wade chap	28	Poplarville, W Sand	30
	June.		
Griffin	1 2	Basin	5
Summerville	8 9	Moss Point	9 10
Ocean Springs	11 12	Biloxi	13 14
Handsboro	15 16	Pass Christian	19 20
Pearlington	22 23	Bay St. Louis	22 23

J. M. Shumpert, Presiding Elder.

Jackson District.

Second Round.	April.		
Benton	20 21	Carthage	27 29
	May		
Madison	4 5	Canton and circuit	11 12
Pelahatchie	18 19	Forest	22
Brandon	25 26	Morton	29
	June.		
Jackson	1 2	Clinton	1 2
Yazoo City and cir't	8 9	Roseneath	16 17
Lake George	29 30		
	July.		
Green Hill	6 7	J. C. Honston, P. E.	

Western District.

Third Round	April.		
Hickory & Newton	27 28		
	May.		
Old Fort, M't Homo	4 5	Aehoville	18 20
West Ashville	18 20	Franklin	25 26
Lacester	28		
	June.		
Reisporton, Brooks	1 2	Shelboy	8 9
Lincolnton	12	Gastonia	15 16
Beaemore City	15 16	McPeliah	22 23
Paterson	29 30	Lenoir, 2 days	30
	July.		
Elekeville	3 4	Wilksboro	6 7

R. SMITH, Presiding Elder.

Greenwood District.

Second Round.	April.		
Kosciusko	27 28		
	May.		
Durant	2 5	Durant circuit	4 5
Goodman circuit	11 12	Pickens	18 19
Vaiden circuit	24 25	Goodman	22 25
Hesterville	31 and June 2		
	June.		
Vaiden mission	1 2	Winona	8 9
Ebenezer	14 16	Lexingtoo	15 16
Tchula	20 23	Carrollton	22 23
Vaiden and West	29 30		
	July.		
Shellmound	6 7	Maryland miss	6 7
Greenwood	13 14	Bee Lake	20 21
Howard	19 20	Minter City	20 21
Shellmound, mits	27 28	Kosciusko cir	27 28

W. E. MASK, P. E.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, APRIL 18, 1895.—Vol. 30. No. 16. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

WE are much pained to hear of the death of the honored father of Rev. Dr. M. C. B. Mason, assistant corresponding secretary of the Freedmen's Aid and Southern Education Society. The sad event occurred at Houma, La., the home of Father Mason, on the 6th instant. He passed away in the peace of the Gospel, triumphing in the assurance of a saving faith. We invoke the prayers of the Church for our bereaved brother and snrviving relatives.

THE semi annual meeting of the General Executive Board of the Women's Home Missionary Society will occur in Cincinnati April 26 and 27. On Friday, the 26th, the meeting will be held in Wiley Hall, and be open to all interested in hearing the reports of the officers of the society and secretaries of the varions bureans. It is expected that a large number of the Execntive Board will be present; not only those residing in Cincinnati and vicinity, but many from a distance. It is hoped there will be a large attendance of the friends of the work at this opening meeting. On Saturday a private executive session will be held for the transaction of bnsiness, and it is probable that the business meeting will continue on Monday.

CENRTAL MISSOURI CONFERENCE NOTES.

We were in royal company at Fayette, Missouri, and felt from the start, the warmth of a Central Missouri welcome. God bless the noble men. It was a contest whether we should be the gnest of Brother South at the parsonage, already filled to overflowing, or of the genial and progressive layman, Brother J. H. Diggs. Diggs won, and we were soon installed as one of the family in company with Presiding Elder J. Will Jackson, Revs. Patten, Smith and McAllister. Sister Diggs reigned as the queen of the home, and the guests gladly paid tribute to her skill in the happy art of entertaining. We have a standing invitation to retnrn and hope to accept.

It seemed like Olivet to be with this royal company of the elect. Fayette was onrs for the time being at least. The citizens, white and black, looked a welcome. Let it be said that Shem, Ham and Joseph dwelt together in peace for once at least during the closing hours of the nineteenth century. And we saw, as it were, the dawning of the "New Era." President Hammond, the able and accomplished snccessor of the distingnished Bishop Hendrix; Prof. Bond, of royal Methodist lineage and training, and Rev. W. S. Woodard, the accomplished and venerable historian of Missonri Methodism, formed a historic group as they exemplified in a pre-eminent degree, the greatest of all virtnes.

Presiding Elders Hughes, Gillam, Jackson, Reeves and Clark are aeceptable leaders.

There is a good number of promising yonng men in this conference who will be felt in the coming years.

AN APOSTLE OF INDUSTRIAL EDUCATION.

Prof. Booker T. Washington, principal of the Tnskegee (Ala.) Normal and Indnstrial Institnte, lectured recently at Fisk University, Nashville, Tenn., on the snbject of "Indnstrial Edncation," and said among other very valnable things:

"As a race there are things we mnst learn to do—one is to pnt brains in the common occnpations of life, and the other is to dignify common labor. If we do not, we cannot hold onr own as a race. Ninety per cent of any race on the globe earns its living by the common occupations of life, and the Negro can be no exception to this rnle. I have been told that the young colored man is cramped, and that after he gets his education there were few chances to use it. I have little patience with such argument. The idea has been too prevalent that the educated colored man must either teach, preach, be a clerk or follow some profession. The educated colored man must, more and more, go to the farms, into the trades, start brickyards, sawmills, factories, open coal mines; in short, apply his education to conquering the forces of nature."

The professor has a happy way of putting things, and not only so, but a happier way of practically demonstrating the reasonableness of his propositions. His great school at Tuskegee is a triumphant vindication. While our people have been very seriously handicapped in all the avennes of indnstry, there has nevertheless been a failnre on their part to take an intelligent view of the great evolntionary process which has been going on in almost every department of industry. Says the professor:

"Twenty years ago, every large and paying barbershop over the country was in the hands of black men; to day, in all the large cities, yon cannot find a single large or first-class barbershop operated by colored men. The black men once had the monopoly of that industry, bnt had gone on from day to day in the same old monotonous way without improving anything abont the industry. As a result the white man had taken it up, put brains into it, watched all the fine points, improved and progressed until his shop to-day was not known as a barbershop, bnt a tonsorial parlor, and he was no longer called a barber, but a tonsorial artist. Just so with the old Negro man with his bncket of whitewash and his long pole and brush had given way to the white man, who had applied his knowledge of chemistry to mixing materials, his knowledge of physics to the blending of colors, and his knowledge of geometry to figuring and decorating the ceiling. Bnt the white man was not called a whitewasher; he was termed a house decorator. He had put brains into his work, he had given dignity to it, and the old colored man with the long pole and bucket was a thing of the past. The old Negro woman and her washtub were fast being supplanted by the white man with his steam laundry, washing over a hundred shirts an honr. The many colored men who had formerly earned a living by cntting the grass in the front yards and keeping the flower beds in trim were no competitors for the white man, who, bringing his knowledge of surveying and terracing and plotting land, and his knowledge of botany and his blending of colors into active play, had dignified and promoted the work. He was not called a grass-cutter or a yard-cleaner, bnt a florist or a landscape gardener. The old black "mammy" could never again enter in the sick room, where she was once known as a peerless nurse. She had given place to the tidy little white woman, with her neat white cap and apron, her knowledge of physiology, bandaging, principles of diseases and the administration of medicine, who had dignified, beantified and glorified the art of nnrsing, and had turned it into a profession. Jnst so, too, the black cook was going out of date nnder the influence of the snperior knowledge and art of cookery possessed by white "chefs," who were educated men and commanded large salaries. * * * Are we going to put brains into these common occnpations? Are we going to apply the knowledge we gain at school? Are we going to keep up with the world, or are we going to let these occnpations, which mean onr very life blood, slip from ns? Edncation itself is worthless; it is only as it is used that it is of value. A man might as well fill his head with so mnch cheap soup as with learning, nnless he is going to nse his knowledge."

These noble words are worthy of onr highest consideration. Let the race profit by them.

AS TO REMOVAL OF THE "SOUTHWESTERN."

The *Epworth Herald*, one of our most reliable journals, had this item a short time ago:

"There is a decided sentiment in favor of removing the SOUTHWESTERN CHRISTIAN ADVOCATE from New Orleans to Charleston, South Carolina."

It is quite probable that the rumor of a contemplated removal will be as much of a snrprise to the good people of Charleston, as to the people of New Orleans. Neither of the cities has expressed itself favorably as to the feasibility, desirability and practicability of the proposed change. We do not know that there is any very serious disposition on the part of the constituted authorities, looking toward the removal of the SOUTHWESTERN from New Orleans. We opine, however, that such a movement would be based upon the circulation of the paper, its moral and substantial support in the city of its publication. It is perfectly reasonable to suppose that the agents and members of the General Book Committee would seek to obtain the best information possible, and to put the paper upon the most permanent basis. The agents get their information from our books, which show that there has been the most unaccountable apathy in the city of New Orleans, where, with sixteen churches, sixteen pastors, and an enrolled membership of over 3000 sonls, the people have so far failed to fully appreciate the benefits of the institntion which the Church has so generously located there. Less than three hundred subscribers represent the nnmber of those in the city of New Orleans, who are helping in a substantial way to establish the paper. It is not the purpose at this writing to even attempt to give reasons why this is a fact. No practical person will donbt that with our constituency here, as a matter of bnsiness, if for no other reason, we ought to have 1000 names of cash subscribers on our books. Many good words have been spoken by the presiding elders, whose work centers in the city, but for some reason there is not the increase which we ought to expect.

It has been said that the support of our various Advocates is not so liberal in the places where they are published as in the other parts of their patronizing territory. It is nevertheless true, that the support which the SOUTHWESTERN receives here is ont of all proportion to the certified membership; and if we take into consideration the character and ability of the men who have the spiritual oversight of the flock, the small subseription list accredited to them is almost astounding.

As to the beantiful city of Charleston, South Carolina, we have this to say: that if a removal were desirable on the hypothesis of a more liberal support to the paper, our ardor wonld be dampened not a little by consulting the subscription lists from that city, where we have only six snbscribers, each of whom is a clergyman, notwithstanding in one church alone there is an enrolled membership aggregating 2,000.

We cheerfnlly bear testimonial to the fact that the agents of both the Eastern and Western honses, as well as the entire membership of the Book Committee, have manifested unusual interest in the welfare of the SOUTHWESTERN, and there has beeu a very generons interchange of snggestions as to the most practicable and feasible plans to secure its snccess. It is the general verdict, that there has been improvement in all departments of the paper, and that the thing most needed now is more cash snbscribers, and more at once. There will be bnt little objection to any change that will accomplish this very desirable result. Meanwhile, we say to onr brethren in the large cities, who may have an ambition to have the paper located in their midst, that the most potential way to bring about that result would be to carry their subscription lists up to that point, which would justify the agents in ordering the change, if deemed advisable.

For the SOUTHWESTERN.

Easter—"He Is Risen!"

By REV. J. H. REED, A. M., Paris, Texas.

The centuries are milestones along the pathway of human civilization; events are chapters in the history of time, and epochs mark periods in the great drama of the world.

Celebrations of great public moment, both political and ecclesiastical, are as old as the human race.

Three annual feasts were observed by the Jewish race, in commemoration of important events: First—The Feast of Unleavened Bread, which commemorated their miraculous deliverance from Egyptian bondage. Second—The Feast of Harvests, which told of their triumphs amid the hardships of husbandry. Third—The Feast of Ingatherings, which marked the time when glad hosannas would resound throughout their borders, because of the abundant sheaves being garnered in ample storehouses.

Centuries before human lips had learned to praise the true God, the religious ceremonies of the nations marked some special event that called forth adoration to some supposed deity. The fire worshipers deified this raging element, for although it is destructive, they supposed life to be its embodiment. The human sacrifices of the Druids, the tutelary gods of the Romans, the deification of inanimate objects or persons, all had its origin in religious rites and ceremonies, and mark the religious thought of mankind until divine revelation touched the darkened minds of men and transformed them into worshipers of the unknown God. Bigotry and idolatry have constituted the greater part of the religious thought of the world. The universality of the belief in a supreme being may be seen in the olympiads of the Greeks, and in the many festivities practiced by other heathen peoples. The ancient Germans are said to have worshipped their goddess Ostera with bonfires and illuminations, together with the singing of national anthems; this was an annual feast which occurred on the first Sabbath after the full moon in the month Nisan. This heathen practice was carried to Britian by the Angle-Saxons, which finally became a church ceremony and adopted into the creed of the Western church, thus, in process of time developing into what is known by the Christian world as Easter.

It may be well to observe that our own glorious Christianity is but the product of the religious concept of heathenism, having its genuineness and authenticity in the immaculate lamb of God, and if we eliminate from our creed the Man of Galilee, the whole system would bear no more impress upon the world's thought than does the tale of the Arabian Knights. Like as in the political history and civilization of mankind, sixteen decisive battles have changed the tide that bathes the shores of humanity, and left an ineffaceable impress upon the memory of the race. So in ecclesiastical history and Christian civilization, we reach our climax in this annual celebration that lifts the dark pall from nations and casts the anchor of hope in the depths of a sea of ecstasy. We stand to-day upon the threshold of an era radiant with universal rejoicings and victories through and by the cross. In all lands monuments have been erected to perpetuate the names of heroes and heroines who sacrificed their lives upon the altar of liberty and patriotism. The discovery of America will always stand connected with the name of the world's greatest navigator and geographer, and the World's Columbian Exposition has already designated the place he shall ever occupy in the hearts of men; but this and similar events dwindle into insignificance when compared with him who disrobed and dethroned his Satanic Majesty and ushered in the dawn of the Christian era. Kings and princes, philosophers, scientists, popes, atheists, agnostics, bigots and infidels, all dictated the future destiny of the world amid delusive hopes, while the race was left to struggle in the very blackness of darkness for the solution of the mightiest problem of the age—*redemption*—until in the fullness of time the star of the East heralded the birth of the wonderful Counselor, the mighty God, the everlasting Father, the Prince of peace! Glorious dawn! Blessed day! Ten thousand sacred memories cluster around this greatest of all events. It eclipses the glory of Marathon, turns into silence the praises of Syracuse, puts to naught the warriors of Arbella, and even takes away the memory of Hastings, Orleans, Saratoga, Waterloo and Gettysburg. What meaneth this universal commotion throughout the Christian world? Why this unabated interest in the celebration of a day which had its origin in heathen worship? Why these wonderful floral displays as if spreading branches along the pathway of a victor returning from triumphant entry? Whose memory do the nations of the world perpetuate by their loud acclaims and hallelujahs? Let the devotees of Christianity answer. Nineteen centuries ago, just outside the walls of Jerusalem, a lonely Nazerene was nailed to a shameful cross amid the scourges, mocks and huzzae of a wicked world.

He dies! the Friend of sinners dies!
Lo! Salem's daughters weep around;
A solemn darkness veils the skies,
A sudden trembling shakes the ground.

Sin raged and the armaments of hell unfurled their direful colors to a sinful breeze. Demons sat enthroned in eternal darkness, and laughed to scorn the death agonies and groans of a dying Savior. Into the jaws of death had rushed the nations of the earth for forty centuries. Listen! The spotless lamb of God gives up the ghost and is laid in a rock-hewn sepulchre, while demons boasted of their momentary victory over the limp and cold form of the Son of God. See! He sleeps within the cold embrace of the tomb upon which the strongest governmental seal has been placed. Listen to the tramp! tramp! tramp! of the Roman legions as they defy the approach of the terror-stricken disciples who are completely overcome with deepest despair. Creation felt the mighty stroke; the joys of the whole earth were turned into sorrows; the natural laws of the universe for the first time lost their force and proud nature, drooped her head and wept icy tears over the calamitous defeat and ignominous death of the world's redeemer. Angels peeped out from high heaven, gazed upon the scene, and with mute lips and silent harps they wondered if divine wisdom had failed. The kingdoms of the world that had stood in awe concerning this new king and his spiritual kingdom which they could not understand, now clapped their hands in exultant triumph. God the Father sat upon the circles of the universe and surveyed the scene with perfect complacency, since through his omiscience He had decreed that "Weeping may endure for a night, but joy cometh in the morning." The spirits of just men who had died in the faith began to tremble, and the eternal decree of Him who made all things seemed now to have been reversed by the opposing forces and noises of a sinful world. The solemn interrogatory went through the earth: "Watchman, what of the night?" While he who should change the momentary gloom into radiant glory lay as quiet as in a night's repose. But lo! the Sabbath dawns. Three days have witnessed the mighty Conqueror within the cold shades of the tomb. Hark! the silence of the hour is broken. A messenger from the celestial world, speeding upon the wings of light, rolls back the dark curtain of night and floods the world with heavenly glory! See! he touches the seal and it bursts. Roman guards shrink from duty at the coming of this celestial visitor. The great stone is rolled away, and Jesus the conqueror of death and hell, folds up his grave clothing and walks out with victory stamped upon his serene brow.

"The rising God forsakes the tomb,
In vain the tomb forbids his rise;
Cherubic legions guard him home,
And shout him welcome to the skies."

O blessed Christ! We join with poets in loud acclaims throughout Christendom, and let the glorious news roll on:

"The morning kindles all the sky,
The heavens resound with anthems high;
The shining angels as they speed,
Proclaim, "The Lord is risen indeed!"
Vainly with rocks his tomb was barred,
While Roman guards kept watch and ward,
Majestic from the spoiled tomb,
In pomp of triumph he has come.
O Christ! thou King compassionate!
Our hearts possess, on thee we wait,
Help us to render praises due
To thee, the endless ages through."

For the SOUTHWESTERN.

"The Wolf also Shall Dwell with the Lamb."

By N. H. SPEIGHT, D. D., Anniston, Ala.

In the last issue of the "Methodist Advocate Journal" of Chattanooga, I notice that a Union Association had been organized in that city, composed of all the evangelical ministers of the place, both white and colored. We look for a mighty forward move on all the lines of Satan from this Union. Where Christian ministers, regardless of color, unite themselves together for good, good must be the result. Not long since in the Baltimore Conference, Bishops Wilson of the M. E. Church South and Wayman of the A. M. E. Church sat upon the platform with our Bishops Andrews and Hurst. Surely we see a brighter day breaking and prejudice giving away as a cloud before the summer sun. If in every Southern city an association of the white and colored ministers were organized, better feeling would exist between the two races—could not be otherwise, from the fact that it would be a pulpit topic.

A great deal of the bad feeling comes from the pulpit, and it will take the united effort of the pulpit to break it down. The Negro of the South has been taught from the pulpit by many, and especially those of strictly race churches, to hate the white, because they were white, and the whites were taught to hate the black, because they were black. This teaching was carried on until prejudice like mountains stood between the two. Now I must say we are reaping a terrible harvest. But a better day is coming. The pulpits can do more to make this Southland the land of God than any other power that may be put in operation. The day will come when more Wilsons and Waymans will be found, together with more Andrews and Hursts.

What good would Union Ministers' Associations do? First—It would bring our white brethren to sit down in the house of God with our colored brethren. Second—It would bring the intelligent white minister to face the intelligent colored minister, and the colored minister that has not prepared himself for his work would readily see his needs and prepare. Third—It would bring them to discuss subjects of vital importance and plan together for the good of both races. Fourth—It would cause the leaders of both races to respect each other on the streets and elsewhere; our people of both races must know this and better feeling would exist between our people. Last—Through this work lynch laws would go under, mobs broken up and the famous Jim-Crow-car system would be derailed and ditched forever.

Let the watchmen of the South awake, as in Chattanooga, and haste to sound the bugle blast in the cities, valleys and mountains until the power of God is felt throughout this country.

The circulation of Scriptures in China during 1894 by the American Bible Society amounted to 305,715 volumes, a greater number than ever before. The issues from the Bible House during the month of March were 64,349 volumes.

Poor Digestion

Leads to nervousness, fretfulness, peevishness, chronic Dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's, for Hood's Sarsaparilla CURES.

Hood's Pills become the favorite cathartic with every one who tries them. 25c.

Natchitoches, La.

Resolutions of Sympathy by the First Quarterly Conference, March 30 and April 3.

By D. K. MICKELBERRY.

WHEREAS, It has pleased our all-wise heavenly Father to call from our midst the wife of our pastor, Rev. M. J. Dyer, Sister Emma Dyer, on March 5, 1895, in her great usefulness; thereby casting a sad gloom over us and our church in this, the greatest moment of its existence; therefore be it

Resolved, That we bow in humble submission in the death of Sister Dyer, and lament the untimely taken away of her from us at this moment, and extend to Brother Dyer, his daughter Julia, and niece, Miss Rhoda, our hearts of sympathy and earnest consideration, and pray God's blessing upon them in this their sad hour of their afflictions, and pray God to sustain them in lasting remembrance, "while we lose, heaven gains." Blessed are the dead who dieth in the Lord.

It was ordered that a copy of these resolutions be sent to the SOUTHWESTERN for publication, and be spread upon our minutes. So ordered.

CORNELIA HASON, Secretary.

The "St. Louis Christian Advocate" of the M. E. Church South issued a special Easter edition, which was exclusively a woman's paper. It was unique and will merit a more than ordinary perusal. It contains many fine half-tone engravings of elect ladies, and is brim full of interesting matter splendidly arranged.

NOT A SICK DAY

For Over Thirty Years!

RESULT OF USING

AYER'S PILLS

"Ayer's Cathartic Pills for over thirty years have kept me in good health, never having had a sick day in all that time. Before I was twenty I suffered almost continually—as a result of constipation—from dyspepsia, headaches, neuralgia, or boils and other eruptive diseases. When I became convinced



that nine-tenths of my troubles were caused by constipation, I began the use of Ayer's Pills, with the most satisfactory results, never having a single attack that did not readily yield to this remedy. My wife, who had been an invalid for years, also began to use Ayer's Pills, and her health was quickly restored. With my children I had noticed that nearly all their ailments were preceded by constipation, and I soon had the pleasure of knowing that with children as with parents, Ayer's Pills, if taken in season, avert all danger of sickness."—H. WETTSTEIN, Byron, Ill.

AYER'S PILLS

Highest Honors at World's Fair.

Ayer's Sarsaparilla Strengthens the System.

THE GOSPEL CHOIR

No. 2.

By SANKEY, MCGRANAHAN and STEBBINS.

Issued last month. Contains the latest Anthems, Quartets, Duets, Sacred Songs and Choruses, by the authors. Paper covers, 30c.; Boards, 40c; Cloth, 50c., by express not prepared. If by mail, add 6c. each for postage.

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THE PRECIOUS BLOOD.

God's holy law transgressed,
Speaks nothing but despair;
Convinced of guilt, with grief oppressed,
We find no comfort there.

Not all our groans and tears,
Nor works which we have done,
Nor vows, nor promises, nor prayers,
Can e'er for sin atone.

Relief alone is found
In Jesus' precious blood:
'Tis this that heals the mortal wound,
And reconciles to God.

High lifted on the cross
The spotless Victim dies;
This is salvation's only source;
Hence all our hopes arise.

—Benjamin Beddome.

DAILY THOUGHTS.

[From Phillips Brooks.]

APRIL 18.—We all know how it is, all along, with the life in which we are living. Sometimes the sky which is above us, which is always radiant with light, opens its supremest depths and lets us see, as it were, into the very city of the throne of God. Sometimes, as we sail on the ocean, some peculiar radiance upon its surface seems to open all its depths and let us see how deeply it mirrows all the world. So it is in the life of men, and so it is especially in the life of the great Man who stands as our Example, our Savior, our Guide.

We never see so deeply into the depths of any human nature as when we see that nature lifting itself up by prayer. Prayer is the consummation of the human life, and it is also its spontaneous action. And so, when one prays in the presence of his fellow-men, it seems as if those fellow-men, looking into his life most deeply, would be able, at any time, to enter into the richness of his conscience, his communion with God, which must be the fullness of his life. And so we can see that when Christ stood before His disciples and offered up His heart to God, then most deeply did men look into His soul and understand Him.

* * *

APRIL 19.—The great thing is you must live near to God. You must let no problem interest you that does not bring you into the life of God. And remember what we talk about when we talk about coming near to God, and God coming near to us. I do not know what it is for God to come near to us. He is infinitely near at every moment of our life. I do not know how He can come any nearer to me, or how I can come any nearer to Him, except in the discovery of His nearness to me. There is no coming nearer of God to man, except the showing to man how near He is to man already. And there is no coming near of man to God, except in the man's coming to know how near he always has been to the heavenly Father. And so the coming near to God is just the opening of the eyes, just the knowing of the fact that God is infinitely near to you. You cannot picture greater nearness. You cannot crowd yourself to His bosom more closely than He is holding you to His bosom now.

* * *

APRIL 20.—I am to serve my fellow-men because they are God's children; because, in the great, deep mystery of the words that Jesus spoke, when I am serving them I am serving Him. The life that I am to cultivate lies in Him.

* * *

APRIL 21.—Self-culture and self-sacrifice, both present themselves as true and pressing duties of a human existence. No man has any right to contemplate the life before him, no man has any right to be living at any moment of his life, unless he knows himself to be doing all that he can to develop his soul and make it shine with its peculiar lustre in the firmament of existence. And no man has a right to be living at any moment unless he is also casting himself away and entering into the complete and devoted service of his fellow-men. Self-culture and self-sacrifice,—these two have been the great inspiring forces of existence in all ages, in every land.

The Epworth League.

Look Up and Lift Up.

[Composed by J. B ASKINS and recited at the mass meeting of the Epworth League at Simpson's Chapel, D. C., March 20, 1895.]

By looking up we see the light
And know how to proceed;
By lifting up we do the right
To those who stand in need.
By looking up to things that's just,
Our duties are made plain;
By lifting up one out the dust,
Our works will not be vain.
Will you look up, both young and old,
Who this Leaguer attend?
Will you lift up from want and cold,
Your fallen fellow-men?
Look up, look up, will be our theme,
In year of ninety-five,
Lift up, lift will be the scheme,
Of those who will survive.
By reading up, young girl and boy,
True knowledge you'll maintain;
'Twill be your everlasting joy,
And an everlasting gain.
Read books and papers that are fraught
With things that's good—that's true,
And treasure up the things that's taught
By him, by her to you.
When fleeting years shall roll around,
Epworth Leagues will still look up;
Lift up humanity wherever found
Beneath want's bitter cup.
We are here to seek the low, the meek,
And show the path they ought to tread;
Come in and sit and get the benefit
Of addresses and papers read.
I will appeal in words like steel
To you, dear Leaguers, young and old,
In words of light we must do right
To remain within this fold.

For the SOUTHWESTERN.

Should the Afro-American Emigrate? If So, Why?

By W. F. SMITH, D. D., Decatur, Ala.

This is a question that I feel I am unable to discuss, but yet I am forced to attempt it when I see the uneasiness that exists in the Church and State for my people. Four million of them were born in a single day, and the country was flooded with speakers, male and female, waking up the oppressed manhood that we had suffered under the cruel bondage for more than two hundred years; and the enactment of the 14th and 15th amendment of the constitution of the United States made us feel that we were fit subjects for American citizens; that we were entitled to the protection of the laws of the American government.

But on account of the pressure we have been forced to move to the hills of Tennessee, Virginia and Alabama. We have been forced out of these States into the swamps of Mississippi, and then to the Western States along the Gulf and Atlantic States. We have been pressed to the edge, having but little protection anywhere. Our people have been shot down like cattle. If they hide in the earth, they are dug out and shot down. If some white man or woman with a Christian heart in them gets our sympathy, or speaks a word for us, they are snubbed in society, hissed at as they walk the streets, or boycotted in their business. We call on the Deity as our witness. Many who came among us in the dark days of reconstruction to teach our people have been whipped, butchered, and shot down. What for? Because they were instructing us in the things that were right, religiously and spiritualy. While we admit that some of these instructors were for honor, office and emolument, nevertheless it is a fact undeniable, in spite of the false teachings and great slaughter of our people, and strictly cast prejudices that exist, we have wonderfully thriven—religiously, politically and financially, in thirty years. No nation, perhaps, has made such wonderful progress as the Afro-American. There are now more than eight million of us, almost doubled since the emancipation.

We have friends in the South and the North, it is true, but it seems they are powerless to help us. In many places in some of the States in the Union, it is said, a colored man is not allowed to reside. In many places of this Southland the poor helpless Negro has been taken out of the hands of the proper officers after they are arrested and hung to trees and beams, and to burning stakes, from one to six in a pile; and the rest of the Negroes are powerless to help them. And should a decent white man speak in defense of these helpless ones he is charged with trying to bring about social equality, a thing which no intelligent colored man wants. They simply demand equal protection of the law. A distinguished white gentleman riding in the car by my side, said to me, "This is a white man's country and this is a white man's government, and for your people to get what they are demanding, 'twill never be politically or religiously." I have always opposed emigration, but now something must be done. You who are in the oppressive districts, go to the sunny lands of Africa, or to Mexico. Better die out at sea and be buried in the dark Atlantic, or the Gulf, than in the United States with bullet holes through your body; or die in Africa where the flag floats free, than to be burned to stakes in America. Let this be the prayer of Afro-Americans in this land:

"O God, come to our relief in this day of our oppression, for we will serve Thee, we will obey Thee, keep Thy commandments, and will follow Thee where'er Thou leadest us."

[We do not believe in wholesale emigration to Africa, Mexico, or to any other place. There is a just God, and he will vindicate our cause in his own good time. Let us wait on him, do his commandments, and trust in his providence to put an end to these terrible sufferings through which we are passing. Many things which the brother says in the foregoing letter are true, yet he must remember that our people are making marvelous progress toward those conditions in which their sterling manhood and character will compel the respect of their enemies. This is a free country. The whole civilized world has something to do with it. There is a triumph, it is true, of the baser elements, but that triumph is only temporary. Justice waits possibly, but God lives; and so sure as he lives, he will arise in defense of the oppressed, and more surely so if they run under his sheltering arms. It does not occur to us that the salvation of the Afro-American is in wholesale emigration; but otherwise.—ED.]

"There is danger in delay."

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vols. and A. A. Gen., Buffalo, New York.

Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, of Caldwell, Ohio.

Price of Cream Balm is fifty cents.

—The fifth Biblical Institute of Claflin University, Orangeburg, S. C., was conducted by Dr. James C. Murray, of Gammon Theological Seminary. The institute afforded an excellent opportunity for Bible study, and also to impress young men preparing for the ministry with the importance of a thorough knowledge of the Book they expect to teach. Dr. Murray's lectures and addresses were of great interest, and many were encouraged to make more thorough study of God's Word.

L. M. DUNTON.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate gilt stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

Impure Blood

Scrofula Breaks Out in Running Sores

The Poison Perfectly Cured by Hood's Sarsaparilla.

"A year ago a sore came on one of my limbs. It spread, and soon four others, which proved to be as bad as the first, broke out. I could not account for them and my physician did not seem to do me any good. The eruptions would spread to the size of a half dollar, and the flesh would become ulcerated nearly to the bone. I finally decided to try Hood's Sarsaparilla, and after taking several bottles of the medicine I am glad to say that my limb is now perfectly well, and I am in better health than I have been for some time. Soon after the sores appeared I was compelled to take my bed, but



Mr. C. D. Covington
Farmerville, La.

Thanks to Hood's Sarsaparilla

I am now enjoying good health. I consider Hood's Sarsaparilla a good medicine to keep in the family for general use. I gladly send you this testimonial, as I would like every sufferer to know the value of Hood's Sarsaparilla in a case like mine." C. D. COVINGTON, Farmerville, Louisiana.

Hood's Sarsaparilla Cures

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Cultivate Your Hair BY THE GREAT FRENCH SYSTEM.

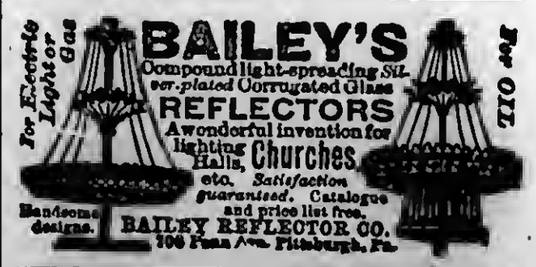


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Southwestern Christian Advocate

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THE METHODIST BOOK CONCERN,

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E. W. S. HAMMOND, D. D., EDITOR.

HENRY BASCOM RIDGAWAY, D. D.

We are pained to chronicle the deafh of this eminent servant of God, which occnrred on Saturday afternoon, March 30. He had been in declining health for some days, bnt his immediate relatives and friends had indulged the hope that he would recover his wonted health. To Dr. Ridgaway, however, the comiug of the momentous hour had no terrors. It was the expected with him, and he was ready and willing to depart, and be with his Lord forever. Retaining his mental faculties to the last, he sank gently away, surrounded by those whom he loved so dearly.

He was a conspicuous figure in onr Methodism, and was widely known for his preeminent abilities, his deep and thorough culture. He was educated at Dickinson College, after which he became a member of the Baltimore Conference, serving in some of the most important churches within its bounds. He was snbsequently appointed to Portland, Maine; afterward to St. James, St. Paul's, Washington Square, and Sing Sing, New York. Thence to St. Paul's and Walnut Hills, Cincinnati. He was appointed professor of practical thoology in Garrett Institute, in 1882, and became its president in 1884, which position he filled with signal ability nntil his death.

Dr. Ridgaway was one of the most tenderhearted of men. He abounded in sympathy, and was ever ready with those kind ministrations which won him innnmerable friends everywhere. He was a voluminous writer, and has added very liberally to the literature of the Church. The writer regrets the death of his personal friend and brother, and tenders his cordial aud heartfelt sympathy to that dearest and best of his earthly friends, the wife of his youth, his constaut companion, and the sharer of his joys and his sorrows.

A TRUE PROPHET.

Rev. Ernest Lyou, D. D., pastor of St. Mark's M. E. Church, New York City, is well known to many of our readers. He has lived in the South for sevoral years prior to his transfer to New York to take charge of the great church of which is now pastor.

We insist on it, that people who live in tho South, or who visit it more frequently, are in a better position to speak intelligently upon the various phases of its social, commercial, political, intollectual and religious progress than any other class of people.

Dr. Lyon's able paper, in a late number of the *New York Independent*, on "The colored man in the Sonth, his present condition and futnre prospects," has attracted wide attention, as it deserves, because of the carefnl, intelligent and truthful way in which he brings out the facts concerning our people. Here are some of his hopeful words:

"At the outset, speaking generally upon this important theme, I may say I think the colored people, taking the whole popnlation, are in a very healthy condition, industriously, religiously and morally."

A conclusion in perfect accordance with the facts.

"According to a recent anthority the Negroes of the United States own $275,000,000 worth of property and $25,000.000 worth of chnrch property. About $180,000,000 of this property is owned in the South. At least $200,000,000 is owned by those who were slaves and their children. The Negroes, in some cases, control banks and are large depositors. In nearly all sections of the Sonth a very large proportion of the meohanics are colored men. * * * Prominent white men have testified that colored men in time can develop the necessary proportion of skilled labor to afford proper snpervision of the nnskilled labor required in many of the mechanioal occnpations. * * * One of the most enconraging signs in connection with the industrial condition of the colored man in the Sonth is that an increasing number of the race are learning trades. Thirty thousand colored youth have graduated from the industrial schools, three years being the average time given to the trades; about 15,000 are now in the industrial schools in all departments and grades, every department being crowded to its utmost capacity. In other words, 4,000 trained mechanics are turned out yearly in the South. * * * The ambition of the colored man is to own his own home. You will find in a majority of the large cities and towns a respectable number of colored men who live in fine homes, well furnished, showing that they both nnderstand and appreciato those elements which conduce to a high state of domestic and social life."

His statements concerning the condition of our people in many places far away from the railroad centres is trno to the letter. It seems almost incredible, and yet it is true, that hnndreds of colorod peoplo in some parts of the South are just as truly in slavery as were their parents before the war. Living in cabins, with rarely more than one room, soantily furnished, and with but few incentives to aspire to anything better. Happily this condition does not generally prevail.

The Doctor says fnrther:

"The common schools for the Negroes in the South are fair; but the system of schooling is not, of course, as porfect as it is in the Northern States. The term of sohool is short; and I must admit that, in many instances, the teachers are incompent, and do not fill their positions in a satisfactory manner. The trouble is that the appointment of the teachers is sometimes controlled by politicians. Wherever the politicians control the schools the places are filled with the single eye to political influence."

And, "The most cheerfnl and wholesome feature connected with the education of the Negro in the South is tho establishment of schools by Northern philanthropists and by the great religions denominations—the Baptists, the Methodist, the Congregationalists and the Presbyterians. Through these agenoies teachers are gradually being supplied to the Sonth, and in that way we are getting a better class of teachers to instruct our people."

We would wish that onr white fellow-citizens everywhore could acquiese in the following statement, which in our judgment would open tho way for a better dispensation of those helpful influences necessarily growing out of snch a contact:

"In regard to tho social coudition of the colored mau I may say that to exclnde the intelligent members of the race from good white society is to keep the colored people back in the progress of civilization. Any colored man who is admitted into the society of intelligent white poople is made better by reason of such contact. Ho is sure to derive an inspiration from his more favored brethren, and he returns to his own circle to make use of ideas, manners and customs that he has learned from them. Suppose a colored man is invited to the parlor of an intelligent white man. He could not have snch a meeting without receiving some intellectual or social benefit, and he could not help but communicate the same to his own coterie of colored friends, thereby further civilizing and improving his race."

In forcible language the Doctor calls attention to the difference between the colored laborer in the North and in the Sonth, and deprecates, as every honorable man shonld, the spirit which, notwithstanding his great embarrassments in the South, finds the colored man even more handicapped in the hnmane North, where he may not expect to rise above the mere menial. While this may be trne, we are of the opinion that Northern capitalists will in the near fntnre be so able to dictate as to their employes, that the question of merit and worth will obtain rather than that of race or color. The introdnotion of vast hordes of worthless foreigners into this country, and their arrogant and dictatorial seizure and paralysis of onr great indnstries, is bearing fruit which will result in snch a reorganization as will bring to the front only reliable wage-workers who will, without distinction, enjoy equal privileges. Altogether, the article does credit to the heart and brain of the writer.

—Rev. J. W. McIntosh, of the Southern Illinois Conference, who has been visiting in the city, gave the office a pleasant call last week.

PERSONAL AND GENERAL.

—Rev. Warren McDonald, presiding elder Holly Springs District, Upper Mississippi Conference, writes hopefully concerning his work, and sends us his personal pledge for 25 cash subscribers this year.

—Dr. James H. Potts, editor of the Michigan Christian Advocate, and Mrs. Potts, are in sore bereavement by the death of their yonngest child, Arthnr, a precious little boy of five. Thoy were called from Florida on account of his illness.

—F. G. Wilbon, Carrollton, Miss., writes: "Our first quarterly conference convened March 16, with Rev. W. E. Mask, P. E., in the chair. Reports showed snccess on all lines of church work. Eighty-five commnned. Collection, $31. Two cash snbscribers to the SOUTHWESTERN.

—From J. S. Luper we learn that the Friendsville and Craig Chapel work, in the Tennessee Conference, is assuming promising proportions. The struggle has been hard; but the heroic people, under the able leadership of the pastor, Rev. C. R. Russell, are deserving of much praise.

—From Calvert, Tex., Rev. G. A. Shanklin writes: "We are in for a good year's work. Our first quarterly conference passed off nicely. The sermons and lectnres of the presiding elder were excellent. Reports showed onr work on the inorease. Many anxious seekers are at the altar for prayer."

—Rev. G. W. Gill writes from Hempstead Circnit, in the Texas Conference: "First quarterly confereuce held at St. Thomas Church. San Felippe was an occasion of great rejoicing. Presiding Elder Duncan gave ns a splendid service. Four children baptized, one received into full connection and $29 collected."

—Rev. G. R. Rogers, of Monroe, La.. has been separated from his family since conference on acconnt of the recent epidemic which necessitated a quarantine. The embargo having been raised, Mrs. Rogers arrived a few days ago to the great delight of the people of St. James, who gave her a right royal welcome.

—Rev. W. R. R. Duncan, member General Book Committee and presiding elder of Pine Bluff District, Little Rock Conference, has been qnarantined at home on acconnt of the prevalence of the small pox. The embargo has been raised, and the doctor is in the saddle once more. He is pleased more and more with the SOUTHWESTERN.

—A big storm struck the M. E. parsonage at La Grauge, Ga., quite recently, causing the front doors to swing wide, exposing the pastor, Rev. Upshaw, aud family, to a mighty host of church members and citizens of the city, laden with baskets of provisions, etc. Miss Laura Stevenson made the presentation speech. Brother Upshaw is moving along finely, and all departments of the church are well organized.

—Rev. George W. Baker of Hernando, Miss., writes encouragingly concerning the work of Rev. H. B. Gladney, the pastor. The church and Snnday school are in the front line of progress, while peace and prosperity reigns throughout the borders of Zion. Brother Gladney was the recipient of a delightful storm party a few weeks ago, when members of the church and Epworth League brought many valuable presents.

—Dr. T. B. Neely, at the recent session of the Philadelphia Conference, closed his six years' term as presiding elder of the Sonth Distriot and returned to the pastorate. The quarterly conferenoes, by formal resolution, strongly indorsed his administration, and the preaohers on the district presented him with a handsome gold watch as a token of their appreciation. Dr. Neely has been appointed to Union Church, Philadelphia, where he has had a most cordial reception.

—Rev. A. N. Jackson, pastor, writes: "The Blnfton Charge in the Central Alabama Conference, has West Point, Ga., for its postoffice. The State line of Georgia and Alabama passes through the town, the postoffice being on the Georgia side. We have a strong work here, aud three trains a day pass each way between Atlanta, Montgomery and New Orleans; and we would be pleased for any of our general officers or ministers passing over this railway to stop over a night with us—previous notice having been sent. A visit from the editor, E. W. S. Hammond, would be of value to the SOUTHWESTERN."

Southwestern
Christian Advocate.

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Marriage Notices	25 "
Special Notices	15 "

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Cash Remittances.

From April 8 to 15.

H Taylor	James E Harrison
G W Smith, 2	A C Bardwell
Daniel Frammell	D M Minns, 1
Ed Williams	Ed Fields
C Monroe, 1	T Young 2
G R Smith	Wm Strickland
L G Adkinson	D J Price
N W Ayer & Son	H C Annston
S Duncan, 3	A G Davis
M A Herbson	P McCray
Eliza Crnse	L W Goodson, 1
L J S Bell 1	N F Leathorwood
A B Blewett, 4	J J Fresman, 1
S W L Revels	A R Knox
T F Carter	Jos Courtney, 1
J Ogiloie	Thos Williams
E Belliday, 1	P Landry
T P Norris	Mrs E M Collett
W B Harris, 1	Thos I Keys, 1
H B Gladney, 1	H M Murphy, 1
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G W Nevils, 1	Clark University
Wm Johnson	Laura J Hughes
T G Montgomery	Owen Hypsher, 6
J S Fergusen	S M Bolden, 2
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NEW ORLEANS AND VICINITY.

Pleasant Plains M. E. Church is prosperous under the pastoral care of Rev. D. G. Butler. Congregation and Sunday school improving. The following good members and friends gladdened the hearts of Rev. Butler and wife recently with many choice delicacies and substantial presents, including a nice suit of clothes for pastor, presented by Mesdames C. Brown, W. J. Nickson, W. A Kenner, E. R. Tigals, who also presented a fine table cloth. There were present also Victoria Owsley, M. Johnson, C. Scott, M. Tillman, A. N. Nickson, M. Cook, J. Johnson, Elsie Chapman of Baton Rouge, R. H. Patty, E. Phillips, J. Allen, L. Allen, A. Thomas, L. Buchanon, Miss W. Johnson, E. Michael, D. B. Phillips, A. Downing, E. D. Johnson, E. Patison, M. Mason, Mr. and Mrs. Lee, A. McKennie, Maggie Williams, B. Cleaves, C. Pernell, W. Jackson, R. Downing, A. Dellard, M. Archie, Aug. Brown. The evening was pleasantly spent, and a good foundation laid for an increase of subscribers to the SOUTHWESTERN.

Simpson Chapel presented a beautiful appearance Sunday morning. The church was beautifully decorated, and a large congregation attested their interest in the Easter services. The editor of the SOUTHWESTERN preached the sermon. A delightful program was rendered at the evening service. The congregation was large and enthusiastic. Mrs. Lyon, wife of Rev. Dr. Ernest Lyon, pastor of St. Mark's, New York, was present at the morning service, and sang several songs to the great delight of all. The collections for missions will ge beyond those of last year.

At Scott Chinn Chapel, Rev. Edward Fields, pastor, there are signs of a gracious outpouring of the Holy Spirit. Twelve have already professed conversion. Ten were at the altar of prayer on Sunday night. The editor of this paper preached the sermon. These people are deserving, and should have the co-operation of the stronger churches in the city. This church is located in a difficult field, and it is a splendid triumph for Protestantism that our Methodism ever holds its own here. Sister Bond is rendering efficient help to the pastor in securing subscribers to the SOUTHWESTERN.

The Christian Endeavorers, of New Orleans, will hold a meeting on Wednesday evening, April 17, 1895, at Union Bethel A. M. E. Church, corner Liberty and Thalia streets, where the following program will be rendered: Interdenominational Feature of C. E. Work, Rev. A. W. Page; The Secret of the Success of the Y. P. S. C. E., Rev. J. W. Whitaker; Open Parliament—"The C. E. Pledge," leader, Miss Hattie Moore. Meeting will open at 7:30 p. m.

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Notice.

To the Alumni and Alumnae of New Orleans University:

At the last meeting of the association it was ordered that each member pay the annual tax of one dollar, and that the same be sent to Dr. I. E. Mullen, A. M., treasurer, Valence and Camp streets, New Orleans, La., on or about the 1st of April, 1895. Also, that each alumnus and alumnae shall take two tickets for the Alumni banquet, the tickets to be disposed of at their discretion, but will be twenty-five cents each to defray the expense of the Alumni dinner. The secretary is authorized by the committee to announce the following program:

Sunday, May 26, 3 p. m., Simpson Chapel—Alumni sermon, Rev. E. W. S. Hammond, D. D., editor SOUTHWESTERN.

Monday, May 27, 2 p. m., Union Parlor—Business meeting by order of the president.

Monday, May 27, 3 p. m., Union Chapel—Alumni oration, Prof. J. W. E. Bowen, D. D.

Music—Vocal duet, Misses L. M. Vignes and L. M. Vinet.

Essay—Mrs. Sarah A. Gates, A. M.

A Poem—A. P. Camphor, A. M.

Address—Prof. D. F. Ross, A. M.

Music—Mrs. Sarah Bunton.

The exercises will conclude with the Alumni dinner in the University hall.

REV. S. T. CLANTON, D. D., Pres't.
WM. PORTER, Sec'y.

A train left Philadelphia recently, destined for Boston. It was composed of 25 cars, all handsomely decorated, and every one of them from first to last loaded with "Hires' Rootbeer." The cars contained 581,040 bottles of Hires' Rootbeer Extract, sufficient to make 2,905,200 gallons of rootbeer, or over 10 glasses for each man, woman and child in New England. The above figures represent only about one-third of the total amount consumed in New England during the season, and give some idea of the popularity throughout the entire country of this "Temperance Drink for Temperance people."

OUR BOOK TABLE.

The thirtieth anniversary of Lincoln's assassination, falling in April, will be commemorated by the publication in Harper's Weekly of two noteworthy articles, of which the first will discuss the sources of Lincoln's eloquence, and the second will be devoted to the Lincoln genealogy—tracing the line back to New England stock. The second article will be contributed by Lucius E. Chittenden, Register of the United States Treasury during the period of the Civil War, and an intimate friend of the President himself, as well as of many of the leading men connected with that administration.

The Easter number of the New York Ledger surpasses in beauty and interest any previous issue of that famous periodical. The contents of this number of the Ledger are in keeping with its beautiful cover. It has a charming Easter story and an Easter poem. The number contains twenty-eight pages, beautifully illustrated, and is sold for only 5 cents.

Spiritual gifts and graces is the title of a new book by Rev. W. B. Godbey, A. M., author of "Sanctification," "Christian Perfection," "Holiness or Hell," etc. It is a scholarly and glowing exposition of 1st Cor. 12 and 13, such as only a person with its writer's experience as a spiritual author, preacher and translator could give. His other books were written to lead people into the experiences of salvation, but this is to show believers how to be effective soul winners. He shows that the gifts as well as the graces may be as effective now as ever. Manilla, 10 cents; flexible cloth, 25 cents; $2 per dozen. Published by Rev. M. W. Knapp, Revivalist Office, 520 Chase avenue, Cincinnati, Ohio

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Delaware Conference.

The thirty-second session of the Delaware Conference convened in Bainbridge Street M. E. Church, Philadelphia, Pa., Thursday, March 21, at 9 a. m. Bishop J. J. Newman presided, and J. H. Scott was elected secretary and J. A. Richardson statistical secretary.

Devotional exercises and love feast were conducted by the bishop and the presiding elders, after which the conference settled down to hard and constant work until its close. It has been characterized as the largest and best conference ever held since its organization. One of the great features was the holding of two executive sessions to expedite business in the interest of the conference. The execution of this idea ultimated in the best results. In fact cosmos was brought out of chaos. Every department of our Church was represented, besides other great interests and problems, such as "The American Sabbath" and "The Sailor at Sea," were given the closest attention and the prayers of the conference.

The auditorium was kept crowded from the second session until the bishop said sine die. So eager were the people to hear what Methodism was doing for God and humanity through her representatives, that our great Dr. J. H. Buckley, editor of the Christian Advocate, was turned away the first night he came, because of the dense crowd that lined the curbstones outside, that packed the halls, galleries, aisles and chancel, to hear our magnetic Dr. A. J. Kynet deliver his soul-stirring speech on Church Extension, and our Chaplain C. C. McCabe tell of the wonderful strides that Methodism is making. They heard from him that Rome is yielding to the true spirit of right and religion. We read the Pope's Encyclycal; we hear the voice of the See, but Methodism has not slacked her footsteps, but continues with renewed efforts to push forward her valorous cohorts of philanthropy upon the domain of superstition, misery, crime and heathendom.

Bishop Walden paid us a short visit, nearing the close of the conference, and gave us an able address on African missionary work. Bishop Foss was with us several times. Drs. C. H. Payne, J. C. Hartzell and F. J. Wagner were with us, and as earnest and cheerful as ever in presenting the cause of education. Dr. Schell spoke largely and encouragingly of the Epworth League.

Epworth League evening among the young folks will not soon be forgotten, because of the excellent program rendered.

Dr. D. V. Kelly served us with the "Elite delicacies of the season" as an introductory to our leading periodical, The Church Review.

Dr. J. H. Buckley held the conference with enraptured thought while advising the men to study language. The Christian Advocate, he said, is the paper in which all subjects of interest are treated by the very best men of the day, and from this paper, if carefully read, we would have benefits of a good vocabulary.

Dr. W. Swindells put in a strong plea for the Philadelphia Methodist, edited by him at our Book Concern in Philadelphia.

We were looking for Dr. E. W. S. Hammond in our midst to present the cause of the SOUTHWESTERN. Copies of the paper were received, which we took charge of, and every person was pleased with it.

Delaware Conference need to be glad of the work she is doing on the Missionary line. She stands equally, if not one of the leading Missionary Conferences in Methodism.

The missionary sermons were preached by Rev. J. H. Nutter and Dr. P. O'Connell. Sunday was a feast day of the Lord. Bishop Newman preached a great and inspiring sermon that made our hearts glad, because of the truth as presented through the Word of God. Bishop Foss offered prayer. Dr. H. A. Monroe, Chaplain McCabe, Dr. Wagner and Bishop Foss occupied seats in the pulpit.

Bishop Foss and Mrs. Foss invited Bishop Newman and Presiding Elders H. A. Monroe, A. R. Shockley, E. E. Parker, L. T. Cox and J. R. Waters to take tea Sunday evening at their residence, situated on Arch street. The bishop and his cabinet went and were gracefully entertained.

We adjourned at 12:05 a. m., to meet next year at Chester, Pa.

Other visters at the conference were: Drs. Homer Eaton and S. Hunt, of the Book Concern; Dr. Beiler, representing the American University; Dr. Ferris, representing the American Sabbath; Dr. Palmer, who bore the greetings from our Book Concern; Dr. McLaughlin, the sailor; and Dr. Moffitt, the Bible canso.

We had a delegation from the Philadelphia Preachers' Meeting to visit us. Dr. Peck and Rev. N. M. Carol, of Washington Conference, were also with us. Also, visitors of A. M. E. Church and others. Bishops Wayman and Tanner were present and delivered very fine addresses. Drs. Coppin, Emory, Johnson, Cook and Heard and Ex-Minister Durham to Liberia were with us.

C. E. HEMSLEY.

The Huntsville (Texas) District.

I am glad to report a measure of progress on the work since conference. Starting at Huntsville, I found matters in fair shape under the able management of Rev. S. G. Curtis. Huntsville Circuit has been somewhat retarded on account of the death of Rev. H. W. Booker, who was called from labor soon after the conference. I succeeded in securing the services of Doctor Morris, a superannuate, who is succeeding nicely. Brother C. M. Singleton is holding the reins firmly, but lovingly, at Dodge City and the people are in good spirits. At Prairie Plains we found Rev. E. Micheaux surrounded by a loving people who are doing all they can to make their stay pleasant and profitable. At Willis we found the indefatigable worker, Rev. M. Q. A. Fuller, in the midst of earnest, fruitful work. This is the strongest point on the district. We had a glorious meeting here. Rev. S. M. Bolden was found at his post at Conroe, doing nicely. His church has been improved and presents a neat and attractive appearance. We found them in the midst of a gracious revival. At Springs, Rev. H. Dickson is holding his own and the church is rallying to his support. Rev. E. Holliday was found at Lovelady, busily at work, surrounded by his excellent and progressive membership. I greatly enjoyed their hospitality and meetings. Going on to Crockett, I found the genial pastor, Rev. J. H. Anderson, somewhat embarrassed on account of the severe illness of his wife, but he was cheerful and the outlook is hopeful. A short visit to Carrington, with Rev. R. J. Campbell as a host, was made very pleasant. The church is doing as well as could be expected. I enjoyed the meetings. Rev. R. T. Scott is at Livingston and has matters well in hand. My visit was pleasant. The work is moving along nicely. Brother Scott has recently built a new parsonage and the people are rallying from far and near. Owing to a pressure of business, I requested Rev. G. S. Turner to hold my meetings at Colmesneil and Woodville, and he reports that Rev. G. S. Helm is getting along nicely and that the charge is in good condition. I had a good time at Coldspring with Rev. L. J. Hogan and his excellent people. He has nearly completed a new church, has a progressive Sunday School and is well equipped for good work, and our meetings were grand. Trinity and Groveton are not making the progress desired, but there is hope of better times in the near future. The pastor of Town Bluff and Beverlyport being sick, the work has been retarded to some extent. Newton has been supplied by Rev. J. H. Brown, who is holding on, but not making much progress; yet we are hopeful on the whole that better times will come shortly.

We are continually holding up the grand and good SOUTHWESTERN, and are urging our pastors and people to help us put the circulation of this valuable paper up the 10,000 line. Yours in Christ,

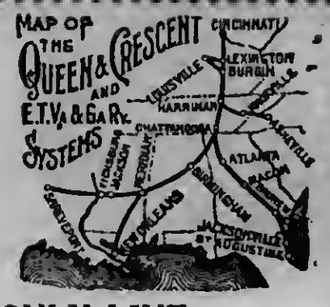
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Notice.

The conference Board of Church Extension of the Central Alabama Conference will convene every second Tuesday in each month in St. Paul M. E. Church, Birmingham, Ala. The presiding elders are ex-officio members; lay members, M. K. Jackson and Samuel Levert; J. L. Sneed, treasurer; L. W. Goodson, secretary; P. G. Goines, president.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. *"Brown's Bronchial Troches"* give immediate and effectual relief.

The exceptional pictorial and descriptive features of the new religo-educational fine art work, "Earthly Footsteps of the Man of Galilee," can be fully appreciated by careful inspection only. Part I of this superb work will, therefore, be sent postpaid to any one sending his address with 10 cents to cover the cost of handling, wrapping, mailing, postage, etc. This part contains two introductions, a beautiful new map in eight colors, which traces in red the journeyings of the Savior and his Apostles, and also contains Dr. Samuel J. Andrews' famous outline harmony of the gospel and chronological index, which is copyrighted and published here only by special permission of the author. There are also shown sixteen magnificent views which are eloquently described.



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Southern Baptist Convention,
Washington, D.C., May 10-14.
Rates to be announced later.

Baptist Anniversaries,
Saratoga, N.Y., May 28-June 4.
Rates to be announced later.

Baptist Young People's Union,
Baltimore, Md., July 18-21.
One fare for round trip.

Christian Endeavor Meeting,
Boston, Mass., July 11-18.
One fare for round trip.
Ask for conditions.

26th Triennial Conclave
Knights Templar,
Boston, Mass., Aug. 26-30.
One fare for round trip.
Ask for conditions.

G. A. R.
Louisville, Ky., Sept. 1895.
One cent per mile each way.

For full particulars regarding any of these meetings, address G. B. WARFEL,
Ass't Gen'l Pass. Agent, Cincinnati, O.
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THE SUNDAY SCHOOL.

SECOND QUARTER—Lesson III. April 21. Watchfulness. Matt. 24. 42-51. A. D. 30. Commit to memory verses 44-46.

HOME READINGS.

M. Matt 24. 42-51. Tu. Matt. 25. 1-13 W. Luke 12. 31-40. Th. Luke 12. 41-48. F. Luke 21. 29-36. S. 1 Thess. 5. 4-11. S. 2 Peter 3. 9-18.

LESSON HYMN. S. M.

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch and fight, and pray;
The battle ne'er give o'er;
Renew it bo'dly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain the crown.

Time.—The afternoon of Tuesday, April 4, A. D. 30; the third day before our Lord's death.

Place.—The Mount of Olives.

Rulers.—Tiberius, emperor at Rome; Pontius Pilato, procurator of Judea; Herod Antipas, tetrarch of Perea and Galilee; Caiaphas, high priest of the Jews.

Links with Lesson I.—On Monday morning early Jesus left Bethany, to which he had returned after the triumphal entry, for Jerusalem. On his way he cursed a barren fig tree. He cleansed the temple (for the second time) of its traders, and at evening returned again to Bethany. Tuesday morning was spent in the temple, where our Lord vanquished in debate "rulers," Pharisees, Herodians, Sadducees, and "scribes." In the afternoon, on the Mount of Olives, he gave to his disciples the most wonderful of all his discourses; our lesson is a part of it.

Watchfulness.

(Matt. 24. 42-51.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—Take ye heed, watch and pray. (Mark 13. 33.)

On the day following the events of the last lesson, as Jesus returned from Bethany to Jerusalem, He cursed the barren fig tree. When in the temple He "cast out all them that sold and bought, overturned the tables of the money-changers, and the seats of them that sold doves." In the evening He returned to Bethany. On the following day when in the temple He spoke the parable of the Two Sons, that of the Vineyard, and that of the Marriage Feast. He answered the question of the Pharisees and Herodians about Paying Tribute to Cæsar, that of the Sadducees concerning the Resurrection of the dead, and that of the lawyer respecting the Two Great Commandments. He commended the widow who cast in the two mites, and told of His future suffering and glory. He delivered His last cutting discourse to the Scribes and Pharisees, and departed from the temple for the last time. As He went away one of the disciples called His attention to the massive stones that composed the temple. He let them know the time would soon come when there would not be left in that building one stone upon another. They crossed the Kidron and ascended Olivet to the top. Here they paused. It was spring, and all nature was full of life. It was evening, when all have a pleasant spirit. Jerusalem was in full view, and was lit up by the splendor of the setting sun. While here the disciples asked Him three questions—"When shall these things (the destruction of Jerusalem and temple) be? What shall be the sign of Thy (second) coming? And (what shall be the sign) of the end of the world?" The answers to these questions are found in chapters 24 and 25 of Matthew's gospel. The lesson treats of the coming of the Son of man, the house and the thief, the faithful and wise servant, and the evil servant.

1. The Son of Man (42, 44). There is no doctrine of Scripture taught with more clearness than the second *coming* of Christ. "The Son of man cometh." "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him taken up into heaven." The *time* of His coming again is not known. "Of that day and hour knoweth no man, no, nor the angels which are in heaven, neither the Son of man (as man), but the Father" (Mark 13:32). His second coming will be a great *surprise* to many, for He will come "In such an hour as they think not." The *manner* of His return will be very forcible—"They shall see the Son of man coming in the clouds of heaven with power and great glory." He shall come in His glory and all the holy angels with him, then shall He sit upon the throne of His glory. "For the Lord Himself shall descend from [illegible] with a shout, with the voice of the archangel, and with the trumpet of God." Let us be ready, and watch, and wait, for His second coming "Maranatha should be the watchword of the Church."

2. The house and the robber (43). This verse is a kind of parable. The *house* represents the human body. It is called a house because of its mechanism. The Psalmist said—"I will praise Thee, for I am fearfully and wonderfully made." The *good man* is the soul. It dwells in the body. It warms, clothes and feeds it; protects it when in danger, and nurses it when sick. The *thief* is Satan. He is ever seeking in a sly, cunning way to gain an entrance into our soul. He desires to break up our house. Then let us *watch* over ourselves that we be not overtaken in a fault, and over the duties that rest upon us that nothing be left undone.

3. The faithful and wise servant (45-47). (1) His character. Two noble traits are named. He is *faithful*, that is full of faith. He is willing to go where the Master leads, do what He enjoins, and endure all that may come on him for His sake. He is *wise*. He knows the best result of human life—heaven; he desires to possess it, and he takes the proper steps to gain it. (2) His appointment. "Whom his lord has made ruler over His household." We may safely let the *household* represent the Church of God. Paul has called it "The household of faith." It is like a great family. The *ruler* represents, in a primary sense, the minister of the Gospel. But he also represents the Sunday school teacher, and any other person to whom God has in any way entrusted the government of His Church. "Whom his Lord hath made" teaches that God raises up persons to take charge of certain duties in His Church. The ministry is God-given. (3) His work. "Give them meat in due season." *Meat* is here put for every kind of food. In the Bible, meat, bread, wine, milk, honey and water are used to express the result of the Gospel. This meat is *given* to the household. The Gospel is free. It is "without money and without price." Yet a salvation that never costs a sigh, tear, or sleepless night, or sacrifice, or dollar, is not worth much. It is given in *due season*—at the opportune time. This life is the due season. In youth, and in early manhood and womanhood is the due season. The time of the protracted meeting is the due season. Just now while you read is the due season. Will you not improve it? (4) His reward. He is *blessed*. Made happy. He is given much knowledge, honor, wealth and godliness. He is *exalted*. "Made ruler over all that is good." "Well done, thou good and faithful servant. I will make thee ruler over many things. Enter thou into the joy of thy Lord." The bliss of heaven cannot be expressed.

4. The evil servant (48-51). (1) His meditation. "He said in his heart." He thought. "As a man thinketh so is he." Sow thoughts and reap words, sow words and reap deeds, sow deeds and reap character, sow character and reap destiny. "My lord delayeth His coming." Unbelief in the second coming of Christ causes many to apostatize. Delay does not mean never. This is clear from the destruction of the antediluvianists, and the overthrow of Sodom and Gomorrah. (2) His conduct—"He began to smite his fellow servants." A Christless heart is ever selfish and overbearing, and a Christless church is no better. The history of the household of faith during the Dark Ages proves this fact. Many mediæval bishops lorded it over God's heritage. They abused, persecuted and put to death multitudes of the saints. He also began "to eat and drink with the drunken." He no doubt ate to gluttony, and drank to drunkenness. Oppression and self-indulgence are the two sins most common to those in high places. Drunkenness is a disease, and as such it may be cured. (3) His surprise—"The lord of that servant shall come in a day when he looketh not for him." Jesus will come again. We must meet Him in life, in death, or at the judgment. Then let us act the part of the wise. Set our house in order, balance our accounts, and "Prepare to meet our God." (4) His punishment. His death—"Cut him asunder." Division produces death. Isaiah, tradition says, was sawed asunder. When his lord came, he shaped up the course of nature, and soon brought about his death. "Bloody and deceitful men shall not live out half their days." His *punishment*—"Appoint him his portion with the hypocrite." He pretended to be a true servant of the Master, but in his heart was a deceiver. Assign him a place with his companions. Are the wicked classes in Gehenna. Surely there are degrees in punishment. The *fearfulness* of this suffering—"There will be weeping and gnashing of teeth." These are expressions of extreme agony. It is an awful thing to fall into the hands of the living God. "For our God (out of Christ) is a consuming fire." May we [illegible] the blessed Savior, keep Him [illegible]

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9 30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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LEAVE.	SCHEDULE.	ARRIVE
No. 26, 7.00 a. m.	Local Mail and Express.	No. 25 9:30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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4	Fast Ex...11.00 a.m	7	Coast acc'm...8.55 a.m
8	Coast acc'm.3.25 p.m	1	Lim. Ex.....5.00 p.m
2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
Sunday	Ex....7.55 a.m	Sunday	Ex.....9.30 p.m

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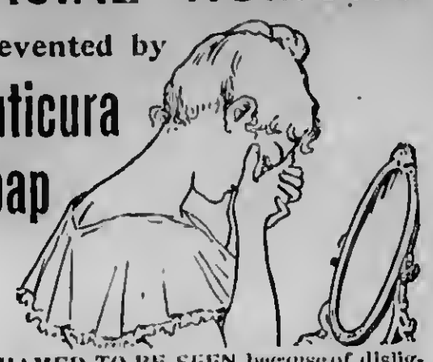
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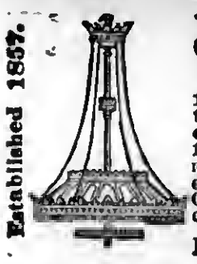
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FROM PRESIDING ELDERS.

Pine Ridge District—

Dear Brethren—You should be able to report your mission full during this round. Get ten subscribers each for the SOUTHWESTERN. It is increasing.

W. R. R. DUNCAN, P. E.

Waynesboro District—

Dear Brethren—This must be a year of success with us, the Lord being our helper. Put Him in front, asking His divine help and guidance. Remember "Children's Day," second Sunday in June. Get the program in time to make it a grand day throughout the district for our benevolent money. Push this cause now and success is ours. Yours in Christ,

R. R. O'NEAL, P. E.

Marion District—

District Conference will meet in Selma, Ala., July 31 to August 4. The program will be published in full time. Let every pastor raise his full claim for all benevolent purposes by that time. Every preacher, exhorter and delegate must come prepared to pay off the claim of the Marion Institute. Your brother,

H. N. BROWN, P. E.

Meridian District—

Dear Brethren—The Preachers' Institute will convene in the Academy at Meridian July 29 and close August 9. All ministers and exhorters are requested and expected to attend. A. M. TROTTER, P. E.

Tupelo District—

Dear Pastors—Have every local preacher and exhorter to take the SOUTHWESTERN as well as all others in your charge. I will notify you of the district conference soon. Yours truly,

S. H. NEVILS, P. E.

Chattanooga District—

Dear Brethren—The Chattanooga District Conference will convene July 15 21 at Harriman, Tenn. Push the work. Our district has had a hard time; especially through the winter, but let us now be up and doing. Make an especial effort to raise your benevolent money, also your missionary money and forward it the proper authorities at once, for they are in need of it.

Do not forget the SOUTHWESTERN—get as many cash subscribers as possible, for it is our paper. Yours in the work,

P. P. BROOKS, P. E.

Gainsville District—

Dear Brethren—Our worth as leaders are seen in the tact and ability with which we concentrate our forces. Easter will test our dexterity. Send money to Sanford Hunt, 150 Fifth avenue, New York City. Prepare for Children's Day, June 9. The Sunday School Convention will convene in Oxford, Ga., May 16, at 9 o'clock a. m. The district conference will meet in Union Grove, Ga., August 7. Let victory be written upon our banners. Money is getting easy; let us swell the SOUTHWESTERN. Yours sincerely,

C. R. BUFFINGTON, P. E.

Shreveport District—

Dear Brethren—You will remember your obligation at the conference—the promise made to help pay for the old minutes We want to bring up our benevolent collection all at the district conference, which will meet in Mansfield, August 15, at 9 a. m. Let us work hard and do our best and God will help us.

S. DUNCAN, P. E.

Rome District—

Dear Brethren—Your charge is an important one and much is expected of you and your charge. The eye of the Church is upon you. You cannot afford to fail. Don't forget that your apportionment depends on your worth; we must succeed; our district must come to the front. Our Sunday School and Epworth League Convention convenes at Rome First Church, May 23. The sermon will be preached by Rev. L. P. Kimball on May 23, at 7:30 p. m. Each pastor and delegates are expected to be present from each charge. Each pastor is doing all he can to raise his entire collection on that day; ain't you? You cannot afford to fall behind, or you will be left. I shall give a full account of the work of each pastor to our Church paper, with his collection, at the end of this quarter. The National Epworth League will meet in Chattanooga, Tenn., May 27 30. We will elect delegates at the district conference to this convention We expect a grand time. Many distinguished visitors will be with us, viz: Drs. M C. B. Mason, D. C. John, J. E. W. Bowen and others; so we must push forward. Many of us fell far behind in the first quarters. Please plan to bring up full reports. I am your co-laborer,

H. R. ALLEN, P. E.



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MARRIAGES.

.....Give Name and Place Distinctly.....

Vermillion Parish, La.—John Grogan to Lizzie Gibson. Edward Powell officiated.

Plank Roads, La.—Thomas Gibeon to Annie McFadden, April 3. David Harrison officiated.

Willis, Tex.—Freeman Derry to Arrena White. Also, Wm. Hill to Addie Darne, April 4. M. Q. A. Fuller officiated.

New Iberia, La.—M. H. Green to Sarah Goains Alen, Frank Eglin to Margaret Farron. A. H. Banks officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Texarkana, Texas.—Alfred Fisher a member of our church, aged 65 years, died on the 8th of last month in perfect peace. W. H. Jackson, pastor.

Dover, Tenn.—Hattie Paine, aged 10 years, a faithful member of our church and Sunday school, died March 13. A. Lawler, pastor.

Calvert, Tex.—Eliza Calfrey died March 3, in the faith. G. A. Shanklin, pastor.

Meridian, Miss.—Lucy Steel, aged 16 years, died happy in the Lord; she was a faithful member of our church and Epworth League. . . J. McNair, pastor.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.

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CONFERENCE NOTICES.

Savannah District.

Second Round.	May.		
Savannah and circ't,	4 5	Jesup	11 12
Blackshare	18 19	Waresboro	25 26
	June.		
Homersville	1 2	Thomasville	1 2
Valdesta	8 9	Brunswick circuit,	15 16
St Mary's	22 23	Camden	29 30
Darian & St Simon	29 30		
	July.		
Brunswick station,	6 7	Waycross	13 14
Bazley,	20 21	John Watts, P. E.	

Gainsville District.

Second Round.	May.		
Rochelle	1	Mt Vernon	4 5
Waldo	10	Starke	11 12
Cedar Key	18 19	Otto Creek	20
Milonopy	25 26	S. S. Association,	24 26
	June.		
Sanpulaski	1 2	Archer	5
Pineville	8 9	Levyville	12
Arredoudo	15 16	Williston	19
Gordan	22 23	Hague	29 30
	July.		
Brandford	4	Mikeville	5
Fort White	6 7	Liberty Hill	11
Nowmanville	13 14	Peasant Plains	20 21
Gainsville	27 28	P. Swearingen, P. E.	

Tupelo District.

Second Round.	May.		
Houston	4 5	Bell	7 8
Okolona	10 12	Okolona circuit	11 12
Shannon	18 19	Pontotoc & circuit	25 26
New Albany	28	Cotton Plant	30
	June.		
Ripley	31 and 1	Ripley circuit	8 9
Corinth and circuit,	15 16	Tupelo	19 20
Amory	22 23	Armory circuit	25
Union Grove	29 30	S. H. Nevils, P. E.	

Rome District.

Second Round.	April.		
Palmetto	27 28		
	May.		
Hoard	4 5	Carrollton station,	10 12
Carrollton circuit	10 11	Tallapoosa circuit,	13 13
Douglass	18 19	Temple	11 12
Austell	19 20	Seyney	25 26
Aoworth	25 26	Mariette	25 26
	June.		
Adairsville	8 9	Cartersville	8 9
Pine Log	8 9	Rome, 1st church	16 17
Rome, 2d church	14 16	Summerville	15 16
Cave Spring	22 23	Floyd	22 23
Chickamauga	29 30	Livingston	29 30
	July.		
Cedartown	6 7	Cohutta	6 7

H. R. Allen, P. E.

Shreveport District.

Second Round.	May.		
Grand Cane	4 5	Mansfield	6 8
Shady Grove	11 12	Longstreet	24 25
St. James	29	St. Paul	31
	June.		
Flournoy	1 2	Curtis	4 5
Round Grove	8 9	Fairfield	15 16
Bodcan	18 19	Vanceville	22 23
Benton	23 24	Rocky Mound	26 27
Yellow Pine	30	S. Duncan, P. E.	

Gainsville District.

Second Round.	May.		
Union Grove	11 12	Covington	18 19
Decatur	25 26		
	June.		
Oak Hill	1 2	Jonesboro	8 9
McDonough	15 16	Stockbridge	22 23
Jenkinboro	22 23	Edwardsville	29 30
Duluth	29 30		
	July.		
Lawrenceville	6 7	Hoschton	6 7
Suwanee	13 14	Lavonia	13 14
Elberton	20 21	Harmony Grove	27 28
Gillsville	27 28		
	August.		
Gainesville	3 4	Centre	3 4

C. R. Buffington, Presiding Elder

Meridian District.

Second Round.	April.		
Meridian, St Paul	20 21	Meridian, Haven	27 28
	May		
Collinsville	1	Marion circuit	4 5
Daleville	11 12	Chunkey	15
Lauderdale	18 19	Scooba	25 26
DeKalb	29		
	June.		
Philadelphia	1 2	Hickory	8 9
Centreville mission	12	Lake	15 16
Enterprise	22 23	Mount Jordan	29 30
	July.		
Lake Como	3	Paulding	6 7
Garlandsville	10	A. M. Trotter, P. E.	

Chattanooga District.

Third Round.	April.		
Hill City	27 28		
	May.		
Jasper	4 5	Cleveland	11 12
Dayton	18 19	Ridgedale	25 26
	June.		
Wiley Memorial	1 2	Soddy	8 9
Cleveland circuit	15 16	Georgetown	22 23
Jasper mission	29 30	Pikeville mission	29 30
	July.		
Churchville	6 7	Athens & Sweetw'r	13 14
Rockwood	20 21	Harriman	20 21
Hill's mission	27 28	P. P. BROOKS, P. E.	

Waynesboro District.

Second Round.	April.		
Charlestown	27 28		
	May.		
Bascom	4 5	Waynesboro sta.	11 12
Sylvania	11 12	Reidsville	18 19
Statesboro	25 26		
	June.		
Mount Vernon	1 2	Belleville	3
Millen	8 9	Augusta sta & mis	14 17
Waynesboro cir.	22 23	Wadley circuit	29 30
	July.		
Excelsior	6 7	Eastman	13 14
Cordele	20 21	R. R. O'Neal, P. E.	

Pine Bluff District.

Second Round.	May.		
Dumas	4 5	Pine Bluff cir.	11 12
Altheimer	18 19	Sherrill	19 20
Pine Bluff, St James	25 26		
	June.		
Rison	1 2	Honeley	8 9
Sweet Home	15 16	Winchester	20 21
Dermott	22 23	Gains Landing	29 30
	July.		
Wilmott	3 4	Hamburg	6 7
Monticello	13 14	Johnsville	20 21
New Edinburg	27 28	W. R. R. Duncan, P. E.	

Marion District.

Second Round.	May.		
Eutaw	11 12	Tuscaloosa	18 19
Selma	25 26		
	June.		
New Berne	1 2	Marion	8 9
Oak Grove	15 16	Old Town	22 23
Gaineeville	29 30		
	July.		
Clinton	6 7	Walthal	13 14
Bethany	20 21	Union	27 28

H. N Brown, P. E.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, APRIL 25, 1895.—Vol. 30. No. 17. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

ROLL call "up yonder" may be joyons or sad. For we must all appear before the judgment seat of Christ, to give account of our stewardship. It may be that the unfaithful steward will tremble when the roll is called, bnt when he answers to his name, the Judge will say "Depart; I never knew you."

OH, BROTHER! Behold the Lamb of God which taketh away the sin of the world. Do you want an inspiration? Look to Calvary! Do you want a theme? Behold the fonntain—the cleansing fountain! Would you have the consciousness of pardoned sin? Then plnnge beneath the purple flood, and wash all your sins away.

THE faithful, earnest and humble Christian has no fears as to his fnture. He hath—already hath everlasting life abiding in him. He would fain labor and toil on in the vineyard of the Master until the close of life's busy day, when he will answer joyonsly when the roll is called, knowing that he will receive a robe and a crown, and palms of victory.

IT GIVES us great pleasure to acknowledge the receipt of *The Sierra Leone Weekly News*, West Africa, dated March 6, and now occnpies the post of honor in our sanctum. Trnly, "One touch of nature makes all the world akin," so the arrival of this able journal, edited by onr brother in far-away Africa, revives again the kinship in which we both delight.

OF THE colored population in South Carolina ten years of age and over, 64 percent cannot read or write. In Georgia 67 percent, in Alabama 69 percent, and in Lonisiana 72 percent are in the same deplorable condition. Here is Africa in America snre enongh! One of the very best ways to help decrease those percents and avoid the dangers which they indicate to society, is to increase the collections of the Freedmen's Aid and Southern Edncation.

FELLOW-MINISTERS! Behold, the fields are white to the harvest—the harvest of souls! The enemy is determined that the lnst of the flesh, the lust of the eye, and the pride of the world shall stand in the way of the salvation of those for whom the Savior died on the field. The promise of the Master: "Lo, I am with thee always," will inspire, and thrill, and nerve you for the battle. On then, night and day; earnestly, faithfully, persistently labor to save the souls of the sons of men.

BROTHER, do the work of an evangelist. The Church expects yon to make fnll proof of yonr ministry. The power is within yonr reach. Yon are a failnre if yon cannot bring sinners to repentance. Yon will make a great mistake by calling in help until yon have exhansted all your own resources. In almost every instanoe, if you are the right man, you can drill your forces and take the lead in every movement looking toward the salvation of men. It is a dangerons practice to call in special evangelists unless they be in every respect those who have the approbation of the entire Church. Bnt you would better try your own guns. Go into your closet, read, study, pray. Get the baptistism of the Holy Ghost, and as snre as you do so, the power will come and sonls will be added to your ministry.

NEW CHURCH.

"A new church movement in Chicago, under the auspices of the M. E. Church, will be inaugurated at Apolio Hall, Sunday, April 7, at 2:30 p. m. There are scores of colored members of the M. E. Church in Chicago from all parts of the country, and we wish to meet them and their friends. An excellent choir has already been organized, and splendid music will be furnished. Rev. George E. Curry, the pastor, is a graduate of Morgan College, Baltimore, Md., a good preacher and a successful pastor, as his more than fifteen years of work in the ministry will fully attest."

Looking among the church notices in the Chicago *Conservator*, recently, we found the above item.

We believe this to be a movement of great importance to our Lexington Conference and to the colored people of Chicago generally. It has been our thought for several years that we ought to have in the "Windy City" a strong vigorous organization of colored people, under the auspices of the Methodist Episcopal Church. The great benefits of snch a movement to the colored people themselves could not be adequately set forth in this limited notice. Aside from the fact that there are hosts of our members constantly pouring into that great city who desire generally to retain their membership with ns, there is the other fact that there are mnltitndes of colored people who could be and have not been reached by any of the churches; and it is highly probable that our organization, if properly encouraged, may accomplish nntold good in the salvation of these masses. Brother Curry is well qualified to inaugnrate this movement. He has the pluck, energy, and consecrated zeal necessary; and we believe he will also have the co-operation of onr Chicago Methodist brethren in this very providential undertaking.

DEATH OF REV. W. S. BIRCH, D. D.

"A shadow hnng ever the fifty second session of the North Indiana Conference, at Logansport, occasioned by the death of Rev. W. S. Birch, D. D., presiding elder of Kokomo District. Dr. Birch had an attack of the grip some time since, bnt had resumed work. He reached Logansport so ill that he was confined to his room, not being able to attend the conference or cabinet sessions. Rev. Dr. Parr bronght in his report, the last docnment he penned. Though written npon a dying bed, every sentence rang with a shout of victory. Tonching, eloqnent and tearful tributes followed that report, most impressive of which was one from that octogenarian hero, Dr. John L. Smith of Northwest Indiana Conference, who said that Dr. Birch was the first man he had ever licensed to preach, and eloquently pointed out the luminons pathway of his eminent services and successes. On Thnrsday afternoon, just as Chaplain Lozier olosed a lecture, a messenger oame with the intelligence that the doctor had jnst passed away. The chaplain announced it, and the congregation tearfully joined in singing 'The Snnbright Clime.' In fact, Dr. Birch lay apparently dead for a time, when he again breathed. Thns he lingered, in seeming nnconscionsness, for almost a day, dying on Friday afternoon, March 29, aged just threescore and ten years."

We clip the above from the *Northwestern* of a recent date, and desire to add our tribnte to the moral worth of this great and good man. Dnring our presiding elderate on the Indiana District of the Lexington Conference, Dr. Birch was among our most ardent friends, nor did that friendship cease even with his death. He was a stalwart, fearless defender of the faith, a stannch and uncompromising friend of the Negro, and an Israelite indeed, in whom was no guile.

—The love that will not suffer long and be kind, and is not God's kind.

A RARE EXHIBIT.

An Associated Press dispatch of some days ago, has excited the indignation of that bright and ably edited champion of human rights, the *Methodist Advocate Journal*, and an equally strong and vigorous protest from that other faifthful and able watchman, the *Omaha Christian Advocate*. The following excerpt is what "raised the mischief:"

"Among other rare exhibits here will be seen a series of figures illnstrating evolution of the Negro from the earliest animals, through the ape, the chimpanzee and the South African bushman down to the Negro as he is in this country."

Whereupon Dr. Shank of the *Omaha Christian Advocate*, in chaste and classic English, says:

"The *Methodist Adocate Journal* justly and vigorously protests against this offense offered against the colored race and white as well, and offered under the patronage of the government. Why this gratuitons assumption? As though it were an established fact beyound a donbt that any human being is an extremely developed protoplasm. As though the educated professors of the Smithsonian Institute have an exclusive patent right to fix the opinion of the rest of the intelligent world on this qnestiou of science. As thongh the gentlemen mentioned show any peculiar scientific discrimination in choosing a Negro rather than white man to represent their theory of evolntion. We will not quarrel with the Smithsonian gentlemen abont their preferences as to their genealogy, bnt a great many profonnd scholars, among whom is Prof. Virchow, than whom there is no greater anthority in anthropology, find no confirmation for the theory of ape and mollusk ancestry of the hnman race. Like many others, we do not believe the story of the garden of Eden to be a curiously devised fable. If Inspiration can record the geologic ages witkout a blnnder as confirmed by the earth's rock-strata, we prefer to believe its continued assertion of man's creation, and it is to be snpposed that creation does not mean evolntion, though none will deny man's dovelopment, or evolution as some may term it, in the progress of the race since Eden's gates swung open."

We shonld hardly hold the Associated Press reponsible for the statements which give rise to the foregoing editorial comments, since the Associated Press is nothing if not sensational. But we do think onr government exhibits should not be the first occasion to revive the old qnestion of Negro inferiority. The "figures illnstrating the evolntion of the Negro from the earliest animals through the ape, chimpanzee," etc., were no doubt gotten np or prepared for the special benefit of those who are too ready to classify the Negro with the most inferior animals. But the scientifio (?) gentlemen who may have these exhibits in charge, might as well nnderstand that there are scores of gentlemen eqnally scholarly, if not more so, who are not ready to yield their opinions, not only as to the nnity of the hnman family, bnt as to its common origin. Moreover, the Commissioners of the Exposition have assnred the colored people that their treatment shonld be, every respect, free from those nsual referenoes and suggestions whioh have rendered their presence anything bnt agreeable. Onr colored commissioners will donbtless see to it, that the zealous professors in charge of the government exhibit give no offense or occasion of stumbling to the large nnmbers of our people who will doubtless attend this great Exposition.

—S. O. Coleman writes from Gnthrie, Oklahoma: "St. Paul M. E. Church is alive here under the pastorate of Rev. D. G. Franklin. We have had four conversions. The Sunday School is doing grandly. S. Wood is the efficient superintendent. Mrs. M. Cole[illegible] been seriously indisposed, but is [illegible]

EASTER CHIMES.

Results of Missionary Collections in Different Parts of the Field.

ALABAMA.

..J. T. Martin, Dadeville.—Our Easter program was fully carried out. Collected $8 21 during the day. Presiding Elder C. Rogers helped us greatly.

ARKANSAS.

..J. C. Sherrill, Pine Bluff.—Sunday, April 14, was a high day with the Sunday School and St. James Church. The collections were taken by class, which resulted through the Sunday School alone, of $23, and from the committee and church, $27 20, making a total of $50 20. The program was carried out in full by the school. The songs and recitations were grand. The statistics made a great impression. We have one of the finest Sunday Schools in the South, with Mrs. A. T. Strickland, A. M., a graduate from Rust University and now teaching in the public schools of this city, as our superintendent.

..P. E. Roundtree, Forest City.—Easter services at Kynett Chapel were grandly celebrated. Our pastor, Rev. W. S. Sherrill, rendered efficient help in making the occasion a success. The program was carried out. We raised for missions $8 44.

..L. Mallory, Clarendon.—Everything looking bright. Churches and Sunday School on the forward march. Easter Sunday was a high day for our missionary cause. Crowded house. Good sermons. Collected, $1.55.

..H. Bright, Housley.—Our Easter service was grand, proving to the people that our blessed Lord did rise from the dead.

FLORIDA.

..J. M. Dean, Fernandina.—Sunday, April 14, was observed by our church and school as Easter and Missionary Day. The occasion will be long remembered. Collection by the Sunday School and church for missions was $23 79. The program Easter morn was well rendered.

..Miss C. Jacobs, Ocala.—Easter day at Zion Church was one of no small interest. At 10:30 a. m., our pastor preached to the edification of many. At 3 p. m., the church was filled to its uttermost capacity. Two infants were baptized. The Sunday School carried out the Easter program, which was the delight of all present. Grand day in Zion. Collection for missions, $6.

..S. Jackson, Lake City.—Easter Sunday was observed by our Sunday School as Missionary Day. Our collection was $1.10. Our school is very small at this place. We used our Easter program.

KENTUCKY.

..W. S. Rollins, Winchester.—Easter was a great day in Clark's Chapel. About 300 attend our Young People's Prayer Missionary Meetings on Thursday nights, which has proven to be the life of the church. We have advanced our collections over last year.

LOUISIANA.

..Valcour Chapman, Franklin.—Easter services were glorious and inspiring, and we raised $10 20.

..G. J. Rogers, Monroe.—Easter Sunday was a grand day here. The church nicely decorated and everything in order. Miss O. B. Taylor, as organist, rendered good service, and the best of all, the Holy Ghost was poured out upon our souls. One young man was happily converted. Collection, $4 45.

..G. W. Wells, Pineville.—Our Easter program was a glorious success. Evening service was followed by baptism of children, and at night the Easter program was carried out. Everything passed off nicely. The program ran as follows: Singing by choir, "He is Risen." "Easter Oration," Curtis Dorsey. Declamation, "The Day We Celebrate," Willis Lovett. Recitation, "Comforting Easter Bells," Mrs. L. Oliver. Five girls representing foreign countries, Mrs. J. E. Wells, and the Misses Mary Jackson, Bettie McNeal, Constance Washington and Mary Miller. Declamation, "Significant," Sherman Lovett. Recitation, "Lord's Day Mourning," Maggie Snyder. Recitation, "Footsteps of Angels," Bettie McNeal. Duet, Misses Minnie Green and Bella Allen. Exercise for four little girls, Claira Tillman, Sallie Williams, Eliza Gorgen and Nellie Lovett. Recitation, Miss Constance Washington, with other essays, readings and addresses. Misses Green and Allen attending the organ, and Mrs. G. W. Wells conducting.

..Jennie E. Wright, Eola.—Easter service was carried out in grand style. The church was nicely decorated, and everything went on as laid down by the program. The introductory address, which was delivered by Mr. Horace Robinson, was worthy of applause. Recitations were even delivered by some of the old mothers of the Church, which were appreciated by young and old.

..L. W. Haywood, Opelousas.—On Easter day the Lord manifested his power in the prayer meeting at 5 o'clock. The Sabbath school opened at 9 o'clock with 70 scholars. Our pastor, E. B. Richard, preached an appropriate sermon. Services were held at 3 p. m., with a large attendance. Collection, $2.

..J. W. Hudson, Shreveport.—At St. Paul's Church the Easter services were attended with power. One conversion.

..C. W. Kershaw, Chenyville.—The day was appropriately celebrated. We had a grand time with the children in the morning and at night.

..P. C. Clark, Resedale.—Hartzell Chapel had a gala day. Program fully carried out. Rev. P. C. Clark, the pastor, is elated. Collection, $7. A gracious revival is going on, and we have had 7 conversions.

..J. H. Pierre, Morgan City.—Our Easter services were observed all day, with Brother J. Thomas as Sunday School superintendent, and Prof. Hartram as organist. The program was fully carried out. Collection, $3.

MISSISSIPPI.

..A. D. Payne, Yazoo City.—Easter was observed here in grand style. The program for the occasion, as gotten up by our publishing house, was used. Raised for missions, $20.45.

..B. F. Woolfolk, Greenwood.—The Easter program was carried out to the letter. Such a time we have never had before. Collection for the day was $28.

..J. D. Gibson, Ripley.—Easter was a high day here. The program was carried out to perfection from the following named papers: World-wide Gospel, Universal Kingdom, Last Command, World's Redeemer and Collector's Cards. Essays: Subject, "Easter," Miss A. D. White; subject, "Model Sunday School," F. F. Grant. Our collection, $3 41, was the largest ever taken at this place.

..W. C. Clay, Tupelo.—Easter Missionary Day was a grand affair. The program was carried out to the letter. Our Sunday School is largely attended by the best young people of the town. The following are those who brought in the largest amount of missionary money: Miss Wolthia Williams, $8 10; Miss Eddie Stovall, $4 50; Miss Mattie Hamilton, $4 15. Amount of collection on Easter Sunday, $34 08.

..N. Toole, Enterprise.—We observed Easter here, and had a nice time. Both young and old people were delighted with the program. Collection, $3 40.

..Leona McNill, Ocean Springs.—We observed Easter Day, and had a nice time. Collected for missions, $6. Superintendent T. I. Keys spoke of the great missionary work. At 11 o'clock we had a very interesting sermon by Rev. E. D. Smith. We also had a missionary sermon at 3 o'clock by the pastor, Rev. W. McNeil.

TENNESSEE.

..E. F. Douglass, Crockett Mills.—Our Easter services were great. We collected $1 10. Our assessment this year for missions is $7 50. Now for the SOUTHWESTERN.

..Kate Blakemore, Cooksville.—Easter was observed grandly. We followed the full program and had a crowded house. It was the best ever witnessed here. Two of our white friends, Messrs. H. R. Endsley, county court clerk, and W. B. Ray, justice of the peace, addressed us. Collection $17 47.

TEXAS.

..Tenola Edwards, Clarksville.—Our Easter service was held with much success. Presiding Elder C. C. Minegan rendered us valuable services. Collections, $55 60. We are in the midst of a revival. Pray for our success.

..L. J. Hogan, Cold Springs.—Easter Sabbath was celebrated and the program was carried out to the letter. Collection, $9 15; also, one subriber to the SOUTHWESTERN. We are moving on to victory.

..J. T. Gibbens, Oakland.—The work at this place is moving along grandly and we are now in the midst of a glorious revival. Easter was strictly observed and program carried out. Collection, $31 50.

..J. W. Weakley, Hallettsville.—Easter Sunday was a great day here; we had an immense crowd which highly esteemed the program. Collection, $10 30.

..Aaron Taylor, Marshall.—Our Easter services passed off nicely, and the collection amounted to $15. Miss Ardella Ripetoe and Prof. S. S. Reed, superintendent, rendered valuable help.

..J. H. Reed, Paris.—Our Easter exercises were grand, to say the least. The program was most satisfactorily rendered. Paris stands in the front rank, and with the proper effort we can soon pride ourselves as having the most progressive and aggressive church in the city. Peace and harmony prevail and the people are realizing the deep importance of true Christian character, rather than emotional sentimentality.

..J. H. Williams, Sherman.—On Easter Sunday we had with us Brother N. Snoddy from Green county, Alabama, and Sister Doty from Mississippi, who gave encouraging words to the work. We collected $4 75.

..W. H. Jackson, Texarkana.—Easter Sunday was a glorious day with us, both spiritually and financially, with $45 collected for benevolence and $6 for other purposes, making a total of $51. The church was tastely decorated. Misses Lizzie Holloway and L. A. Bryant and Mrs. Sarah Bragg, with their committees, did grand work. Now we have launched out for 50 new souls for Christ's kingdom.

..Thornton Scott, Livingston.—Easter day was observed and the program carried out to the letter and the result was a grand success, realizing $26.

..R. B. Isam, Corsicana.—Sunday, 14th, we had a good time at Dawson. Our church is alive and the Sunday School is good; the collection reasonable.

..Moses Smith, San Antonio.—Our revival at St. Paul's Church closed with 43 accessions to the church. The Easter program was carried out in good style, and we realized $94 88 for missions. We have not forgotten the old SOUTHWESTERN.

..Mary Baker, Bonham.—Easter was one of the grandest day we have witnessed here. Rev. James Moton, G. W. Baker and W. Nickel of the A. M. E. Church, preached during the day. The collection was $9. J. Lock and E. Smith rendered us good help. We had one accession. Our pastor, M. C. Gillespie is able and efficient.

Use It in Time.

Catarrh starts in the nasal passages, affecting eyes, ears and throat, and is in fact the great enemy of the mucous membrane: Neglected colds in the head almost invariably precede catarrh, causing an excessive flow of mucus, and if the mucus discharge becomes interrupted the disagreeable results of catarrah will follow, such as bad breath, severe pain across forehead and about the eyes, a roaring and buzzing sound in the ears and oftentimes a very offensive discharge. Ely's Cream Balm is the acknowledged cure for these troubles.

Children's Day.

Easter was a grand success in all our churches. We sent from this office twice as many programs as last year. Now we should prepare for the next grand anniversary, which is Children's Day. Dr. Payne, secretary of our Board of Education, has again prepared an exceeding fine program and in a few days we shall have an extra large supply and can fill all orders on the day received. The program for this year is entitled "The Golden Gate." It is commended by all who have seen it. Read what our beloved Bishop Mallalieu says about it:

"My Dear Dr. Payne—I have carefully read your Program for Children's Day for June 9, 1895, and I congratulate you on its most excellent adaptation to the needs of our Sunday Schools. It is sound in doctrine, and true to Methodism, and full of wise, helpful, inspiring thoughts. I am sure it will greatly stimulate all good things in the hearts and lives of our young people. I wish every one of our Sunday Schools on Children's Day would use this program, and so promote the intellectual, moral and spiritual welfare of all.

"BISHOP W. F. MALLALIEU."

The exceptional pictorial and descriptive features of the new religo-educational fine art work, "Earthly Footsteps of the Man of Galilee," can be fully appreciated by careful inspection only. Part I of this superb work will, therefore, be sent postpaid to any one sending his address with 10 cents to cover the cost of handling, wrapping, mailing, postage, etc. This part contains two introductions, a beautiful new map in eight colors, which traces in red the journeyings of the Savior and his Apostles, and also contains Dr. Samuel J. Andrews' famous outline harmony of the gospel and chronological index, which is copyrighted and published here only by special permission of the author. There are also shown sixteen magnificent views which are eloquently described.

—At the Baltimore Conference recently, Bishops A. W. Wilson of the M. E. Church, South, and A. W. Wayman of the A. M. E. Church, sat on the platform with Bishops Andrews and Hurst.

UNTOLD MISERY
FROM
RHEUMATISM
C. H. King, Water Valley, Miss., cured by
Ayer's Sarsaparilla

"For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending $1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles



being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur, in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith."

AYER'S
The Only World's Fair Sarsaparilla.
AYER'S PILLS cure Headache.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

FOURTEENTH LETTER—BY T. E. W.

Flashes of Thought.

Reading a daily paper not long since, I was very deeply interested in a statement concerning the abolition of that popular but very nonsensical diversion, progressive euchre. It should rather be termed progressive nonsense. Some society people will perhaps be startled to know that a grand jury in a neighboring State has pronounced progressive euchre a species of gambling.

"Fort Smith, Ark., April 10.—The State grand jury, now in session, is making a hot fight on gambling. It has just looked out that they have returned indictments against several prominent society ladies for playing progressive euchre for prizes. Many sensations are expected before the grand jury adjourns."

It has long been my opinion that this very questionable amusement ought to be outlawed by good society; and I have as often been disgusted at the persistent way in which it has been insisted upon by people who entertain, as well as by those who have been honored with an invitation to an evening of pleasure. I have made the question an object of study, and have come to the conclusion that in nine cases out of ten the progressive euchrists become confirmed gamblers. A little firmness and common sense on the part of the host or hostess could very easily dispose of this social nuisance. I have been as often pained to read in the society column of some paper that Mr. and Mrs. So-and-so entertained a number of their young friends at their splendid (?) mansion a few days ago; and after mentioning the beautiful dresses worn, of course the next thing was progressive euchre. I have known instances also in which people prominent in religious circles have sanctioned the foolishness by their presence. An evening with the poets, or a select musicale, with choice reading, would be more in keeping with good morals.

* * *

No one knows but a mother, the love she has for a worthy daughter; a daughter who shows that she has taken her mother's advice along all lines. One of the most pressing needs among our young ladies is the power of conversation. Learn how to talk, and above all things, what to talk about. Strange to say, some of our girls remain in colleges for years, and leave without making the slightest improvement in this respect. Who is to blame for this—the parent, the teacher or the girl? Truly, I think all are to blame; for it is by conversing with the intelligent that we become intelligent to this extent. Teachers should converse more with the pupils, and this would give them a better opportunity to become like them. And, mothers, never be too busy to join in a pleasant conversation with your girls.

* * *

THE SLEEPING HABIT.—Sleeping well should be as much a habit as bad sleeping is. Early rising does much to favor sound sleep; and one secret of the perfect sleep of the country people is that they retire early and fatigued, and have perfect quiet around them. The conditions favoring sleep are perfect quiet, fatigue to more or less extent, darkness, a full meal, continuous monotony (as of a dull sermon or recitation, the quiet splash of the sea), freedom from pain, and warm extremities.—Golden Rule.

—The Philadelphia Methodist says: The Rev. C. N. Grandison, of the Delaware Conference, was unanimously expelled at the late session. He fell into sin and spoiled a life that had much promise of usefulness in it. The action of the conference was a sad but imperative one.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, use "*Brown's Bronchial Troches.*" 25c a box. Avoid imitations.

Africa Mission Training School.

BISHOP JOHN M. WALDEN, D. D.

The Freedmen's Aid and Southern Education Society is a part of our Methodist home missionary work. One of the declared purposes of its organization was to co-operate with the Missionary and Church Education Societies in their work in behalf of the freed men and others. Its teachers have not only done effective service in the schoolroom, but have also been active in the Sabbath school, and have aided pastors in other helpful services. The thousands of young men and women who have prepared in our schools to teach are exerting a Christian influence in the common schools of the South. The preachers who have been students in our seminaries and colleges have elevated the standard of preaching in every Southern Conference aided by the Missionary Society. The girls who receive such important training in the "model homes" of the Woman's Home Missionary Society are, as a rule, selected from the advanced classes in the Freedmen's Aid schools. In these and other ways this society for twenty-nine years has been a factor in the evangelization of our country.

Its relation to foreign missionary work has been remote, hence not obvious; but this is changing. The schools among the colored people have had to do with so grave a problem at home that even the redemption of Africa has not enlisted a large measure of attention. But evidently a new era is dawning. About seven years ago the Africa Mission Training School was begun in the Central Tennessee College at Nashville, Tenn., the first school established by the Freedmen's Aid Society. Within the past two years the Rev. W. F. Stewart has inaugurated a missionary endowment at Gammon Theological Seminary for the dissemination of missionary intelligence. Bishop Mallalieu is also working a plan intended to awaken a missionary interest. It is not a mere coincidence that these movements among the Afro-Americans in our country are transpiring at a time when the partition of Africa, mainly by England, France and Germany, is opening that continent to Christian missionaries as never before. While the Africa Mission Training School, the older of these recent developments, has been limited in its work by want of means, it has interested many of the students in the college in the study of Africa, and it has one conspicuous representative in Liberia—Miss Georgie C. Pattin, M. D.,—a graduate of the Meharry Medical School. She was convinced of her duty to become a medical missionary through her studies in the Mission Training School. Where she now leads, we may believe many will follow as the years go by.

To do its work successfully, this mission department of the college must have a habitat. Two years ago the most eligible property in the vicinity, the very property it needed, was thrown upon the market. The Freedmen's Aid and Southern Education Society was so pressed with other claims that it could not make the purchase. Every member of the Board saw that this particular property would be invaluable to the college. To meet the exigency I became responsible for the purchase price, $18,000. Two payments have been met by loans; hence there is interest on the whole, namely, $1,080 a year, except as the principal may be reduced. I had faith that liberal persons interested in the evangelization of Africa would aid in this matter, but the times have been such that it has not been pressed. I must now appeal to these friends of long neglected Africa for at least the $5,000 which must be provided before I start to our East Asia missions in May. Missionaries sent from this school will be prepared for largest usefulness; hence to aid it is to bless Africa. Send subscriptions either to Sanford Hunt, D. D., New York, or to Earl Cranston, D. D., Cincinnati, Ohio.

Cincinnati, Ohio.

WONDERS OF REDEMPTION.

How great the wisdom, power, and grace,
Which in redemption shine!
The heavenly host with joy confess
The work is all divine.

Before His feet they cast their crowns,—
Those crowns which Jesus gave,—
And, with ten thousand thousand tongues,
Proclaim his power to save.

They tell the triumphs of his cross,
The sufferings which he bore;
How low he stooped, how high he rose,
And rose to stoop no more.

With them let us our voices raise,
And still the song renew;
Salvation well deserves the praise
Of men and angels too.

—Benjamin Beddome.

DAILY THOUGHTS.

[From Phillips Brooks.]

APRIL 25.—As soon as I can feel about my friend, who has become a better man, that he has become a larger and not a smaller, a freer and not a more imprisoned man, as soon as I lift up my voice and say that the man is free, then I understand him more fully, and he becomes a revelation to me in the higher and richer life which is possible for me to live.

* * *

APRIL 26.—I am anxious to have you know that to be a Christian does not mean primarily to believe this or that. It does not mean primarily, although it means necessarily afterward, to do this or that. But it means to know the presence of a true personal Christ among us and to follow Him. Here is the only true power by which a religion can become perpetual.

* * *

APRIL 27.—I know not what our Christian faith means unless these things are true, unless it be true that behind all enthusiasm and energy must be the deep life of the soul opening itself to God, and that the soul, opening itself to God and filled with Him, becomes by the possession of God its own true self, recognizes this as its own natural condition, and sees how unmanly and unnatural is any other way of living.

* * *

APRIL 28.—And so it must certainly be true, somehow or other, that self-culture and self-sacrifice are not merely capable of being reconciled to one another by compromises which they shall make between them, but that they are mutual ministers to one another, and that the more truly a man sacrifices himself to others, the more truly shall he live in his own life; the more truly he lives in his own life, the more truly shall he be a sacrifice to his fellow-men.

* * *

APRIL 29.—It does not take a great man to do great things. It only takes a consecrated, a devoted man; because God does everything, and man does nothing except what God does through Him.

* * *

APRIL 30.—And don't dare to hurt any soul; for to hurt a soul is to touch the very substance of the life of God.

* * *

MAY 1.—In all the simplest characters that line between the mental and moral natures is always vague and indistinct. They run together, and in their best combinations you are unable to discriminate, in the wisdom which is their result, how much is moral and how much is intellectual. You are unable to tell whether in the wise acts and words which issue from such a life there is more of the righteousness that comes of a clear conscience, or of the sagacity that comes of a clear brain.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.

☞ Sold by Druggists, 75c.

Notice.

To the Alumni and Alumnae of New Orleans University:

At the last meeting of the association it was ordered that each member pay the annual tax of one dollar, and that the same be sent to Dr. I. E. Mullen, A. M., treasurer, Valence and Camp streets, New Orleans, La., on or about the 1st of April, 1895. Also, that each alumnus and alumna shall take two tickets for the Alumni banquet, the tickets to be disposed of at their discretion, but will be fifty (50) cents each to defray the expense of the Alumni dinner. The secretary is authorized by the committee to announce the following program:

Sunday, May 26, 3 p. m., Simpson Chapel—Alumni sermon, Rev. E. W. S. Hammond, D. D., editor SOUTHWESTERN.

Monday, May 27, 2 p. m., Union Parlor—Business meeting by order of the president.

Monday, May 27, 3 p. m., University Chapel—Alumni oration, Prof. J. W. E. Bowen, D. D.

Music—Vocal duet, Misses L. M. Vignes and L. M. Vinet.

Essay—Mrs. Sarah A. Gates, A. M.

A Poem—A. P. Camphor, A. M.

Address—Prof. D. F. Ross, A. M.

Music—Mrs. Sarah Bunton.

The exercises will conclude with the Alumni dinner in the University hall.

REV. S. T. CLANTON, D. D., Pres't.
WM. PORTER, Sec'y.

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Great and thoroughly reliable building-up medicine, nerve tonic, vitalizer and

Blood Purifier

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Even when all other preparations and prescriptions fail.

"My boy was troubled with scrofula. I used different remedies without the desired effect. Seeing Hood's Sarsaparilla advertised I concluded to try it, and in a short time the boy was all right." L. H. LEWIS, 405 Theobald Ave., Greenville, Miss.

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Hood's Pills are tasteless, mild, effective. All druggists. 25c.

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BEFORE. AFTER.

Curly Hair made straight by Mystic Pomade. It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

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Address, MME. M. C. TURNER,
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Southwestern Christian Advocate

PUBLISHED EVERY THURSDAY BY

THE METHODIST BOOK CONCERN,

HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

IS IT POSSIBLE?

Brother Davidson, the editor of the *Tribune* of this city, calls the attention of his Baptist brethren to what we believe is a growing evil. Referring to the 11th and 12th of April, he says:

"All day Thursday and Friday, from early dawn until late in the evening, hundreds of men, women and children could be seen wending their way to the Catholic churches in the different parts of the city with bottles, jugs, buckets, etc., getting what they call "holy water." Yes, even members of the Baptist Church were seen worshiping the god of Baal by getting this "holy water" and carrying it to their homes, as they claim, to keep the devil out and give them good luck."

From what we have been told by some of our Methodist brethren, we are certain that our Baptist friends do not have a monopoly of this abominable superstition. We believe all that has been said by our genial confere, and more. It is about high time that the Protestant ministers of this city should look into this matter, and throw themselves unitedly into the breach to prevent what we believe must be a wholesale drift toward Roman Catholicism. Surely, there is intelligence enough, and virtue enough and moral stamina enough among our leading ministers to begin a very necessary reform at this point.

GET READY FOR CHILDREN'S DAY.

Let it be understood that the second Sunday in June next, the 9th day of the month, has been designated and set apart as Children's Day in every Methodist Episcopal Church throughout the world. Now, brother pastors, don't interfere with that day. It is to be exclusively the children's day. The collections on that day are to be devoted exclusively to the children's fund for educational purposes. See the Discipline, paragraph 321.

The program for Children's Day this year is out in good time. It is entitled "The Golden Gate." It is every way admirably adapted to this great festival for our youth. The parts for the older scholars are not difficult, while the primary scholars have their full share in simple parts with object lessons from flowers, birds, seeds, fruit, the Cross, etc., all to be exhibited by the little ones. The musical features are exceptionally fine, with hymns by Dr. Geo. Lansing Taylor, Dr. J. B. Kenyon and Dr. C. H. Payne, and music by Professors J. R. Sweney, Wm. J. Kirkpatrick, W. L. Mason and Mrs. Dr. J. B. Kenyon. The music is so simple as almost to "sing itself." The whole exercise teaches through eye, ear and intellect by song, address and picture, the most valuable and most inspiring lessons. Bishops, pastors, superintendents and everybody who has examined the program pronounce it excellent, and commend it for universal use. "Stylus," the wide-awake correspondent of the New York *Christian Advocate*, says: "It would hardly be possible to overestimate the value and utility of the program for Children's Day just issued by Dr. C. H. Payne. While the program in itself is eminently popular and thoroughly workable, and within reach of any Sunday School, the idea which underlies it is singularly appropriate and comprehensive. Dr. Payne has a marked genius in this line of work, but this program is by far the best of any he has published. Every Sunday School in Methodism should get it and use it." Price $1 per 100, postpaid, at this office.

FOR downright, hard "hoss sense," as Sam Jones puts it, the following from the *Tribune* of New Orleans takes first place:

"Spring time has come, and notwithstanding the levee outrages, the Jim Crow cars and the concubinage bills, and numerous other outrages, some of the Negro preachers are busy already planning summer excursions. When will the Negro preacher learn to be a man and respect himself and race more than a silver dollar? If the existing circumstances are not sufficient to disgust the Negro preacher with railroad excursions, we don't know what will convince him."

A LOUISIANA DIVERSION.

About a month ago, near the Woodlawn plantation in this State, a Negro named E. T. R. Augustus, it is said, applied a vile epithet to Judge Basil LaPlace, following it up by striking the judge in the face, who retaliated by shooting the Negro six times while he was riding away. The firing attracted a number of people, including Lee Todd, the manager of the plantation just above Judge LaPlace's place. Mr. Leon Newman, one of the leading merchants of St. John, Mr. Charles A. Vicknair, one of the judge's employes, and a number of others hastily organized themselves into a posse, and being reinforced by a number of Negroes friendly to the judge, they started in pursuit of the Negro, running him down in the canefields. Mr. Vicknair emptied two loads of a Winchester shotgun, charged with buckshot, into him, and it is said that he received in all forty-two bullets, including the six fired by the judge from a 38-calibre revolver, all of which took effect. Notwithstanding this fact, Augustus was still alive when the posse came upon him, and there was a strong sentiment in favor of lynching him. Judge LaPlace, however, prevailed upon them not to do this, and the Negro was taken to his home, about a half mile up the road, where he received surgical attention, and in a few days, to the astonishment of everybody, the announcement was made that he would recover. The charge against the judge and the chivalrous gentlemen who emptied six chambers of a revolver and two barrels of buckshot into the body of Augustus, was for *"shooting with intent to kill and wounding less than mayhem."* At the examining trial before the justice of the peace, who was himself a Negro, the judge was released on a $50 bond, while the bond of each of each of the others was fixed at $100! The strangest part of the whole matter is that the Negro yet lives and is in a fair way of recovery, notwithstanding his strange experience of having fired into his body six bullets from a revolver and two loads of buckshot out of a Winchester shotgun. We can hardly believe it, yet it is true, our white folks, who are so handy with their revolvers and Winchesters in shooting "burly Negroes," had better consider the propriety of using Gatling guns or other weapons which will more certainly and quickly accomplish the desired result. After all, we have a suspicion that the highly inflamed mentality of the reporters, added to an imagination whose vividness is conspicuous in its failure to grasp the real truth, and whose most ardent desire is to create a sensation regardless of the consequences, are responsible for many of the reports which, if true, are a disgrace to any community, civilized or savage. If reports are true, the learned judge, and others of the gallant posse, are to be congratulated for their failure to kill the Negro, although striving so desperately to do so. But the Negro is more to be congratulated on his escape from death by the terrific shower of deadly missiles which was poured into his body. He will be yet more fortunate if he is not imprisoned for his failure to be shot to death.

PERSONAL AND GENERAL.

—Rev. Tenola Edwards of Clarksville, Texas, is keeping his contract. He has already sent in eight subscribers, and promises as many more. To an earnest, faithful pastor success is sure.

—A number of sisters of Greenwood, Miss., led by Sister Hetta Marshall, surprised the pastor, Rev. B. F. Woolfolk, and family, on the 29th inst., by bringing many good things. They are invited to come again.

—Rev. J. Jones of Columbia, Texas, reports a glorious revival, which resulted in the conversion of eight souls. Rev. Wm. Bartley, P. E., was present at the last quarterly meeting and did splendid service.

—Bessemer, Ala., S. H. Viel, pastor: "Our quarterly conference was held March 16 17, with Rev. Dr. Prettyman in the chair. The work is in good shape. The elder is greatly loved here. The collection was good."

—G. W. Mayes, Rising Sun, Tenn., writes: "In the midst of dark clouds, trials and temptations, the Lord has been merciful to us. We closed our revival services with happy results. The church is greatly revived."

—Rev. J. W. Sheppard of Wedowee, Ala., speaks in high terms of the recent visit and labors of Rev. Cain Rogers, the presiding elder. Rev. W. H. Bonds also rendered good service on the occasion of their late quarterly meeting.

—Rev. E. Troupe, pastor, writes from Greenville, Miss.: "The work is progressing. The watchword is go forward. Rev. J. W. Davis, P. E., was with us. While he preached to us our hearts burned within us. Forty-six partook of the sacrament. Collection, $9 05."

—Rev. W. McNeil informs us that our church at Ocean Springs, Miss., is in a prosperous condition. The quarterly conference and meeting was a feast of good things. Presiding Elder Shumpert was present to the joy of all. Three subscribers to the SOUTHWESTERN. More to follow.

—Our esteemed brother, Rev. Walker Miles of the Lexington Conference, has our profound sympathy in the loss of his bright and promising son, Willie, who fell asleep in Jesus, March 18, at Simpsonville, Ky. May the good Father administer comfort to the bereaved father and family.

—Rev. G. A. Shanklin is pleased with the outlook at Calvert, Texas. The people are loving and kind, and have liberally provided for the support of the church and pastor. A pleasant surprise made everybody at the parsonage rejoice, and signs are promising for a successful year.

—Rev. A. C. Oulbreath, presiding elder of Huntsville District, Texas Conference, writes: "We had a grand rally at Huntsville, Sunday, March 31. There were sixteen short sermons preached by ministers of three denominations. The collections amounted to $112 50. We are moving on nicely."

—My first quarterly conference convened at Columbia, Texas, March 23 24. Rev. Wm. Bartley, P. E., was on time. Sunday was a day long to be remembered. We are moving along nicely. We have lumber on the ground and will build our parsonage at an early date. Collection, $15 65. So writes E. D. Blackwell.

—Our church at Gloster, Miss., is among the more progressive churches in the district. Rev. A. T. Thomas and family have had occasion to acknowledge the progressive spirit of the people recently. A splendid surprise was planned and successfully executed, whereby the parsonage was completely taken by storm and many good things brought.

—Mrs. A. Bentley, Spring Hill, Tenn., writes: "Second quarterly conference fairly attended, and a pleasant time had. Presiding elder lectured to the Epworth League and gave satisfaction. The SOUTHWESTERN is appreciated here, but there is room for improvement. We ought to have it in all our homes. Our young people are progressive and the outlook is promising."

—Social cyclones seem to be the order of the day at Darrow, La. Recording Secretary J. A. Reddix sends us an elaborate and graphic account of the last visitation, wherein a large number of kind-hearted members and friends completely overwhelmed Rev. Baptiste, the pastor, with substantial tokens of their esteem. During the happy reunion the pastor urged the claims of the SOUTHWESTERN, as all good pastors do. We congratulate Darrow and everybody concerned in the visitation.

—At Bellville, Tex., the first quarterly conference was a grand success. Rev. W. L. Duncan, P. E., presided. This work is spiritually alive. Two good Sunday schools and a flourishing Epworth League, which is a power for good in our Church. With only two members and the aid of a number of friends, both white and colored, we erected a church building last year at Sealy, Tex., which is now valued at $650, and is one of the finest churches in the town. So writes Rev. P. H. Jenkins, pastor.

—Rev. Geo. A. Sissle, presiding elder of the Louisville District, Lexington Conference, writes: "Willie Miles, the son of Rev. L. W. Miles, departed this life March 18, at Simpsonville, Ky. He was sick but a few days. Brother Miles was called home to his bed-side during the session of our annual conference, arriving there just in time to see the last of Willie. His suffering was borne with great patience and his end peace. Brother Miles and family have our heartfelt sympathy in this sore hour of bereavement, and our prayers shall ascend for them to Him who hath said, 'Lo, I am with you always!' Aged 24 years."

THE United States Department of Agriculture has established at the Tuskegee Institute, Tuskegee, Ala., a department for a scientific investigation of the composition and consumption of food among the Negroes in the Black Belt of the South.

Southwestern Christian Advocate.

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THIS -:- CERTIFICATE
WITH 10 CENTS
Entitles the Sender to One Part
Holy :: Land :: Portfolio.

We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From April 15 to 22.

E Fields	D G Buttler, 2
T G Montgomery	J O Adams
M S Coleman	B F Fisher
Geo A Slaele, 1	J Jordan, 1
Louis Smith	C W Kershaw, 1
Valcour Chapman, 1	G W Longniere
W McDonald	Wm Porter
Jos Smith	A Scott
S E Ewing	B F Smith, 1
Grant Thomas	E H Clark
Fanny Blakewell	H O Frederick, 3
Sarah A McTeer	O H Flowers, 1
J H Thompson	Ed Williams
Geo W Wells	A O Bardwell
J D Gibson	D G Franklin, 2
H Bright	I L Pratt, 5
John H Patterson	A J Lynch
L J Hogan	H A McClellan, 3
J L Marable	S D Troupe, 1
J O Smith	S A Huger, 1
Paul J Kennedy	S H Harrison
J W Parks, 1	N R Clay, 1
A Gray, 1	G W Thompson
G Trussell	Thos Williams, 1
B F Williams	S H Jordan, 3
J Ogilvie, 1	M C McEwen
S G Tower, 3	L W Haywood
Watson Jones	Mattie Green
H Tayler	M T Fairfax, 1

A Lung Gymnasium.

The Rev. J. T. Wilhide, a Methodist minister, has invented a new breathing tube which he calls the Exhalor, which is in reality a Lung Gymnasium as the use of it will widen and strengthen everyone of the six million air cells in the lungs, whether diminished by tubercle or not, increase their activity and strengthen the elasticity of their tissue, making consumption almost impossible. It is equal to the very best elocutionary exercise to strengthen the throat and vocal organs, deepen and enrich the voice, and increase its power. It introduces 2 to 4 times more air into the lungs, consuming a large quantity of oxygen, and so purifies the blood, increases the circulation, relieves congestions and many morbid conditions of the system. The price is only $1 50 by mail post paid.

It is sold for the inventor by the HEALTH CULTURE CO., No. 32 East 14th street, New York, and by E. H. MORSE, 631 Poydras St., New Orleans.

An illustrated descriptive circular will be sent on application.

NEW ORLEANS AND VICINITY.

The Temperance Band of the New Orleans University held a joint meeting with the Epworth League of Simpson Chapel, at the church, Sunday, April 7. The following program was rendered: Prayer, Rev. H. Taylor; welcome song by the Epworth League choir; song, "A Thousand Years," Nellie Landry; recitation, "The Best Place for a Drink (town pump)," Charles Bush; song, "The Drunkard's Child," Elirra B Spears; recitation, "Tempted to Ruin," Lillie Baston; song, "I'm Hiding," Carrie Turpean. Mrs. L. G. Adkinson delivered a lecture on the need of a person being temperate, and 60 persons took the pledge. Praise the Lord.

Mount Zion M. E. Church, this city, has recently had three backsliders reclaimed, one received in full membership, and five on probation.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

An Important Letter.

Mr. Editor—I wish to announce through the columns of your paper the former and present condition of our work within the bounds of the Pine Bluff District. A little more than two years ago I was appointed to this special district to do some special work, of course for the Methodist Episcopal Church, which I found to be an intricate problem, *abnos insoluble*, if not wholly so.

I found the following churches incumbered with a heavy load of cares (debts, of course), which the people contracted, so they say, ignorantly: Johnsville—Wilson's Chapel, $112; Warren—Woods Chapel, $150; Monticello—Mason's Chapel, $175; Dermott—Brown's Chapel, $180. Total, $617, with $400 of Church Extension donation, expended or received at least. Whether or not this amount has been faithfully applied, I am not in the position to know, or in other words, I am not conversant with sufficient facts to say. Since my appointment to this peculiar charge, the greatest financial depression the world ever knew has prevailed, which has rendered it impossible to liquidate the above debts in so short a time and under existing circumstances. We have applied to the Church Extension Society for loans to cover the debts in part, thereby giving time to arrange for a complete wipe-out of the whole, but failed there, or at least on Warren Charge, which then seemed more needy. I tried my friends by means of an appeal through the papers, and secured some aid, enough to partially satisfy one man; since that time, the others have reorganized and united their forces, and came on us just when we were least expecting it.

Now we are in for it, with no money nor way of getting any, to battle alone for whatever the outcome may bring. Dr. Kynett says in answer to my letter for information: "I cannot promise anything. Your people might as well learn first as last how to keep their pledges made to the society"—namely, to complete, free of debt, with the donation. This is all well and good to say, when circumstances justifies it; but not when $400 of the church's money is involved, which would go to waste if not avoided by further aiding the causes. Three hundred dollars would save to our church and poor people these churches worth more than three times the cost, to say nothing about the possibility of receiving back at some time all we put in, and thereby aiding the faithful few who are as true and loyal to our great cause as any North or South.

The brother who preceded me upon this district now stands upon our journal expelled from the church for wholesale embezzlement of this money and other monies intrusted to his hands as presiding elder.

Can I interest some dear friends to help me in this hour of great need. Thanking former friends for their aid, and hoping and trusting to find others, I am your humble and devoted servant minister,

W. R. R. DUNCAN, 2008 State St.,
Little Rock, Ark.

P. S.—Write me, brethren, a sympathizing letter.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

A Tribute.

To the Memory of a Friend and Venerable Father.

It is with a deep sense of sadness that I enter upon the duty of chronicling the death of one more of those great characters, whose history, if known, would prove an inspiration to the youth of our race. Here and there some great spirit tires of its earthly environments and takes its flight to the land of infinite soul possibilities—spirits which, in spite of great discouragements, asserted a sturdy, sterling manhood in days which tried men's souls—spirits, born in a nation's travail, entered with vigor and freshness the arena where is fought the battles of life. This and more can be said of Alfred Mason, father of our Dr. M. C. B. Mason. He was born near Woodville, Miss., in 1810, and died at Houma, La., April 6, 1895. He became a jeweler of recognized merit while yet a slave, and by his thrift and proficiency as a jeweler, secured enough money to purchase his freedom. The price was paid, but the grant of freedom was not realized. The papers were improperly made out, and he was doomed to abide the issue of the civil war, which made possible Lincoln's proclamation, whose authenticity and genuineness no man or nation dared question. He continued his work as a jeweler for some years after the war, only interrupted by demands upon him as a shoemaker, engineer and carpenter. He was happily converted early in life, and exemplified a worthy and consistent devotion to the Master's cause throughout his life. Though robbed of an opportunity to educate himself under the very frowns of the institution of slavery, he addressed himself to the task of learning to read. Success crowned his efforts. The opposition which confronted him in his efforts to educate himself stimulated and nurtured a zeal which found expression in his pushing his own children to the halls of learning, and surrounding them with circumstances conducive to their highest culture. Dr. Mason is a fair example of his untiring zeal. His last days were days of rest and patient, trustful waiting for the Master's call to reward. When it was made known that he desired to see his older son before his departure. Dr. Mason, who was then fulfilling an official engagement at Chicago, came in response to a telegram, and spent nearly a week with him.

The meeting was a sad one. The son, full of life and the duties of life, nobly facing its sorrows, adversities and disappointments looked forward with confidence. The father, having passed through these varied experiences, only waited the coming of the chariot to transfer the mantle to his son. Thus he left the wife, who for so many years had shared the joys and sorrows of his life, and who must feel keenly this separation in the even-tide of her life. The bereaved must feel their sorrows softened and sweetened by the precious memories with which such a life was replete. If I dared disturb the sorrowing circle of his loved and loving ones, it would be to say cease sorrowing and listen to the joyous acclaim of the angels who welcome Father Alfred Mason to the abode of the blessed.

"Life's race well done.
Life's work well done,
Life's crown well won,
Now comes rest."

A FRIEND.

The complete novel in the May issue of Lippincott's is "The Lady of Las Cruces," by Christian Reid. "Martha's Headstone," by Edith Brower, is a strong and touching story, with an uncommon *motif*. "Odds on the Gun," is a stirring anecdote of South Africa, by a war correspondent. It is a good number.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

OUR BOOK TABLE.

The first installment of the Personal Recollections of Joan of Arc having shown the environment in which the heroine's childish years were passed, the second, in the May Harper's, will carry forward the marvelous story to the beginning of Joan's efforts to take to the Dauphin the message she had received from Heaven: "It is appointed that I shall drive the English out of France, and set the crown upon your head."

Harper's Bazar includes in its several departments everything interesting to women and valuable in the domestic circle. The wisest economy dictates a subscription to this brilliant weekly paper, as in fashion alone its readers save during a single year many times its price. The woman who takes Harper's Bazar is prepared for every occasion, ceremonious or informal. Harper & Brothers, publishers, New York.

The Northern Pacific Railroad each year publishes a "Wonderland" booklet of more than 100 pages treating of the country tributary to it from St. Paul and the great lakes to Puget Sound. It is elegantly gotten up, profusely illustrated by fine half-tone engravings and has quite a detailed account of the marvels of that region. This year the book is entitled "Sketches of Wonderland," and a good deal of space is given to Yellowstone Park and Mt. Rainier. It can be had by sending six cents in stamps to Chas. F. Fee, G. P. A., St. Paul, Minn.

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We have just received from Lord & Thomas, the well-known advertising agents, their new book about religious publications. It is tastefully printed on heavy plate paper, well and tersely written and filled with valuable information. Its publishers are anxious to place this book in the hands of every general advertiser in the country. Write, enclosing stamp to Lord & Thomas, 45 Randolph street, Chicago.

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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson IV. April 28. The Lord's Supper. Mark 14. 12-26. A. D. 30. Commit to memory verses 22-24.

HOME READINGS.

M. Mark 14. 12-17. Tu. Mark 14. 18-26. W. Exod. 12. 21-28. Th. John 13. 1-17. F. John 13. 18-30. S. John 13. 31-38. S. 1 Cor. 11. 23 28.

LESSON HYMN: C. M.

That doleful night before his death
The Lamb, for sinners slain,
Did, almost with his dying breath,
This solemn feast ordain.

Thy sufferings, Lord, each sacred sign
To our remembrance brings;
We eat the bread, and drink the wine,
But think on nobler things.

O tune our tongues, and set in flame
Each heart that pants for thee,
To sing, "Hosanna to the Lamb,
The Lamb that died for me!"

Time.—Thursday, April 6, A. D. 30, afternoon and evening until the approach of midnight.

Places.—The lesson begins in Bethany; in verse 16 the scene is transferred to an upper room in Jerusalem; in verse 26 to the Mount of Olives.

Rulers.—Tiberius, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Perea and Galilee; Caiaphas, high priest of the Jews.

Parallel Passages.—Matt. 26. 17-30; Luke 22. 7-23; 1 Cor. 11. 23-25; Compare John 13. 1-30.

Connecting Links.—The words of our last lesson were uttered on Tuesday afternoon of "passion week;" no event on Wednesday is mentioned in any of the gospels, and we assume that that day was spent in retirement at Bethany.

The Lord's Supper.

(Mark 14. 12-26.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—This do in remembrance of me. (Luke 22. 19.)

Jesus was on Mount Olivet when He delivered our last lesson. He went from there to Bethany. The following day was spent in retirement. Sad and solemn must it have been to Him. We have in this lesson the Passover, and the Lord's Supper.

I. The Passover (12-21). 1. Preparing the Passover. (1) The *time* is uncertain. Many take the position that Jesus and His disciples ate the Paschal lamb on the same day and hour it was eaten by all the Jews. Others think they ate it the evening before, and Jesus died on the cross, the very hour the Paschal lamb was slain in the temple. The weight of evidence favors the last supposition. With the Jews the day began at sunset. The Passover, arrest, trial, and crucifixion were all the same day. (2) The *place* was a large upper room. According to St. Luke, Jesus spoke first to the disciples about observing this Passover. The directions given to Peter and John clearly teaches the fore-knowledge of Christ. The name of the man bearing the pitcher is not given. Some think he was Nicodemus, or Joseph of Arimathea, or John Mark. He possessed wealth, and was a true friend to Jesus. This upper room was likely the one in which the disciples were assembled when Jesus met them, on two occasions, after His resurrection: the one from which he led them forth on the day of His Ascension: the one in which they tarried for the promise of God, and in which the tongues of fire were poured out upon them. (3) In the *preparation* all leaven was removed, mats were spread, tables arranged, cloths placed on them, and couches set in order about them. The Paschal lamb was secured, slain in the temple precincts, the blood and some of the fat offered as a sacrifice, the flesh roasted and taken to the place of the feast. The unleavened bread, the wine, and the bitter herbs were secured. It took money and labor to serve God. We cannot serve the Lord without cost. But it costs more to live in sin than in holiness.

2. Eating the Passover. While the Jews ate this feast, it was customary for some one, usually the youngest at the table, to ask about its origin. Then some aged person in a solemn way related the history of the bondage and oppression of their fathers in Egypt, the institution of the Passover, the death of the first born, and their deliverance by Moses. But on this occasion the conversation ran in other channels. (1) Jesus said—"With desire have I desired to eat this passover with you before I suffer" (Luke). He likely wished to eat this feast with them for *His comfort*. His hour was at hand. Bitter suffering and death were before Him. He was a real man, and as such desired to eat this Passover that his soul might be strengthened. He also wished to *comfort* His disciples. They would be scattered as sheep having no shepherd. Here He gave them His farewell address. John has recorded it for us. It begins in the latter part of the thirteenth and ends with the close of the seventeenth chapter of his gospel. A third reason for desiring to eat this Passover with them was that He might institute the *Lord's Supper*. This sacrament has taken the room of the Passover. It comes immediately after it; the same elements were used in both; and the design of each is the same.

(2) But while they ate "There was also strife among them, which of them should be accounted the greatest" (Luke). Jesus was no doubt grieved at this, and told them the Kings of the Gentiles exercised lordship over them, and if any would be great in His kingdom let him be servant of all. He then arose from the table, laid aside His garments, girded Himself with a towel, took a basin of water, and began to wash their feet. This taught love and humility. He then said—"I have given you an example, that ye should do as I have done to you." May God keep our heart humble, and constrain us in every possible way to show our love to those about us. (3) Jesus was troubled in Spirit, and said—"One of you shall betray Me" (John). This was a grave charge. No wonder they were sorry, and anxious to know who would be guilty of such a crime. One by one they ask Him the searching question—"Master, is it I?" Even Judas, the basest of all, came with the same interrogation. Jesus answered—"He it is to whom I shall give a dip when I have dipped it." This He handed to Judas with the remark, "That thou doest do quickly." When he "Received the dip he went immediately out." It was night.

II. The Lord's Supper (22-26). 1. The bread and the wine. The *bread* was unleavened. Why? Because such bread was flat and heavy, and was an emblem of their bondage in Egypt. The slavery of sin in which we have been is just as severe. Leaven indicates decay, and any matter that has in it decomposed parts, was not a true type of the body of Jesus that did not see corruption. Use nothing but the finest of flour and the purest of water in making bread for the Lord's Supper. The *wine* was likely the unfermented juice of the grape. Why? Fermented wine would be a source of temptation to the reforming drunkard. Yet we are commanded to say when we pray—"Lead us not into temptation." The wine was an emblem of the blood of Jesus. That blood never saw corruption. Fermented wine has in it decomposed matter, therefore it is not a true type of the crimson tide that flowed through the veins of Jesus. Always secure, if possible, the unfermented juice of the grape for the Lord's Supper.

2. The body and blood of Jesus. The Savior did not give to His disciples, in a literal sense, His body and blood. The words are figurative. They *represent* His broken body and shed blood. Such assertions are common in the Bible. Jesus, in explaining the parable of the Wheat and the Tares, said—He that soweth the good seed *is* the son of man, the field *is* the world, the good seed *are* the children of the Kingdom, the tares *are* the children of the wicked one, the enemy that sowed them *is* the devil, the harvest *is* the end of the world, and the reapers *are* the angels. In this explanation the words *are* and *is* are figurative. They represent the Son of man, the world, and the children of the Kingdom. So the bread and the wine represent the body and the blood of Jesus.

3. Who should partake of this sacrament? "And they all drank of it." It is likely Judas was not with them when this Supper was instituted. He was not *excluded* by Jesus. It was his sin that drove him from them. The doctrine of "close communion" as taught by some denominations is narrow, selfish, and bigoted. They cannot prove "Apostolic Succession," neither can they sustain the assertion that it is "close baptism." Free communion does not mean that unbelievers are invited to the Lord's table, neither does it teach that believers who have been guilty of some great sin are welcome. It means that only those who truly and earnestly repent of sin, who are in love and charity with their neighbors, and who intend to lead a new life following the commandments of God are invited.

4. The blood of the Covenant—"This is my blood of the New Testament which is shed for many." The *blood* is the life (Gen. 9. 4). The wine represents the blood; that is, the life of Christ. The blood of the New *Testament*. God, in His wisdom and love, saw fit to enter into a covenant with man to redeem him from sin and death by Jesus the Christ. That blood has been *shed*, that life was given, for many. The atonement is full. All may be saved by it. It was shed for the remission of sins—in order that sins might be forgiven.

5. Drinking new the fruit of the vine. The wine is the fruit of the vine. The wine represented the blood, and the blood the life, of Christ. Partaking of the fruit of the vine is, in a spiritual sense, partaking of the life of Jesus. The Kingdom of heaven means the spiritual reign of Christ in heaven, in the Church on earth, and in the heart of man. We may, when alone, have communion with God in our heart. The assertion refers to communion with Jesus around the Lord's table when we take this holy sacrament. But, does it not point to a feast in the heavenly world? May we not there be gathered around the table of the Lord with the patriarchs, prophets and apostles, and feast on Him by prayer, praise and thanksgiving forever?

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WATCH TOWER.

Pound Cake for the Children

BY UNCLE THOMAS.

Sly is the most cowardly chicken of the whole brood. Just trace his history and you will find it to be so. It never will go by himself; he must always have some other chicken with him. He is one of the better reasoners of all the other chickens. He never fails to get a person into trouble whenevar he is allowed to remain in their house. Sly and Anger will get together sometimes and make up a plot to hurt somebody, and they will even go so far as to lead a boy or girl away from home, and you may imagine how silly they are to be lead off by these two little chickens. Why don't they run them out and keep them out forever more? There is no happiness while these two chickens are in the house. When Tease and Sly get together they will make all the boys and girls hate you. Sometimes the boys and girls will associate with you, because they can't get rid of you; but all the time they are wishing you were absent. There are two more of the brood that causes trouble. Their names are Want and Not Satisfied, or Want and Dissatisfaction. Want is the tamest chicken of the lot, and you can reason with him if you will keep all the others away.

Sometimes a piece of bread and preserves is sufficient; but if Dissatisfaction is around, you may give bread and preserves. Put on your new clothes, new shoes, go out and play; and with all the kindness that mother, father and friends can render, yet nothing will please you. Dissatisfaction is a bad little chicken. Run him out, and keep him out forever more. Pride is a very troublesome chicken, and wherever you find Pride, you are very apt to find Dissatisfaction; and whenever you hear Dissatisfaction chirping around, then lookout for Anger, for he is not very far off. Now I will tell you what to do with Pride. You put him in the coop. Don't let him in your house. If you do, Dissatisfaction will go in with him, and you will be unhappy. If Pride gets lonesome, put Want in with him, that is if he becomes troublesome. Don't feed them very much, for they grow very fast.

T. R. FLETCHER.

[TO BE CONTINUED.]

Answer.

Mr. Editor—In answer to the question of Annie Shelby, under Watch Tower, I would answer as follows: First number of days 42; an egg and a half in a day and a half appears to me as being an egg for each day; say 42. Hoping that you will correct me if in error, I remain a friend to Watch Tower and the SOUTHWESTERN.

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Christianity Not Going Backward

I know that many declare that Christianity has collapsed; that the Bible is an obsolete book; that the Christian Church is on the retreat. I will show you that the opposite of that is true. But let us see whether the Bible is a last year's almanac. Let us see whether the Church of God is in a Bull Run retreat; muskets, canteens and haversacks strewing all the way. The great English historian, Sharon Turner, a man of vast learning and of great accuracy, not a clergyman, but an attorney as well as a historian, gives these overwhelming statistics in regard to Christianity and in regard to the number of Christians in the different countries:

In the first century	500,000
In the second century	2,600,000
In the third century	5,000,900
In the fourth century	10,000,000
In the fifth century	15,000,009
In the sixth century	20,000,000
In the seventh century	24,000,000
In the eighth century	30,000,000
In the ninth century	40,000,000
In the tenth century	50,000,000
In the eleventh century	70,000,000
In the twelfth century	80,000,000
In the thirteenth century	75,000,000
In the fourteenth century	80,000,000
In the fifteenth century	100,000,000
In the sixteenth century	125,000,000
In the seventeenth century	155,000,000
In the eighteenth century	200,000,000

A decadence, as you observe in only one century, and more than made up in the following centuries; while it is the usual computation that there will be, when the record of the nineteenth century is made up, at least 300,000,000 Christians.

Poor Christianity! what a pity it has no friends! How lonesome it must be! Who will take it out of the poor-house? Poor Christianity! Three hundred millions in one century! In a few weeks of the year 1881, 2,500,000 copies of the New Testament was distributed! Why, the earth is like an old castle with twenty gates and a park of artillery ready to thunder down every gate.—Michigan Christian Advocate.

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No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

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To Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington, and New York.

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No. Departs.	No. Arrives.
6 Fast Mail..7..40 a.m	3 Fast Ex.....7.35 a.m
4 Fast Ex...11.00 a.m	7 Coast acc'm...8.55 a.m
8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
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THE SHORT LINE TO

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THE DIRECT LINE TO

North and West Texas, Arizona, Old and New Mexico, Oregon, Colorado and California.

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Hot Springs, Little Rock and St. Louis.

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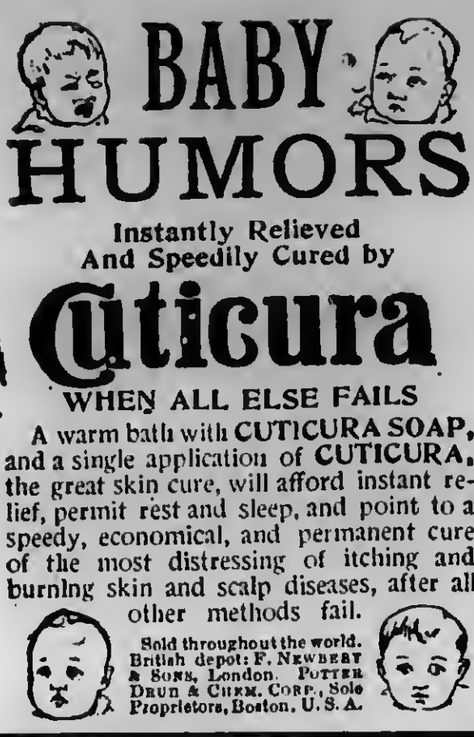
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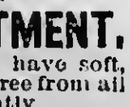
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UNFERMENTED
—GRAPE ·:· JUICE—
For Communion or Family.

A Pure, Concentrated, Unfermented Grape Juice. Each gallon of which reduced with pure water will make from two to six gallons, according to taste or nature of service required.

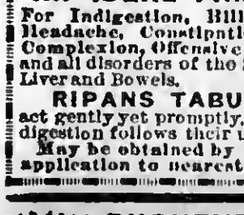
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A MOST AGREEABLE BEVERAGE.

Manufactured by the Bigelow Grape Juice Co., Dunkirk, Chautauqua county, New York. Sold by the manufacturers' agent,

EUGENE MAY, Chemist and Druggist

Palace Drug Store, corner Canal and Chartres streets, New Orleans, La.



PIMPLES

Freckles, Blotches, Ringworm, Eczema, Scald Head, Tetter, and all other skin disorders positively cured with

HEISKELL'S OINTMENT.

If you would have soft, smooth and healthy skin, free from all imperfections, use constantly

HEISKELL'S SOAP.

Price 25 cts. Send Stamp for Free Sample.
JOHNSTON, HOLLOWAY & CO., PHILA.

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The grandest and *fastest selling* book ever published is

DARKNESS AND DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with introduction

By Rev. Lyman Abbott.

It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from *flash-light photographs of real life*. Ministers say "*God speed it.*" Everyone laughs and cries over it, and Agents are selling it *by thousands*. 1000 more Agents wanted—men and women. $100 to $200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address
HARTFORD PUBLISHING CO., Hartford, Conn.

AN IDEAL FAMILY MEDICINE

For Indigestion, Biliousness, Headache, Constipation, Bad Complexion, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.



RIPANS TABULES

act gently yet promptly. Perfect digestion follows their use.
May be obtained by application to nearest druggist.



BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church
BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper

POURS
By Pressing the Lid.



Tea and Coffee pots of artistic design with novel method of pouring. Prices from $2.50 to $17.25 each. Ask for them or send for Illustrations.
THE ASBURY-PAINE MFG. CO., PHILA., PA.
This is a good thing.—Ed.



BUCKEYE CHURCH
Bells, Peals and Chimes.
Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.
BUCKEYE BELL FOUNDRY,
E. W. Vanduzen Co., Cincinnati, Ohio

FROM PRESIDING ELDERS.

Holly Springs District—

Dear Brethren—The first session for 1895 will convene at Duck Hill, June 27, in the M. E. Church. A full attendance is desired the first day. Please be able to report as much of the assessment collected as possible; and we want each pastor to see to it that the SOUTHWESTERN is put in the home of each family on his charge. May God bless each pastor in the attempt.

W. MCDONALD, P. E.

Greenville District—

Dear Brethren—Send money for General Conference expenses to Hunt & Eaton, 150 Fifth avenue, New York City, at once; don't put it off. The first District Conference will be held at Webb, August 1 4. The Epworth League and Sunday School Convention will meet one day earlier, Wednesday, July 31.

J. W. DAVIS, P. E.

Beaufort District—

Dear Brethren—Take the full amount of F. A. and S. E. Society and report the same before the commencement day, May 23. Urge the claims of all the benevolent societies and take the collections monthly. Remember the apportionment for General Conference delegates traveling expenses. The winter is over, now let us rally. "No blanks in our statistics," is our financial motto. District conference at Buford, July 24 29. Save the people by urging them to duty—their duty well performed is life. Yours at work,

B. F. WITHERSPOON, P. E.

Griffin District—

Dear Brethren—We are very desirous of making this year a great success on spiritual and financial lines. We can do so. Let every man go to his tent to pray, and then come forth to work, fight and achieve. Victory will be ours with God in front! Let us have for our watchword, "A thousand souls for Christ, and a thousand dollars for benevolences." Our appointments will be according to our work. Do not waste time and fire at random, but take good aim. Do all in your power for the Missionary, Church Extension and Freedmen's Aid and Southern Education Societies. The district conference will soon be here, when each brother will have to report his work.

The Sunday School Convention will meet at St. Peter M. E. Church, Sunnyside, Ga., on Friday before the first Sunday in June (May 31). The delegates will be met at the church on the afternoon of the 30th of May.

Sermon on Thursday evening by Rev. J. C. Hunt, pastor of the Greenville Charge.

"Children's Day" is the second Sabbath in June. On that day special effort should be made to lift your benevolent collection. On each Sabbath day present the interest of the SOUTHWESTERN to your people. Yours for the great work,

JOHN P. WRAGG, P. E.

A Chance to Make Money.

I have had wonderful success selling dish washers. Have not made less than $8 any day and some days $15 Nearly every family buys one. They are cheap, durable and do the work perfectly. You can wash and dry the dishes for a family in two minutes without touching your hands to a dish. I believe any lady or gentleman anywhere can do as well as I am doing, as I had no experience. Any one can sell what every one wants to buy, and every family seems to want a dish washer. Write to the Iron City Dish Washer Co., 142 S. Highland Ave., E. E. Pittsburg, Pa. They will send you full particulars and help you as they did me. I do not write my experience boastingly, but because I think it a duty I owe to others in these hard times.

MARTHA B.

A Shipment of Emigrants to Africa.

The Danish steamship Horsa left Savannah, Ga., March 19, for Liberia with 997 Negro emigrants, ranging from the infant in arms to old men on the verge of the grave. As she sailed down the river the passengers sang songs, while crowds of Negroes on the wharves and the banks cheered. The emigrants carried extensive supplies, including agricultural implements and stores of seed, and are said to have considerable money. It is believed that this is the best equipped party that ever sailed for Africa. The colonists will endeavor to secure 3000 acres of land and organize a town government of their own Among them are three ministers and a doctor. The first building to be erected will be a church. The treasurer of the Migration Society says it is his intention to send a shipment of emigrants to Africa every month, if possible.—Ex.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

A Woman's Nerves.

THE STORY OF A WOMAN TO WHOM NOISE WAS TORTURE.

Prostrated by the Least Excitement—
Physicians Baffled by Her Case—
Had Given Up in Despar when
Relief was Found.

[*From the Gate City, Keokuk, Iowa.*]

Mrs. Helen Meyers whose home is at 3515 Vernon Avenue, Chicago, and whose visit to Keokuk will long be remembered, was at one time afflicted with a nervous malady which at times drove her nearly to distraction. "Those terrible headaches are a thing of the past," said she the other day to a *Gate City* representative in the presence of a number of friends. "And," continued Mrs. Myers, "there is quite a story in connection with it too, indeed I consider it one of the most miraculous cures of modern times.

My nervous system sustained a great shock some fifteen years ago, brought on I believe through too much worrying over family matters and then allowing my love for my book to get the better of my discretion where my health was concerned. Why, whenever my affairs at home did not go along just as I expected, I would invariably become prostrated from the excitement and I would consider myself fortunate indeed if the effects of the attack would not remain for a week. I was obliged to give up our pleasant home not far from the Lake Shore drive, because I could not stand the noise in that locality. I could find no place in the city which I deemed suitable to one whose nervous system was always on the point of explosion. To add to my misfortunes my complexion underwent a change and I looked so yellow and sallow that I was ashamed to venture from the house at all.

"Madam," said my doctor to me soon after an unusually severe attack of the malady, "unless you leave the city and seek some place of quiet, you will never recover." So I concluded I would visit my uncle, who lives in Dallas county, Iowa, and whose farm would surely be a good place for one in my pitiable condition.

"Now, for the strangest and most miraculous part of the story," continued Mrs. Myers, who had aroused the curiosity of her listeners. "My uncle used to live here in Keokuk, you know, and when he moved to his Dallas county farm, he of course ordered the *Gate City* sent to his address. I picked up the paper one day and happened to come across an interesting recital of the recovery of some woman in New York State who was afflicted as I had been. This woman had been cured by Dr. Williams' Pink Pills for Pale People. I thought that if Pink Pills cured that woman they might do the same for me. I began to take the pills according to directions and I began to feel better from the start. My uncle told me two weeks after I commenced taking Pink Pills that he guessed he would not be afraid to discharge his old army musket now without warning me beforehand, for he didn't think it would affect me at all. I took several boxes of the Pink Pills and then I was ready to go back to Chicago. My nervousness was gone and my complexion was as fresh as that of any sixteen-year-old girl in Iowa and Pink Pills is what put the color in my cheeks. No wonder I am in such high spirits and feel like a prize fighter. And no wonder I like to come to Keokuk, for if it had not been for Pink Pills bought from a Keokuk firm I would not have been alive now," laughingly concluded the lady.

Dr. William's Pink Pills for Pale People are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. The Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale or sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for $2.50.

GOOD WORDS.

From Our Little Friend.

Dear Editor—I have been thinking I would write to the dear old SOUTHWESTERN. I am a little 15 year old girl, and I am a member of the Church. I attend the Church very regular, and read the dear old SOUTHWESTERN and enjoy its interesting pages. It should be a member of every Christian family, and I am trying to get every one of my friends to subscribe for it. Yours,

SOPHINA IRONS, Paris, Tenn

From a Presiding Elder.

Shreveport, April 3, 1895.

Rev. E. W. S. Hammond, D. D.: Dear Brother—Let me congratulate you on the general improved appearance of the SOUTHWESTERN, and the valuable instruction its readers receive from its pages. God bless you. We will do all we can to bring 200 subscribers on the district this year, although times are very hard with our people now. We are starting off nicely this year on the district. The pastors in Shreveport are taking hold earnestly. Truly yours in Christ,

S. DUNCAN.

When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. 25c.

MARRIAGES.

.....Give Name and Place Distinctly.....

Shreveport, La.—John Green to Miss Carrie V. Cleveland, April 10. H. James officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

College Hill, Miss.—After a long illness, Sister Alice Hicumbottom, a faithful member of our church, died April 10. S. D. Troupe, pastor.

CONFERENCE NOTICES.

Holly Springs District.

Second Round.	April.		
Byhalia	27 28		
	May.		
Pott's Camp	4 5	Holly Springs sta	11 12
Abbeville	18 19	Oxford station	24 26
Oxford circuit	25 26		
	June.		
Collegehill	1 2	Grenada station	7 9
Grenada circuit	8 9	Batesville	15 16
Como	14 16	Hernando	22 23
Holly Springs mis,	22 23	Elliott	29 30

W. McDonald, Presiding Elder.

Beaufort District.

Second Round.	May.		
Aiken	11 12	Bamwell	12 13
Springfield	14	Denmark	15
Buford Bridge	17	Midway	18 19
Bamberg	19 20	Reevesville	24
Cattle Creek	25 26	Wesley Grove	26 27
Springtown	29	Ruffin	31
	June.		
Hickory Hill	1 2	Ridgeville	7
Ross	8 9	Summerville	9 10
Jacksonboro	12	Combahee	14
Walterboro	15 16	Yemassee	18
Grahamville	22 23	Beaufort	25 30
	July.		
Hampton	1	Welmer	2
New Hope	6 7	Appleton	5
Allendale	7 8	B F Witherspoon, P.E.	

Griffin District.

Second Round.	April.		
Zebulon	27 28		
	May.		
Hampton	4 5	Liberty Hill	11 12
Troup Factory	18 19	Warm Springs	17 19
Greenville	24 26	Ghipley	25 26
	June.		
Griffin circuit	1 2	Griffin	9 12
Whitewater	8 9	Senoia and Arnold	7
Whitesville	15 16	Hardeman	17
Columbus	18 19	Williamson	22 23
Barnesville, Preston	29 30	Woodbury, Wyatt,	29 30
Forsyth	29 30		
	July.		
Macon	5 7	Macon circuit	8 9
Americus	10	Perry	11 15
Culloden, Hinesman	8 7		

John P. Wragg, Presiding Elder.

Greenville District.

Second Round.	April.		
Itta Bena	27 28		
	May		
Webb	4 5	Greenville	11 12
Helen	18 19	Heathman	25 26
	June.		
Mound Bayou	3	Ruesville	4 5
Gunnison	8 9	Clarksdale	15 16
Tunica	19 20	Lula	22 23
Jonestown	29 30	Shelby	1 2
	July.		
Baird	8 7	Arcola	9 10
Shepardtown	11 12		

J. W. Davis, Presiding Elder.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MAY 2, 1895.—Vol. 30. No. 18. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

IN TWO Southern States, Mississippi and Louisiana, there was a larger per cent of illiterate people in 1890 than there were in 1880. Think of it! In America the number of illiterates increasing in two great States among native white people!

OH, BROTHER MINISTERS! It is an awful responsibility that you have voluntarily assumed. If you are not absolutely certain that you are divinely called to the great work of soul-saving, it would be far better that you quietly retire from the ministry. But even the divine call may be lost, and the spirit of the Master withdrawn, because of your indulgence in sinful practices. One may deceive the people for a time, but the man's true character will out at last. Then comes the fearful retribution. Be ye clean that bear the vessels of the Lord.

THE Methodist Episcopal Church is giving less than four cents per member in annual conference collections for the great educational work of the Freedmen's Aid and Southern Education Society. If it were not for the heroic efforts of the society in raising money from other sources, and for the careful and economic administration among the schools, this work would be soon seriously crippled. As it is, the straits to which the society is put to carry on this work are such that demands immediate and thoughtful attention of our ministry.

DR. PARKHURST, our genial confere of *Zion's Herald*, has been rusticating in the West Indies, and it is quite evident that he has been carefully studying the Negro in his habitat. We agree with the Doctor that it would be more philanthropic, statesmanlike and Christian, if the people who would help the Negro would study him as he is, learn his weaknesses as well as his virtues, his environments and his needs, and then seek to minister unto him. But the great difficulty seems to be that many of the Negro's so-called friends are distinguished largely for their optimistic views concerning his future, and are too often content to allow the other fellow to do the personal work. The Doctor appreciated the privilege of riding on a train where "every employe was a black man"—this was, of course, in Jamaica. And, we observe, there was no surrender of his ministerial dignity, nor was there any surrender of social comity in allowing these black men to look after his comfort, in common with other passengers. We could wish that many of the people who travel in this country could make frequent visits to those countries, where colored people are employed and where their occupancy of positions of trust does not excite unfavorable comment.

IN A DILEMMA.

Poor Governor O'Ferrall of Virginia is having a hard time getting around the common civilities. He gave a reception recently to Postmaster General Wilson, at which time the employes of the postoffice were invited to meet him and shake his hand. The irrepressible Negro again furnished an opportunity for the exercise of Mr. O'Ferrall's gubernatorial racial, ancesteral and traditional dignity. Among the employes was a Negro letter carrier who had the temerity and the unblushing effrontery to expect even the slight recognition of a hand shake. Of course, he was refused admittance. If the Negro expects to shake hands with the clan O'Ferrall he must proceed immediately to get white! The postmaster general, however, went to the door and shook the hand of the Negro.

MISS WILLARD NO COLOR PHOBIST.

It is probable that a studied attempt has been made to connect the name of that faithful and staunch friend of all people, Miss Frances Willard, with those who have and are now favoring the lynching of Negroes. We are exceedingly glad to find that the statements are erroneous. We cheerfully publish the subjoined letter, written to Bishop B. F. Lee, of the African M. E. Church, by Lady Somersett, which will place Miss Willard in a proper light before her many colored friends in this country:

THE PRIORY REIGATE, March 14, 1895.

Dear Sir—I send you a copy of a document in my possession, which has been prepared by those who signed it for the English press. I should be much obliged if you would afford it space in your valuable columns. It is almost the last signature Mrs. Frederick Douglass ever gave. I remain yours, faithfully,

ISABEL SOMERSETT (LADY HENRY SOMERSETT).

THE DOCUMENT:

The Position of the National Temperance Union of the United States in Relation to the Colored People.

BOSTON, Mass., February 6, 1895.

It has come to our knowledge that wrong impressions concerning the attitude of Miss Willard toward the colored people in America have been made in certain quarters, and as an act of justice we desire to put it on record that no such criticisms would be for a moment received in her own country by those who have any adequate knowledge of Miss Willard's character and career. Her ancestors were Abolitionists, her childhood's home was on the line of "underground railway" for fleeing fugitive slaves; her father was one of the founders of the Free Soil, afterwards the Republican party, and her convictions and sympathies, as proved by her speeches, books and editorial articles, are with those who from the beginning of the great anti-slavery agitation, have been devoted to the cause of the colored people. As president of the National W. C. T. U. and founder of the World's W. C. T. U., Miss Willard has always maintained the position that no color line could be drawn by either society, and the women who have thus far guided and controlled these great national organizations have never sought to establish any distinction in either, but have freely and gladly accepted the colored women as officers and delegates to the conventions of both. Within a few weeks Miss Willard publicly declared that if a certain woman's club of Chicago, of which she is a member, declined to receive colored women on terms of equality, she should resign her membership.

CHIVALRY (?)

Five Negroes—two men and three women—were arrested recently, charged with the murder of a white man near Greenville, Ala. The crime was peculiarly atrocious, the murderers burning the body of their victim according to *the confession of one of the Negroes*. A dispatch says: "A band of one hundred men carrying rifles, and all cool and brave, took the prisoners from the sheriff's possee and riddled them with bullets." Five men, "cool and brave," could have done this work, thus relieving the other "cool and brave" ninety-five from participation in a very disagreeable piece of business. It is possible, however, that there was a slight disregard of that very important Scripture injunction, that "out of the mouth of two or three witnesses shall every word be established."

—Rev. W. S. Matthews, D. D., editor of the *California Christian Advocate*, has completed his first year as editor. That he has rendered valuable service to the Church, increased the circulation of the paper and fully measured up to the great responsibilities which the Church has placed upon him, goes without saying. The SOUTHWESTERN congratulates him, with many good wishes for his future success.

TIGHTENING THE ROPE ABOUT THE NECK OF THE RACE.

"Every man who betrays his trust, shirks his responsibilities, or breaks the law, helps to tighten the rope around the neck of his neighbor." This utterance from a recent philosophic work on "Civilization and Progress" is true of all people. It is true of every society of white men, the world over. It is true, in an emphatic and peculiar way, of the Negro race. This race is only one generation removed from low and degrading social conditions. It has its record to make. It has prejudices to meet and overcome. There are many people who have little sympathy for the Negro race in its struggle upward to a recognized place among the advanced and privileged races of the world. They assert that the race is by nature inferior. Their prejudices blind their eyes to the evidences of the rapid advancement of the colored people since emancipation. They are open-eyed when any weaknesses are to be judged. They claim that the race has not raised up men for leadership. They point to any weakness, or failure, or immorality of men in high places. When a prominent white man falls into shame, his failure is simply charged up to the general weakness of humanity. But, when a Negro, in a position of trust and prominence, falls, his weakness and failure are charged against the Negro race,—and so it tightens the rope about the neck of a race that is struggling up to a place among men. This is not merely because he is black, but because he is weak and down in the world. The Irish people have for generations contended against the prejudices of the English. When Parnell, their chosen leader, was found to be living a life of shame and immorality, the cause of the Irish people was set back for years. It was illogical that the English should claim that the Irish were not fit to be trusted with Home Rule, because their chosen leader could not be trusted, but they raised this cry against them. Thus, one prominent man and leader, by betraying his trust and breaking the laws of God and man, helped "to tighten the rope around the neck of his people."

Thus every leader, especially of a people who are struggling up to a place of power and recognition among men, carries a weight of immense responsibility. He has in his power, not only his own life and future, but, in a large measure, the life and future of his people. When the only colored chaplain in the United States Army degrades himself by joining in the dissipations of the soldiers under his care, instead of rebuking them for their profligacy, he not only himself sinks into shame and contempt, but he "tightens the rope about the neck of his people." He makes it very difficult for another colored man to be elected to such a position of honor and responsibility under the government.

And so, when a trusted and honored minister of the Gospel falls into dishonor, and betrays his trust, he strikes a blow at his race. He makes it harder for every pure and self-respecting man and woman who is fighting a brave fight against great odds. May God help every man who is called to leadership, to be true to his trust. He will thus, instead of tightening the rope about men's neck to drag them down, be a lever to lift them up into a place of recognition and power.

—Rev. S. H. Nevils, presiding elder of Tupelo District, Upper Mississippi Conference, writes: "Rev. I. M. Lampkin, a member of our conference, having been sick ever since the annual conference, died at his post April 8, 1895. His last appointment was by Bishop Vincent to the Bell Circuit.

—Sin is its own detective. The sinner cannot escape himself any more than he can escape God.

EASTER CHIMES.

Results of Missionary Collections in Different Parts of the Field.

ARKANSAS.

..W. H. Simpson, Fort Smith.—Our Easter exercises were conducted grandly by Miss Ella C. Phillips, Mr. W. J. Kidd, Miss Alice Simpson, assisted by Rev. John Qualls, pastor. The program was nicely rendered. The house was beautifully decorated, and was crowded. Missionary collection, $17.20.

..J. B. Donnelly, Stamps.—Rev. J. B. Donnelly preached an instructive sermon in connection with the Easter exercises. The program was instructive and helpful. The good members also made the pastor some valuable presents. The church is moving forward.

GEORGIA.

..P. H. Travis, Asbury.—We celebrated Easter Sunday in good style. The program was conducted by the Sunday School. Mrs. S. M. Lewis, our superintendent, deserves much credit for her untiring and faithful work. The collection was taken by classes, viz: No 1, Earnest Workers, $3 39; No. 2, Amour Bearers, $10 01; No. 3, Gleaners for the King, $7 13; No. 4, The Reapers, $3 45; No. 5, The Rising Star, $5 54; No. 6, The Wesley Boys, $7 35; No. 7, Lambs of the Fold, $1 06; No. 8, Lilies of the Valley, $1 81; No. 9, Rose of Sharon, 87 cents; No. 10, Workers for Jesus, $2 04; No. 11, King's Children, $6 01; No. 12, Bright Jewels, $6 34; No. 13, Willing Workers, 69 cents; No 14, The Cherubim, $1 42; No. 15, Spring Blossoms, $1 28; No. 16, The New Recruits, $10 40. Total collections, $80 35. The Lord was with us, and we thank him.

..D. W. Wynn, Ellerton.—We carried out a full program on Easter day and had a nice time. Collection, $8. We are moving along. Our first quarter was held a few days ago, with our new elder present. Grand time. Collection, $16.

KANSAS.

..W. A. Ray, Topeka.—There was Easter service all day at Mt. Olive Church. A blessed time was had. Collection, $3 80.

LOUISIANA.

..H. C. Gair, Booneville.—Our first quarterly conference convened at Booneville. Presiding Elder S. E. H. Morant was on time. We had a grand time. Collections for the day, $17 70. Easter services were excellent. Collection, $3 60. A $20 Bible and hymnal was presented to Booneville M. E. Church by the Willing Workers through Ford Robinson, 7 years old.

..F. W. Lashington, Lake Providence.—Easter day was a grand time with the pastor, members and friends at St. Peter's M. E. Church. The young people decorated the church in grand style, and the program was fully carried out. Missionary sermon preached by pastor. Collection, $6.

..S. K. Ilason, Vanceville.—Our first quarterly conference was held April 13-14, Rev. W. S. Duncan, P. E., presiding. Reports show progress on all lines. Easter Sunday was fully observed, and success attended our labors. At the close of the presiding elder's sermon 17 came forward for prayer. Collection, $31. We are spiritually alive. Three joined the church and one was happily converted. At night about 75 persons came up to be prayed for.

..A. A. Lacey, Dulac.—Easter Sunday was a high day. Church was nicely decorated by the Sunday School. Collection, $1 55.

..A. Grant, Sotilla Bluff.—Church revived. Outlook good. Easter services unusually interesting. Collection, $10.

MISSISSIPPI.

..A. Hawkins, Moss Point.—Easter Sunday was quite a high day with us here. The program was carried out to the letter. The music furnished by Miss Mary F. Girard and choir was excellent. The services were highly enjoyed by all present. Messrs. J. H. Carter and F. J. Hill read very appropriate essays on the occasion. The amounts collected for missions by the different named persons were as follows: Alice Anderson, 26 cents; A. Campbell, 41 cents; W. Smith, 20 cents; W. Hyde, 30 cents; G. Hand, 35 cents; I. Watson, 60 cents; C. Dubra, 68 cents; Bill Pollard, $1 45; F. J. Hill, $1 55; F. C. Smith, $2 46; D. C. McFail, $8 45; A. Hawkins, $8 88. Total collection, $31 65. Too much cannot be said in praise of our beloved pastor, G. W. Smith, and S. H. Wallace, our efficient superintendent, for the manner in which the services were conducted.

..J. Burton, Amory.—Presiding Elder Nevils was with us at the first quarterly conference, which passed off nicely. The presiding elder preached grandly and urged all the brothers to take the SOUTHWESTERN. Collection during the quarter, $78. The sacrament was administered to 50 persons. We had a grand Easter Sunday collection, $19 80.

..Minnie I. Hardiman, Grenada.—The Sunday School at Payne's Chapel is prospering. Easter service was carried out according to program. Bible verses were repeated and essays by Misses Anna M. Johnson, Carrie A. Johnson, Ida E. Hardiman, and Mr. J. M. Brewer. Addresses by Albert H. Hardiman and Rev. M. D. McKenney. Collection, $2.

..N. H. Williams, Oxford.—Easter Sabbath was celebrated in grand style. A splendid audience witnessed the whole service during the day. Collection for missions, $13.

..G. W. Brame, State Line.—Easter Sabbath was a day of much success. Superintendent S. E. Thompson and others deserve praise. Collections good. Helpers: J. Dancer, J. Black, H. Davis, S. Cherry, W. C. Crawford, S. Jackson, F. Mills, T. Fairley, J. S. Summers.

OKLAHOMA.

..S. C. Coleman, Guthrie.—Easter was a grand day at the Second M. E. Church. The Sunday School held the first service, conducted by A. M. S. Woods, superintendent. Rev. T. Shelby delivered an address after the morning program was carried out. Rev. D. G. Franklin preached an Easter sermon. At 3.30 the program was continued, and a grand time was had. Collection, $8 20.

TEXAS.

..T. Moore, Mineola.—On Easter Sabbath the church was nicely decorated, and the program was carried out, which gave grand satisfaction. Our churches were crowded, and the collection was $23.

..A. Jackson, LaGrange.—Easter program was rendered here in grand style. Our collection was $5, from the Sunday School, which is in advance of last year.

..W. E. Hutcherson, Marshall.—Easter was a grand day with us. We carried the program out in full. Much credit is due Rev. S. Q. Kelly and his teachers for their valuable assistance. Collections—Sunday School, $1 35; church, $4 15. Woodlawn Circuit is alive. Pray for our success.

..G. S. Helm, Colmesneil.—On Easter Sunday I had but three programs, as my Sunday School is very small; but I said, by the grace of God, I would not be a failure, and I had all of my good sisters to decorate the church. I then went around and told the people what I was trying to do, and the Lord so stirred up their hearts they came out in large numbers, and we collected $3 10. Our good Baptist friends came out with us and rendered valuable assistance. The speakers were Prof. C. A. Ward, Prof. F. W. McCray, Dr. C. A. Porter, and the writer.

...W. R. Morrow, Littig.—Our Easter service was held at St. Paul M. E. Church. The "World-wide Gospel" program was carried out with much success. Church was crowded. Rousing speeches were made by Prof. H. B. Fry, Misses J. B. Cheatham and Fanny Washington of the Col. D. D. and B. Institute at Austin, Tex., also by the pastor. Mr. Isaac L. Houson presided at the organ. Collection, $8 10.

For the SOUTHWESTERN.

"Means to a Great End."

By MRS. M. R. RODGERS WEBB, Missionary Local Preacher and Lecturer, Columbus, Colorado County, Texas.

In the issue of your valuable organ, the SOUTHWESTERN of April 18, in an article entitled "The Wolf also Shall Dwell with the Lamb," by N. H. Speight, D. D., Anniston, Ala., occurs this sentence, on which I feel impelled to comment: "If in every Southern city an association of the white and colored ministers were organized, better feeling would exist between the two races—could not be otherwise, from the fact that it *would be a pulpit topic*. A great deal of the bad feeling comes from the pulpit, and it will take the united effort of the pulpit to break it down," etc.

The italics are mine, however. For therein lies a volume for thought. It has been my thought—even more, my outspoken declaration—that only when the ministers of Christ *are* awakened, themselves grow alive to the great power of the pulpit in this matter, will the dawn of another era of revival, an intensified, supreme revulsion to purest religious conceptions of the Christ-mind, break in this land. As a constant worker, as a Christian observer and teacher, as one engaged in the performance of the holy work of telling the way the Redeemer trod, as a pained spectator of the sad mistakes made by the pulpit occupants, as a keen sufferer from the consequences of the non-existence of a real, genuine sympathy between the two races—its respective pulpit leaders and the congregations being ministered to by them, "so near and yet so far," as a traveler and lecturer through ten States during the past seven years constantly, as a W. C. T. U. working spirit, as a firm believer in the equal rights, in every sense, of men and women before God, on the same plank which Paul stood upon at Mar's Hill, whilst uttering his sublime and glorious platform: "God hath made of one blood," etc.—I re-echo Dr. Speight's feelings, and my heart responds to every word in his most sensible and timely article. That he conveys the glad intelligence in it, of the Christian stand made at Chattanooga, as told in the Methodist Advocate Journal, that a "Union association had been organized in that city, composed of all the evangelical ministers of the place, both white and colored," was read by me as an indication that the greatest necessity of the times, in fact, the absolute and indispensable necessity of the hour had been so recognized to evidence that the pulpit were about to make an effort to recover the sadly lost ground amid the scattered and disheartened masses of seriously thinking, really observing souls, it fell on me this day as the music of joy bells.

For twenty-two years I have lived in this Southern land, trained previously on an English island, educated under the generous breath of very liberal Christian conditions—religiously, socially and morally, these later years have been very trying, very exhausting. Testing all of my pure belief and trust in the overruling of a great, grand and incorruptible providence; developing all the patience, sympathy, high purpose and hopefulness possible, whilst contrasting the stand and condition of the pulpit men to one another, and the various congregations to each other here and there,—that this awful, strained, unnatural and regretable condition gives one rift now, indicative of the mutual purposes arrived at, of the pastors to get to know the conditions of the flock's needs, as well as to grasp personally each other's interests intelligently, is cause for rejoicing. I've always maintained that the "pews" were readier to be led right, than the pulpit had grasped clearly enough, so as to lead them aright. That the pastor's fears to abate his popularity and his pecuniary resources from nervous apprehensions that the "pews" would resent to be directed to courses of plainest duty, which Christian requirements entailed unavoidably, had made them more conservative, reserved and humbly silent on those sore ills, destroying and sapping all Christian vitality in the unsullied light of scientific development and moral conscientiousness. I believe this to be decidedly yet unfortunately too apparent. Whilst the stern fact remained, that want of a generous, tolerant, loving sympathy among the various pastors for each other, by lack of personal acquaintance or interchange of pulpit courtesies, had produced an increasing distrust, even dislike and proud resistance, one against the others; claims to respect, confidence, or even a common belief in any deep religion, of vital, Christianizing, spiritualizing force, as operating, ruling or controlling the pastorate. With a sore, wounded, aching heart, mutually despising, inharmony must naturally have been burning in the breasts, governed by such unpleasant apprehensions, and with conscience, alive to their living hourly before the congregations so unlike the loving, sympathetic, tender Jesus.

It is no wonder, therefore, that the real, thoughtful, Christian hearted feel appalled at the present results appearing from the thorny seed so wantonly and widely sown. Separate church interests, separate worshiping crowds, separate pastors unions, separate everything, amid God's so-called people—are responsible principally for the "terrible harvest we are reaping," and have still to reap, I predict.

The pulpit in this Southland, I've said loudly for years every day, can do "the all" to mitigate and change the trend of public opinion. No issue in this country anywhere, is as serious a menace to Christian progress, as is the persistent continuance in, of a non-comprehension mutually, of whereto such things are leading all the people. Truly does its gravity demand a widespread and complete ministerial union of every pastor, in every town, city and village in the land, whereat prayerfully, humbly, in the dear Lord Christ Spirit, these matters be discussed, prayed over, laid on the altar before Him "who can do all things even as He would," to be followed by pulpit discussions as pulpit topics—which I feel sure from my wide experience will be listened to temperately—aye even gladly. For so many feel as I do, that the ministers are, unthinkingly, behind the rush of events, and the "pews" are readier for transitional ideas, than they possibly are awake to. Knowing the wonderful influence and power of the clergy in every church circle he guides, I hope these thoughts will act as a spur to humbler thought and loving action, with the Master held up high as a true copy for each to go by, and taken universally by every servant of that gentle Nazarene; and thereby aid to herald in the expectant era "of peace and good will" which the Lord Christ inaugurated by example. Such blasts will be re-echoed by the waiting, faithful, but perplexed "pews" I do believe. Anyway, duty demands they be gently led to recognize humanity's claims of a tempered tolerance that will grow into Love, led by the Christ, burying intolerance and false conceptions.

Special Notice.

Dear Editor—Please say through the paper that a meeting of the presiding elders of the Little Rock Conference, called for May 15, 1895, will meet at the office of Rev. W. R. R. Duncan, 2008 State street, Little Rock, Ark., at 2 p. m.

A. J. PHILLIPS, Chairman.

Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great Blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

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THE DEAREST NAME.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the tronbled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

Dear name! the rock on which I build,
My shield and hiding-place;
My never-failing treasure, filled
With boundless stores of grace.

Jesus, my Shepherd, Savior, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring!

I would thy boundless love proclaim
With every fleeting breath;
So shall the music of thy name
Refresh my soul in death.

—John Newton.

DAILY THOUGHTS.

[From Phillips Brooks.]

MAY 2.—The essence of the Christian life—what is it but the perfecting of the human life by the indwelling of the Spirit of the Lord Jesus Christ?

* * *

MAY 3.—I wish I had the power to convince every one of my hearers of the importance of service. In service you throw yourself into another life. The other life becomes part of yourself, you part of the other life; you are one. You work together for the bettering of the world. Just so you enter into God and the divine life enters into you. You do not surrender to pope, priest, or church, but still have your own independence. You simply surrender to God.

* * *

MAY 4.—May Christ be with you, may you be with Him, every day, every hour!

* * *

MAY 5.—Let the heart be right, and the voice will shout and the hands must work.

* * *

MAY 6.—Do whatever you can to help every struggling soul, to add new strength to any staggering cause, the poor sick man that is by you; the poor wronged man whom you with your influance might vindicate, the poor boy in your shop that you may set with new hope upon the road of lif that is beginning already to look dark to him. I cannot tell you what it is. You know your duty. No man ever looked for it and did not find it.

* * *

MAY 7.—There is only One to whose words we can turn to seek our guidance and direction, our inspiration and our joy.

* * *

MAY 8.—As man has been, so has the world responded to his touch and call.

Morristown Normal Academy.

Fourteenth Annual Commencement Exercises at Morristown, Tenn.

Thursday and Friday, May 9-10—Examinations.

Sunday—10:30 a. m., baccalaureate sermon, by Rev. Albert Nast, D. D, of Cincinnati, O.; 3 p. m., annual love feast; 7:30 p. m., annual sermon before the students, by Rev. Grant Teeters, of Geneva, Ill.

Monday and Tuesday—Examinations, morning and afternoon; 7:30 p. m., oratorical contest by the young ladies; oratorical contest by the young men.

Wednesday—9:30 a. m., annual meeting of the Board of Trustees; 3 p. m, reunion of the Alumnae and former students; 7:30 p. m., exercises by the graduating class; presentation of diplomas and address by Rev. J. C. Hartzell, D. D., of Cincinnati, O.

Members of conferences, patrons and friends are cordially invited to attend these exercises.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

Our Austin (Texas) Letter.

We have closed one of the greatest revivals ever held at Wesley Chapel, and the best of all is, God has been with us, is with us, and will be with us even to the end. We have had 283 conversions and accessions to the church. Rev. H. Swann, presiding elder Waco District; Rev. M. C. Cavines, pastor of St. James M. E. Church, Waco, Texas; Rev. M. S. Jordan, of Mt. Zion M. E. Church, Waco, Texas, rendered valuable service; their songs and sermons will live when they are in glory. The well-known face of Rev. C. L. Madison, ex-pastor of Wesley, was seen in our midst. Brother Madison came to our Macedonia cry with two of the ablest sermons of his life. That old veteran and warrior, Brother Moore of the Texas Conference, on a visit to his sick and aged mother, showed that he is no coward, and had not lost his activity on the battle-field. Brother W. E. Blackson, a young man and minister recently appointed to Macon and Littig Charge, worked with much zeal in the meeting.

There is no set of members anywhere the writer chanced to meet, that manifested a greater interest in the salvation of souls, than those making up the membership of Wesley Chapel, Austin, Texas. The Baptists of Austin also had a good meeting. Every service at Wesley since Watch-night has been a revival, and souls have been converted and added to the church. We have set a SOUTHWESTERN day.

ANDREW FOSTER.

Meridian District.

The Meridian District, Mississippi Conference, convened at Scooba, April 11 at 8:30 a. m., with Rev. A. M. Trotter, P. E., in the chair. A. J. McNair was elected secretary, with C. W. Ivy, L. J. S. Bell and N. Toole assistants.

The usual committees were appointed and the presiding elder read a well-written report, which indicated that the district bids fair for a grand and noble work for Christ and Methodism. All the pastors read encouraging reports of their circuits and charges. Reports from local preachers, exhorters, Sunday School superintendents, class leaders, Epworth League Chapters and district stewards were also encouraging.

The literary sessions were carried out, and all the subjects were discussed.

Rev. O. Gillespie, of the Upper Mississippi Conference, gave us a pleasant visit and preached. Also, Rev. J. M. Shumpert, of the Shuhuta District, was present and delivered a very able speech in the interest of the Church.

The white citizens visited the conference and gave their aid and spoke in high terms of the ministry of the M. E. Church.

E. L. Wilbon and R. L. Brooks were recommended for reception on trial in the Annual Conference.

The presiding elder made strong appeals for the SOUTHWESTERN and all other enterprises of the Church. His speeches and advice made us all feel that he is the right man for the place.

Strong and eloquent sermons were delivered by Revs. W. N. G. Lipscom, J. W. Davis and Bell.

Sunday, April 14, was a high day in Israel. Love feast was conducted by P. Bine and P. R. Crump, at 10:30 a. m., in which many testified. At 11 a. m., Presiding Elder Trotter preached a sterling sermon; at 3 p. m., Rev. J. Campbell delivered a sermon, and at 7:30 A. J. McNair preached. Many came forward for prayer.

Resolutions were read and the conference adjourned to hold its next session at Haven Chapel.

A. J. MCNAIR, Sec'y.

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—Bishop Haygood, writing in the Nashville Christian Advocate on "Education in the South," says: "Few Southern people in any church are awake to the facts of the case. I do not know of but one well-planted and well-endowed Church school in the whole South. A number have partial endowments. The Gammon Theological Institute, Atlanta, Ga., is well endowed—the Christian gift of an Illinois local preacher in the Methodist Episcopal Church This admirable school, of which Dr. Wilbur F. Thirkield is dean, is for the training of young preachers of the Negro race. No other denomination, so far as I know, has a well-endowed school, college, or university."

Spring Medicine

Proved Just What Was Needed.



J. H. McGuire, Esq.
Fayette, Ala.

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Southern Baptist Convention,
Washington, D.C., May 10-14.
Rates to be announced later.

Baptist Anniversaries,
Saratoga, N.Y., May 28-June 4.
Rates to be announced later.

Baptist Young People's Union,
Baltimore, Md., July 18-21.
One fare for round trip.

Christian Endeavor Meeting,
Boston, Mass., July 11-18.
One fare for round trip.
Ask for conditions.

26th Triennial Conclave
Knights Templar,
Boston, Mass., Aug. 26-30.
One fare for round trip.
Ask for conditions.

G. A. R.
Louisville, Ky., Sept. 1895.
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E. W. S. HAMMOND, D. D., EDITOR.

A GREAT UNIVERSITY.

Among the many educational institntions controlled by the Freedmen's Aid and Southern Education Society of the M. E. Church, Rust University at Holly Springs, Miss., stands well at the head. The course of instrnetion is thorough, the faculty able, and the resnlts achieved are highly gratifying. The University buildings are located upon the highest ground in Mississippi, and while hardly ample for the accommodation of the increasing number of students, are nevertheless imposing and attractive. Rust Hall, recently erected, is one of the most magnificent bnildings in the South. It will cost when completed, over $50,000. It is not yet completed, work having been suspended on acconnt of lack of funds. It bears the name of the venerable Rev. R. S. Rnst, D. D., honorary corresponding secretary of the Freedmen's Aid and Southern Edncation Society, who was the founder and has been one of the most liberal donors to this institution. Rev. C. E. Libby, Ph., B. S. T. D., is the president, assisted by the following very capable and efficient facnlties: Rev. D. H. Sawyer, A. M., principal normal department and secretary of the faculty; C. G. Logan, A. B., professor of ancient languages; Mrs. S. G. Libby, preceptress; E. C. Walden, A. B., professor of natural sciences; Maud J. Nickerson, history and English literature; J. A. Williams, assistant in mathematics; E. H. McKissack, principal commercial conrse; Cora F. Murphy, principal of music department; C. F. Murphy, librarian. In the manual and trades departments H. W. Wright is instrnctor in carpentry; Fannie F. Phillips, instructor in printing; J. M. Mulvany, instructor in shoemaking. Mrs. Jennie D. Spear has charge of the millinery, dressmaking and painting departments, and is jnstly proud of the achievements made in her department. A visit to this department was one of the pleasures of our brief stay. Specimens of needlework, dressmaking, embroidery, and other attractive articles gave gratifying evidences of the thoroughness of training here. The nnrse training department opens np a new field of labor to our young ladies, and is already exerting an influence for good. The Indnstrial Hall is one of the most important features of the university. Thorough instrnction is given in mechanical and architectural drawing, and in practical work. The Elizabeth L. Rnst Girls' Home is a most magnificent structnre. It adjoins the college campns, and is the property and under the management of the Women's Home Missionary Society of the Methodist Episcopal Church. The home is named in honor of Mrs. Elizabeth L Rust, the honorable wife of the eminent Dr. R. S. Rust, who is no less interested in the home than is his excellent wife. Miss Sophia Johnson is the superintendent, and is in every way a model woman. She discharges the dnties of her important position with that tact and skill which has entirely won the confidence and esteem of her household and patrons. The home is commodions, clean and well arranged with accommodations for twenty-four girls. During this session there have been present eighteen young women, well-dressed, neat, tidy, pretty and promising. We thonght we saw a prophecy, and a promise of a great uplifting of the race throngh the homes which these girls represented. Housekeeping, dressmaking, millinery, plain and fancy needle work are tanght, together with those adornments and virtnes which will be helpfnl in the work of character building. There are no strained relations here. On the other hand, the kindest feelings exist between the young women and those who have charge of the home. The social life of the home of the president, and the high ideals exemplified in the lives and characters of Miss Johnson and her efficient assistant, Mrs. J. D. Spear, tonching as they do the lives and characters of these young women, is a constant inspiration, and worthy of emnlation in all our institutions.

The commencement exercises began with a splendid address on Saturday night, April 20, by Bishop E. Cottrell of the Colored M. E. Church. The editor of the SOUTHWESTERN conducted a most delightful love feast in the College Chapel on Sunday morning. After the love feast, Dr. R. S. Rust preached the baccalaureate sermon. The large chapel was filled, and the sermon was one of the most masterly sermons of his life. It will never be forgotten. In the afternoon the editor of this paper preached the annnal sermon at the church, which was filled with the students, their friends, and the members of the church. At night Rev. J. W. Davis, P. E. of the Greenville District, Mississippi Conference, delivered an able and eloquent sermon. It was altogether a most remarkable day. The editor of the SOUTHWESTERN was placed under many obligations by the thrilling and earnest addresses by Dr. Rust, Bishop Cottrell and Dr. Revels, in favor of increasing the circulation of this paper. The immense congregation was aronsed to a high pitch of enthusiasm, and the canvass will be pnshed hereafter with more vigor than ever.

The board of trustees met on Monday a. m., and transacted the necessary business. The nnanimous sentiment was in favor of the reappointment of Dr. C. E. Libby to the presidency of the nniversity. Monday night a splendid audience, composed of many of the best people of the city, white and colored, assembled in the large chapel to witness the beantiful and sparkling musical cantata, *Priscilla, or the Pilgrim's Proxy*, rendered by the students, under direction of Miss Cora F. Murphy, principal of the musical department. It was one of the most interesting and instructive entertainments ever held here. It was unanimously pronounced a grand success. Rev. B H. S. Fergnson of the class of "92" delivered the sermon to the scientific and literary societies on Tuesday morning. It was a production which did credit to the head and heart of this rising young minister. The graduating exercises, which were of a very high order, took place Tuesday afternoon. The large hall was filled with a deeply interested andidience, who listened attentively to an unusually attractive program. Everything connected with the exercises was of a very high order. Rev. W. H. W. Rees, D. D., recording secretary of the Freedmen's Aid and Southern Education Society, addressed the graduates in snch a way as to make a lasting impression for good npon all present. The address was masterly, eloqnent and appropriate. Dr. R. S. Rust followed in an address which will never be forgotten.

Notwithstanding the term was shorter by nearly a month, the students were able to make excellent averages, and to secure the coveted prizes. The following received the honors: J. L. Wilson and E. H. McKissack, A. B.; graduates from the normal department, H. C. Weatherall, Josie English Wells, F. H. Henry and Aurena Smith; college preparatory, Harry L. Jordan, A. L. Reid, Maggie Revels; music department, Mary Wilson; nurse's training school, Mary E. Jamison. Honorary degrees were conferred as follows: Doctor of Divinity upon Bishop E. Cottrell, of the Colored M. E. Church of America; Rev. J. Will Jackson, of the Central Missouri Conference M. E. Church, and Rev. J. M. Shumpert, of the Mississippi Conference M. E. Church. The president's levee closed the delightful exercises.

THAT COLOR LINE AGAIN.

An Associated Press dispatch, dated April 16, to the New Orleans *Times-Democrat*, has the following, under bold head-lines:

"Color Line Drawn in the Epworth League.

"ST. LOUIS, Mo., April 16.—At a meeting of the ministers of the Methodist Episcopal Church the color line was drawn in the matter of admitting colored branches of the Epworth League. Rev. Mr. Lenig claimed that to admit colored branches would destroy the plans of the League. Rev. A. R. Brown, a colored preacher who was present, said that the Negroes were doing all in their power for the Church, and if their color was distasteful, they would ask to be left out. This was agreed upon. At a meeting of the Baptist preachers it was agreed to invite the colored branches of the Church to attend their regular meetings."

We say frankly, that we do not believe the Methodist ministers of St. Louis made any snch ruling at their late meeting. They had no authority as snch, either to admit or reject the colored branches of the Epworth League. We do not believe that it would destroy the plans of any body of Christian people to practice the "Golden Rule." We do not believe that the colored preacher, who is reported to have been present, expressed any desire to have his people left out if their color was distasteful to the Christian ministers present. And, finally, we do not believe that the Methodist ministers agreed to leave the colored brother ont. The action of the Baptist preachers seems more in keeping with the spirit of Christian sympathy, and interest and love; and hence, as a Christian, we can more readily accept that part of the statement as true.

We stand open to conviction, however, and invite correspondence on the subject. We have taken this negative stand with reference to the statement, because we know how repugnant it is to the true followers of the great Wesley to be charged with the indulgence of even a scintilla of prejudice against people on account of the color of their skin. If at any time we are convinced by reliable parties that the statement upon which we comment is true, we will endeavor to give some additional reasons why we refused to believe Methodist ministers guilty of such unpardonable wickedness.

CAN THIS BE TRUE?

The following from the *Gleaner* of Knoxville, Tenn., will give our readers an idea of the manner in which some professing Christians administer the Golden Rule:

"In this city and Maryville there is a Christian Endeavor Society. Some weeks ago each of these societies received notice of the State meeting that is now being held here, requesting to appoint delegates. They were appointed. The Freedmen's Institute delegates consisted of men and women, and those appointed by the home society were men. Strange to say, but neither delegation was admitted, because they were colored. Strange Christianity that does not admit a man as a Christian."

How sick and tired we are of reading of such conduct on the part of people professing Christianity. What right have people to call themselves Christians, who deliberately draw the line against other people calling themselves by the same name, for the sole reason that they are of a darker hue? These so-called Christian organizations which do not propose to treat colored Christians with that consideration to which they are entitled by virtue of their relationship to the one blessed Lord, ought to have the moral courage to announce in connection with their meetings that colored people are not expected to attend. This would relieve our colored brethren to some extent and at the same time show the temper and spirit of some people who are making much ado about bringing the world to Christ.

PERSONAL AND GENERAL.

—Rev. A. A. Lacey, of Dulac, La., says: "The work is prospering and the outlook for a good year is very favorable."

—Rev. S. A. Cowan, presiding elder of the Vicksburg District, Mississippi Conference, is on duty again, after a temporary illness.

—Rev. J. F. Marshall, presiding elder of the Baton Rouge District, has been seriously ill at his home in this city. We are glad to say that he is now convalescent and hopes to be at his post in a few days.

—Brother B. J. Lewis writes Mariana, Ark.: "Our Church and Sunday School prosperous. Quarterly meeting was a grand success with Elder J. W. Jackson presiding, who helped us greatly."

—The following sad news came to the office last week, from Forest, Miss.: "James Smith and Henry Broadfort were instantly killed in a railroad accident a few miles northeast of this place, on the evening of April 13. Both were highly respected members of our church."

—Rust University, at its recent commencement, conferred the degree of Doctor of Divinity upon Bishop E. Cottrell, of the Colored M. E. Church of America, and Rev. J. Will Jackson, of the Central Missouri Conference, and Rev. J. M. Shumpert, of the Mississippi Conference.

—Brother James Johnson, of Dulac, La., writes: "We return our sincere vote of thanks to the Sunday School Union and Tract Society for a complete outfit of Sunday School supplies through our pastor, Rev. A. A. Lacey. Our Sunday School has been closed for five years, but under the leadership of our faithful pastor, God be praised for what we now see and witness. Our Sunday School subscribes for the SOUTHWESTERN."

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From April 22 to 29.

D J Price	T G Montgomery, 2
O L White	J H Rylander
P H Hill, 1	Henry Christmas
W C Williamson	W M McNiel, 2
S H Viel	W H Lacy
J H Patterson	W L Lamb, 2
S T Hickerson	C H Brown
J J Jordan	S R Hason
Owen Hypsher, 2	G R Bryant
A Hilton	J O Richards
C Davonport, 2	I L Pratt, 4
M Teary	John Davis
W R Buttler, 2	C Monroe
J A Patterson	W M Young
Frank Fuller	A Jackson, 1
S E Ewing, 2	J McLeod, 1
A Handy, 1	Eliza Cruso
J J Jobuson	J Bickham
J W Connorly	E Holliday
J Beun	H C Dunlap, 1
Duck Jordan	Mattie B Ford
James Avary	R Howze
M Blair	S G Turner
Joseph Small, 1	Thos I Keys, 1
E F Scarborough	F T Chinn, 1
L Manu	B F Smith
W L Dunoan, 2	W G Henry
Robt Duffy	W A Moore
Miss M A Countee	

Conference Minutes.

We have received the minutes of the Texas, West Texas, Central Alabama, Upper Mississippi and Little Rock Conferences. Will the secretaries of all the others please send us one as soon as issued. They are needed to aid us in finding addresses of the pastors.

We notice that some of them do not give names of "supplies" in list of appointments. We think they should be included in all cases when known.

Salt rheum with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

NEW ORLEANS AND VICINITY.

The Editor of this paper has been invited and accepted an invitation to preach at St. Peter's African M. E. Church, corner Cadiz and Coliseum streets, on next Sunday night, May 5.

We enjoyed the privilege of worshiping at St. Peter's A. M. E. Church Sunday morning and at Union Bethel Sunday night. We officiated at the latter place, we trust with some profit.

Rev. Drs. Clark of St. Peter's and Willard of Union Bethel are having marked success. They report a very healthy increase in their congregations and in their Sunday schools, with a corresponding healthy tone in their finances.

Revs. T. G. Montgomery of Mt. Zion and F. Walker of Thompson Chapel, this city, gave the office a Monday morning call, bringing good cheer and glowing reports from their churches. Both Mt. Zion and Thompson are on the high tide of success. The outlook is altogether hopeful.

The Rev. Dr. B. Carradine of St. Louis, assisted by Dr. E. T. Reinhart, have been holding a series of very successful revival services under the auspices of the Louisiana Holiness Association, at our St. Charles Avenue M. E. Church. Several have either commenced a Christian life or been led into the experience of sanctification. On Sunday morning last, at our regular service, the pastor, Brother Osborn, received three persons into the church, and there is promise of a rich harvest of souls.

Rev. F. T. Chinn, presiding elder of the Monroe District, Louisiana Conference, is in the city on a visit. He has had much success on his work thus far. He will preach the baptismal sermon at Thompson Chapel on Sunday, May 12, at 8 p. m. Brother Chinn is an able and cultured leader, and will no doubt be very helpful to the people of Thompson's Chapel.

Bro. Chinn was the recipient of a grand birthday reception at his home in this city on Wednesday, April 24. It was the occasion of his 47th birthday, and his estimable wife, Sister Chinn, planned the entertainment, which was a genuine surprise to the Rev. gentleman, who is very seldom caught napping. There was quite a large gathering of the older's ministerial brethren with other feiends, who made the occasion exceedingly pleasant. An invocation by Rev. T. G. Montgomery, address by Miss L. A. Bell, after which the circle, led by Mrs. A. P. Johnson, presented many useful and ornamental presents. The SOUTHWESTERN congratulates the genial elder, and wishes him many happy birthday anniversaries.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

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Children's Day.

Read What is Said of the Program for 1895—June 9.

"Dr. Payne's services for Children's Day grow better year by year. 'The Golden Gate' is as original in its plan as any of its predecessors, and even more likely than they to be a favorite. Its symbolism is poetic and picturesque, its recitations are as good as the best of sermons and as interesting as they are good, and the music is certainly of a high order."

"ROBERT R. DOHERTY."

"My Dear Dr. Payne—Your 'Golden Gate Program' came to-night, and I have read it through. It teaches a rich lesson, and with a somewhat lighter hand and more artistic touch than some of its predecessors; while its setting and machinery are simple and can be made rich or cheap, according to the taste and means of the schools using it. It ought easily to drive out the intrusive and flashy competitors that so pester our Sunday Schools for the benefit of private pockets."

"GEO. LANSING TAYLOR."

"Dear Dr. Payne—I am much pleased with your 'Program for Children's Day.' It is instructive, interesting and stimulating. I believe it will do the young people much good. God bless you in your great work. "THOS. BOWMAN."

Price $1 per 100. We have an extra large supply at this office.

Shreveport Preachers' Meeting.

SHREVEPORT, La., April 22, 1895.

Greeting to the New Orleans Preachers' Meeting:

The Shrevoport Preachers' Meeting has organized and is now in a good working condition under the following named officers: J. W. Hudson, president; O. J. Leboeuf, vice president; W. D. Booker, treasurer; S. A. Mason, secretary. You have our best wishes for the success of our Church work in the City of New Orleans.

J. W. HUDSON, President.
S. A. MASON, Secretary.

Obituary.

J. C. Ensaw, student of Wiley University, was suddenly called to the bedside of his father, Charles Ensaw, at Daisy, La., on April 10. Like Jacob of old he blessed his son. He sang and prayed freely with his friends, singing the hymns: "Precious Promise," "Guide me, O Thou Great Jehovah," and the old-time praise of "Trouble's Over." He passed this life on April 12, in the full triumph of faith, at the ripe age of 86 years. To his widow and children we pray God's blessings. Peace to his ashes. F. B. SMITH.

Gammon Theological Seminary.

The program for the commencement exercises of Gammon Theological Seminary, Atlanta, Ga., for 1895, is as follows:

May 5—Sunday, 9:30 a. m., commencement love feast; 11 a. m., baccalaureate sermon by Professor E. L. Parks, D. D; 7:45 p. m., missionary anniversary, under the auspices of the Stewart Missionary Foundation, at Loyd Street Church.

May 6.—Monday, 9 a. m. to 12 m., and 2 to 5 p. m., written examinations, Gammon Hall; 7:30 p. m., Douglass memorial address by Professor J. W. E. Bowen, D. D.

May 7.—Tuesday, written examinations continued; 7:30 p. m., Alumni address by the Rev. John H. May, '93, Griffin, Ga., subject: "Personality in the March of Christian Civilization."

May 8.—Wednesday, 8:30 a. m. to 12:30 p. m., oral examinations before conference committees and visitors, Gammon Hall; 3 p. m., annual meeting of the Alumni Association, Gammon Hall; 7:30 p. m., annual address by the Rev. Earl Cranston, D. D.

May 9.—Thursday, 9 a. m., annual meeting of the board of trustees, Gammon Hall; 2:30 p. m., commencement.

Wiley University—Commencement Week.

Primary department, May 15.
Scott Literary Society, May 16.
Demorest gold medal contest, May 17.
Exercises passing sixth grade, May 18.
Alumni annual exercises, May 20.
Annual love feast, Sunday, May 19.
Baccalaureate sermon by Rev. O. T. Womack, Houston, Texas, May 19.
Annual sermon by Rev. L. T. Weeks, Texarkana, Texas, May 19.
Commencement day, May 21.
Commencement address, Prof. H. Clay Gray, Seguin, Texas, editor New Text, May 21.
Trustees meeting, May 20.
Addresses at alumni meeting by Mr. E. J. Scott, Houston, Texas, editor Texas Freeman; C. A. Grimes, M. D., Bastrop, Texas; Mr. Wm. Daniels, Longview, Tex.
Special programs will be issued later for the different occasions mentioned above.

Texas Conference.

District Epworth League Conventions, Texas Conference:

Palestine District, May 1 to June 3. F. R. Morton, president.
Marshall District, June 19-20. H. B. Pemberton, president.
Houston District, September— T. A. Fortson, president.
Navasota District, July 18-21. R. B. Smith, president.
Huntsville District, June 27-30. J. C. Pitts, president.
Paris District——R. S. Thweat, president.
Texas Conference League Convention, H. B. Pemberton, president.



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There's lots of snap and vim in this HIRES' ROOT-BEER. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine
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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson V. May 5. The Agony in Gethsemane. Mark 14. 32-42. A. D. 30. Commit to memory verses 34-36.

HOME READINGS.

M. Mark 14. 32-42. Tu. Luke 22. 39-46. W. John 17. 1-8. Th. John 18. 1-11. F. Heb. 2. 9-18. S. Heb. 5. 1-9. S. Heb. 10. 1-10.

LESSON HYMN. L. M.

'Tis midnight; and on Olives' brow
The star is dimmed that lately shone;
'Tis midnight; in the garden, now,
The suffering Savior prays alone.

'Tis midnight; and from all removed;
The Savior wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

Time.—Thursday, April 6, A. D. 30, about midnight before Friday, the day of the crucifixion.

Place.—The garden of Gethsemane, at the foot of the Mount of Olives.

Rulers.—Herod Antipas, tetrarch of Galilee and Perea; Pontius Pilate, procurator of Judea; Caiaphas, high priest of the Jews.

Parallel Passages.—Matt. 26. 36-46; Luke 22. 40-46; John 18 1.

The Agony in Gethsemane.

(Mark 14. 32-42.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"The cup which my Father hath given me, shall I not drink it?" (John 18 11.)

After the Lord's Supper had been established, Jesus delivered to the disciples His valedictory address. It is found in John's gospel chapters 14-17 inclusive. It treats of the departure of Jesus, the sending of the Comforter, the vine and the branches, the commandment of love, the office of the Holy Spirit, and the immediate presence of the Savior. It closes with His priestly prayer. This discourse is for the Church, and to them it is one of the most comforting passages in the Word of God. When it was finished they stepped from that upper room into the bright moonlight, at the quiet hour of midnight, and walked silently through the Eastern gate, crossed Kedron, and began the Western ascent of the Mount of Olives.

I. The Place (32). The word Gethsemane means an *Oil-press*. It was a suitable spot for one whose soul was weighted down with grief, and who was at this time treading the wine-press of the wrath of God. Gethsemane was a garden that lay on the Western slope of the Mount of Olives. It was likely the property of some one who was friendly to Jesus. Some think it belonged to John Mark, the writer of this lesson. Jesus, with His disciples, often resorted to this place. Those who love the Lord admire His works, and will arrange to be frequently alone with Him.

II. The Company (33). He left Judas in Jerusalem arranging with the chief priests and scribes to act as guide to the mob that should take Him. Wicked man. His love of money proved his ruin. The eleven came with Jesus into the garden. Then eight of them were left behind. It is not known how long they were separated. They were re-united before the Savior was arrested. He took Peter, James and John, and went farther into the garden. This same division was made when the daughter of Jairus was raised to life, and when He was transfigured on the mount. These were the three chief apostles and should be familiar with every important act of the Savior's life. Let us never be grieved because God shows more favor to some of His disciples than to us. We should feel very grateful for the least of His mercies.

III. The Agony (34). He was "sore amazed," "very heavy," and "exceeding sorrowful." Why this intense grief? Many reasons have been given. We notice three. 1. *Suffering.*—He had a clear knowledge of all that was before Him. He saw the treachery of Judas, the unkindness of Peter, and the malice of the Jews. He beheld just before Him the mock trial, the crown of thorns, the bitter scourging, and the ignominious death of the cross. He was intensely human, and as man He shrank from suffering. Be not surprised when you find good people more anxious to live than die. Life is sweet and the ordeals of death are bitter. 2. *Conflict.*—Before Him was a severe engagement. A battle was to be fought. The foe was "the prince of this world." This battle had once before been fought during the temptation in the wilderness. Satan was there conquered, and departed from Him for a season. He has now returned, and is determined that this scheme of Redemption shall not be wrought out. The conflict is short but intensely fierce. The Prince of this world came, but found nothing in Him, and soon departed. We are soldiers. We have an armor, a foe, and a leader. Let us be brave and true. 3. *Redemption.*—The death of Jesus was more than that of a martyr. Just now "He is despised and rejected of men." He is bearing our griefs and carrying our sorrows. "He is wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace is on Him, and with His stripes we are healed." He had no sin, yet on Him was laid the iniquity of us all. By the grace of God He tasted death—the bitter pangs of eternal death—for every man. When we realize what He has endured for us, will we not be sorry because of our sins, give them up, and lead holy lives?

IV. The Prayer (35-36). 1. The *Place.*—"He went forward a little." He retired from all company. He had just prayed with the disciples, and now He withdrew from them to be alone with God. He taught secret prayer by precept and example. It is well for us to pray often in our closet. 2. The *Posture.*—He "fell on the ground." St. Luke says, "He kneeled down." He likely first kneeled and afterwards threw Himself prostrate on the ground. The state of the soul will usually suggest the position of the body in prayer. An humble, dependent heart will kneel when it approaches God. 3. The *Petitions.*—(1) The *Address.*—"Abba Father." "O, my Father" Though the clouds above Him were as black as night, and the mercy of God had hid herself, and His justice was ruling with a rod of iron, yet He could look up and address God as His Father. The Lord is the Father of all mankind, but in a high and holy sense He is the Father of those who trust Him. (2) The *Possibility.*—"All things are possible unto Thee." We blunder when we limit the power of God. Jesus, who knew the Father perfectly, has set no bound to His ability. Sin is fearful, and eternal death is awful. Man must be ransomed. But is there no way to save him only by my death on the cross? Will not the life of the Paschal lamb do? All things are possible unto Thee, redeem the race in some other way. Man is not to be saved by angel or beast, but by one who is a real man. (3) The *Request.*—"Take away this cup from me." The cup here represents the sufferings of Jesus. The prayer, in other words would be—Forbid that I should endure the death of the cross. We may ask God to withhold afflictions from us, but if it be for our good and His glory for us to pass through them, we should beseech Him to give us strength to bear them. 4. The *Submission.*—"Not what I will, but what thou wilt." Here is apparently a break in the Trinity. Jesus willed that this cup of suffering pass from Him, the Father willed that He drink it. But we see immediate resignation. Jesus learned "obedience by the things He suffered." This prayer should be studied as a whole. If we let one part overshadow another we may be led into an error. Jesus prayed a second and third times, and in each instance used the same words. We may ask God many times for the same favor. The soul agony that caused the bloody sweat was during the second prayer. 4. The *Answer.*—This is not given direct. The agony was a conflict. Jesus gained the victory. Now peace and resignation took possession of His soul. An angel came and strengthened Him. The cup of suffering was not taken away, but strength was given to bear it.

V. The Disciples (31-42). 1. The *Command.*—Tarry, watch and pray. We should always adapt ourselves to the Lord's time, constantly be on our guard, and ever pray that we enter not into temptation. 2. The *Conduct* of the Disciples.—They did not do as Jesus directed. Why did they sleep? (1) "Their eyes were heavy." It was the hour for sleeping. Nature demanded her rights. (3) "He found them sleeping for sorrow" (Luke). The first effect of grief is wakefulness. But in the course of time it exhausts the nervous system and we sleep to gain strength. (3) Is there not something more than nature and grief in this sleeping? Is not Satan seeking to add to the sufferings of Jesus by causing the disciples to appear indifferent to the whole matter? 3. The *Reproof.*—(1) "Why sleep ye" (Luke)? They did not answer this question. They wist not "what to answer Him." They did not understand why they slept. (2) "Could ye not watch with me one hour" (Matt)? An hour here means a short period of time. They had the disposition to watch for "the spirit was willing," but not the ability, for "the flesh was weak." 4. The *Departure.*—(1) "Sleep on now and take your rest." The time for watching is past. (2) "The hour is come." The time for going is at hand. (3) "The Son of man is betrayed into the hands of sinners." It was sin in the race that caused the agony of Jesus. (4) "Arise up, let us go." We will bravely meet the foe

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We Must Educate.

SUSIE B. LEGARDY.

It is with a great deal of satisfaction, mingled with embarrassment, that I write upon such an interesting subject—"We Must Educate." I know too well where there is no beginning, there certainly can be no ending. The greatest writer of to-day, or of modern times, had once to start at his alphabet. I think that now is the time for our Negro girls and boys to launch out upon the seas of literature.

We must educate! This is a simple declarative sentence, which we all know to be a fact. When I say we must educate, I mean to convey the idea in three ways, namely—religiously, morally and intellectually. One cannot go without the other. They go hand in hand. We, as the Negro race, must educate. I will say as Lyman Beecher has rightly said—"We must educate!" We must educate, or we must perish by our own prosperity; if we do not, short will be our race from the cradle to the grave. Looking over the last thirty years, we see that we have run well. When our fathers and mothers were set free, no doubt there were a few who could read and write; but as a race they knew nothing. But, to-day we have men and women of this noble race who can compete with any man or woman in any of the three ways mentioned above, and be found equal. The Negro race affords ladies and gentlemen, boys and girls, who have converted hearts, pure characters, and intellectual minds. But we are not to look at what has been done or what is being done, but we are to look at what we are to do. What are we to do to be an intelligent people? We must educate! Why? Because, if we don't, we'll be foot-mats for every other race. My friends, can we hold that position? We can. But will we do so? Any man or woman that has any race pride will answer, no! An education of our race of people is essential to our prosperity. We need men and women educated in every respect. The pulpit is calling for educated ministers. This sticking the fingers in the ears and hollering to the top of the voice is being stopped. We want the Gospel expounded in its truest sense, and it takes none less than the educated ministers to do it. O young men, you who are sent to preach God's Holy Word, educate yourselves. The public is calling for educated doctors; the hoodoo doctors are being thrown aside. Our homes are calling for educated mothers to train the little ones, in order that when they reach the years of maturity, they can stem the storms of life without much difficulty; and when the combats of life are hard, that they shall not sink in the ship of despondency. Mothers! Fathers! Send your children to school. Do you know that you neglect your duty when you fail to send your children to school? Some say, I am not able—I am too poor. But, we must educate; trust God and go ahead. Do all you can, and when you have done that, you have performed your duty. Dear readers, there is a fourth class of education; that we must not overlook—physical education. We must not be indolent. Since it is true that we can educate, let us educate religiously, morally, intellectually and physically.

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Notice.

To the Alumni and Alumnae of New Orleans University:

At the last meeting of the association it was ordered that each member pay the annual tax of one dollar, and that the same be sent to Dr. I. E. Mullen, A. M., treasuror, Valence and Camp streets, New Orleans, La., on or about the 1st of April, 1895. Also, that each alumnus and alumna shall take two tickets for the Alumni banquet, the tickets to be disposed of at their discretion, but will be fifty (50) cents each to defray the expense of the Alumni dinner. The secretary is authorized by the committee to announce the following program:

Sunday, May 26, at 3 p. m., Simpson Chapel—Alumni sermon, Rev. E. W. S. Hammond, D. D., editor SOUTHWESTERN.

Monday, May 27, 2 p. m., Union Parlor—Business meeting by order of the president.

Monday, May 27, 3 p. m., University Chapel—Alumni oration, Prof. J. W. E. Bowen, D. D.

Music—Vocal duet, Misses L. M. Vignes and L. M. Vinet.

Essay—Mrs. Sarah A. Gates, A. M.

A Poem—A. P. Camphor, A. M.

Address—Prof. D. F. Ross, A. M.

Music—Mrs. Sarah Bunton.

The exercises will conclude with the Alumni dinner in the University hall.

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No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex....10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
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FROM PRESIDING ELDERS.

Hot Springs District—

For two months I have been shut out from home by reason of small-pox. It first broke out in Hot Springs, and it has troubled the whole district. We could not pass from one town to another. We had the same trouble last year at Texarkana, and it has and will greatly hinder our work on the district this year again. I have been allowed to go home to see my family, and shall leave at once to begin my work on the district. I shall not forget the dear old SOUTHWESTERN, and will do my part for the paper.

A. J. PHILLIPS, P. E.

Knoxville District—

Dear Brethren—Come up with your benevolent collections; do not wait until the end of the year. You that have money collected, send it to headquarters, for every dollar will save interest. I know times are hard, but we can do better than last year in benevolent collections and for the SOUTHWESTERN. May the Lord help us. Brethren, read paragraph 189 of the Discipline. If we all do this from the heart, this will be the crowning year of the East Tennessee Conference in Church work. Yours for success.

OWEN HYPSHER, P. E.

Dadeville District—

Dear Brethren—Please raise and report all your benevolence at the district conference at West Point, August 1-3; don't put it off until the last of the year, and do remember the dear old SOUTHWESTERN.

Yours for the cause,

C. ROGERS, P. E.

Tennessee River District—

Dear Brethren—Let us make one Sunday in May Freedmen's Aid and SOUTHWESTERN Day. Send for programs free and let the people know what the society is doing. Some of my brethren have done well for the paper and others have not done much. Do your best, or you won't feel good. S. B. DANLEY, P. E.

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Catarrh caused hoarseness and difficulty in speaking. I also to a great extent lost hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

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Our Shreveport Correspondent.

Things are moving along here brightly, and our people are making commendable progress. Eagle Lodge U. B. F. had their annual sermon preached at Galilee Baptist Church. Rev. R. H. Bailey preached the sermon, which gave satisfaction and was greatly enjoyed. The Sisters of the Mysterious Tens were out with their camps, and made a fine appearance. Collection, $15.

The Summer Social and Literary Club had an entertainment and a debate recently which was very interesting. The debatants were J. H. Whaley and Miss L. Murdock, affirmative, and Wm. Flynn and Miss J. Gibson, negative. The affirmatives won, the judges deciding that the cow was more useful than the mule.

The SOUTHWESTERN will be delivered weekly at the residences of our citizens. Please leave your address at 1036 Cane street, Shreveport, La.

JOHN H. PATTERSON.

The best alterative, diuretic, and tonic properties are contained in Ayer's Sarsaparilla.

The exceptional pictorial and descriptive features of the new religio-educational fine art work, "Earthly Footsteps of the Man of Galilee," can be fully appreciated by careful inspection only. Part 1 of this superb work will, therefore, be sent postpaid to any one sending his address with 10 cents to cover the cost of handling, wrapping, mailing, postage, etc. This part contains two introductions, a beautiful new map in eight colors, which traces in red the journeyings of the Savior and his Apostles, and also contains Dr. Samuel J. Andrews' famous outline harmony of the gospel and chronological index, which is copyrighted and published here only by special permission of the author. There are also shown sixteen magnificent views which are eloquently described.



Dollars or Kicks

for women, according to whether they do, or don't do, their washing in a sensible way. If they use Pearline, it means good, hard dollars saved. Pearline is economy. All that ruinous rubbing that makes you buy linens and flannels twice as often as you need to, is spared, to say nothing of your time and labor.

$ $

See the troubles that women have to endure with other ways of washing. There's that hard, wearing-out rub, rub, rub, or the danger of ruining things with acids if you try to make it easy. Washing with Pearline is absolutely safe.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 413 JAMES PYLE, New York.

OUR BOOK TABLE.

Hon. Theodore Roosevelt has written a series of six articles, with the general title "Heroes of America," for Harper's Young People. Mr. Roosevelt, as an ardent American, thinks that the bravery of American soldiers, displayed in the four great wars, is not less worthy of celebration than that which has been regarded as the precious heritage of other nations. The first article in the series published in the Young People of April 30th, and will be devoted to the "Defense of New Orleans," in which defense, it will be remembered, fifteen thousand of the first troops that had ever defeated Napoleon were pitted against five thousand poorly equipped Americans. The second installment of the "Personal Recollections of Joan of Arc," in the May Harper's, tells the story of Joan's visions and her first public assertion of her message, with illustrations from historic material by Mr. F. V. DuMond. Mr. Julian Ralph presents the social and industrial attractions of the least understood of all the Southern States in an illustrated article entitled "In Sunny Mississippi." A popular paper, entitled "The Story of the Liver," is contributed by Dr. Andrew Wilson, of Edinburgh. Harper & Brothers, publishers, New York, April 16, 1895.

Among the many attractive and handsome Easter numbers so popular among readers of magazines and papers, The Youth's Companion is very appropriate to the season and exceptional in the quality of its reading matter. Each one of the entire collection of stories deserves special mention, and with the miscellany, poetry, etc., collected in this one issue is worth the price of the paper for the entire year.

"The Peninsula Methodist" came to our table last week, looking as a "bride adorned for her husband." The portraits with brief sketches of the prominent men of the Wilmington Conference, with other historical information, made it a most desirable and beautiful number. Its distinguished editor and publishers are to be complimented.

The department of Current History and Opinion in the Chautauquan continues to meet with enthusiastic comment from all quarters and is attracting many new students to the special C. L. S. C. course in current history.

The subject of "Fear" will be taken up by Prof. James Sully in the next of his Studies of Childhood, to appear in the May Popular Science Monthly. "The Work of the Naturalist in the World" is the subject of a spirited and suggestive essay by Dr. Charles S. Minot. D. Appleton & Co., New York.

St. Nicholas for May provides the usual diversity of contents for its youthful readers. Hon. Theodore Roosevelt begins a series of papers called "Hero-Tales from American History." Mr. Eldridge S. Brooks' serial, "A Boy of the First Empire," has to do with Napoleon's retreat from Moscow.

$100 Reward $100,

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY. & Co., Props., Toledo, O.

Sold by Druggists, 75c.

MARRIAGES.

.....Give Name and Place Distinctly.....

New Orleans.—Thomas Diggs, Jr., to Miss Mary Hamilton, at residence of bride, April 15. J. O. Richards officiating.

Shreveport, La.—Miles Lunkin to Miss Texanna Green. Samuel Armsted officiated.

Shreveport.—Rev. H. Daniel to Miss Mary Gray April 18. Hampton James officiated.

Canton, Miss.—Frank Novel to Caroline Jones, April 17. W. McNiel officiated.

Paulding, Miss.—Prof. W. C. Cruise to Anna Jones, April 9. R. B. Anderson officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Clarksville, Tex.—Peter Moore, aged 56 years, departed in triumph of faith, on April 19; Tenola Edwards, pastor.

Bolton, Miss.—Eliza Harris, a faithful member of our church, died April 16. J. I. Garrett, pastor

Fort Jessup, La.—Hannah Kinebrough died in triumph April 8. J. J. Obee, pastor.

State Line.—Gabriel Simpson, aged 73 years, died in triumph. Also, Sisters Amanda King and Sallie Butler. G. W. Brame, pastor.

Tupelo.—George Hopkins, aged 52 years, an exhorter and steward of our church, died a consistent Christian. W. C Clay, pastor.

CONFERENCE NOTICES.

Dadeville District.

Second Round.	May.		
Opelika	18 19	West Point	25 26
	June.		
Lafayette	1 2	Fredonia	8 9
Roanoke	15 16	Wedowee	20
Lamar	22 23	Ashland	29 30
	July.		
Sylacauga	6 7	Alexander City	13 14
Dadeville circuit	17 18	Dadeville	20 21
Rockford	27 28		
	August.		
Tallassee	10 11	Eclectic	17 18

Cain Rogers, Presiding Elder.

Knoxville District.

Third Round.	May.		
Knoxville circuit	11 12	Knoxlile station	18 19
Ebenezer circuit	25 26		
	June.		
Friendsville miss	1 2	Oliver Springs	8 9
Morristown	15 16	Clinton & Crook,	22 23
Gray & Edgewood	29 30		
	July.		
Newport circ't	6 7	Russellville circ't,	13 14
Mossy Creek cir't,	13 14	Tazewell	20 21
Sevierville mission	27 28	Morristown sta.	27 28

OWEN HYPSHER, P. E.

Montgomery District.

Second Round.	May.		
Suggsville	11 12	Tensaw	11 12
Mobile—Warren St	25 26	St James mis.	27 28
Mt Sterling	18 19		
	June.		
Wesley Chapel	1 2	Pensacola	8 9
Brewton & Pollard	15 16	Castleberry cir.	22 23
Evergreen	29 30		
	July.		
Greenville	1	Montgomery	6 7
Locus Bluff	13 14	Union Springs	20 21
Troy	27 28		
	August.		
Brown's Grove	3 4	Aberfail	10 11

E. M. Jones, Presiding Elder.

Jacksonville District.

Second Round.	May.		
New Hope	11 12	Lake City	11 12
Fernandina	25 26	Franklinton cir.	26
	June.		
King's Ferry	1 2	Lone Star circuit	8 9
Mt Moriah & Man'n,	15 16	St Jos & Dinsmore,	23 24
Simpson Chapel	23 25	West Jacksonville,	23 25
Hibernia circuit	29 30		
	July.		
Huntsville	6 7	Lake Ogden	6 7
St Augustine	14 15	Ebenezer	28 31
Wrightsville circuit	28 30		

J. Grant, P E.

Palatka District.

Second Round.	May.		
Homeland	1 2	Cotton Plant	4 5
Ocala	6	Santos	10 11
Sanford	22 23	Lake Helen	25 26
Ormond	28		
	June.		
Palatka	1 2	Lakeland	4
Alafia	8 9	Punta Gorder	11
Myers	15 16	Tampa	20
Tampa City	22 23	Key West	28
	July.		
Tarpon Springs	5	Benedict	6 7
Mount Zion	13 14	Orange Lake	20 21
Citra	27 28		

S. A. Huger, P E.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MAY 9, 1895.—Vol. 30. No. 19. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

THE C. M. E. QUARTO-CENTENNIAL.

Sunday, May 12, will be a great day throughout the bounds of the Colored M. E. Church of America. It is proposed on that day to celebrate the first twenty-five years of that rapidly-growing organization. Collections will be taken in all the churches, special services held, and it is hoped that all the brethren will give such evidence of their appreciation of their denomination as will show to the world that the doctrines and polity of a great Church has been placed in safe hands. We bid the Colored M. E. Church in America, God speed.

SAD NEWS.

Just as we go to press, Dr. G. W. Arnold, A. M., of South Atlanta, Ga., sends us the following sad notice:

"Rev: Dr. C. K. Wright, P. E. of the Atlanta District, Savannah Conference, died at his home in South Atlanta, on Wednesday, May 1, after several months of severe illness. Dr. Wright was an able and efficient pastor and presiding elder."

We feel very keenly the loss of this eminent brother. He was a most ardent admirer of the SOUTHWESTERN. Peace to his ashes.

STRAIGHT ON THE RACE QUESTION.

Dr. W. T. D. Clemm, who recently passed over to join the innnmerable company of the redeemed, was a royal soldier in the army of the Lord. The Baltimore Conference, composed as it is of some of the most stalwart friends of humanity, did not possess a grander, brighter, more conrageons soul than he. His life was well rounded and full of good deeds. His last message was characteristic of the great and good man—"*Tell the brethren I am straight on the woman suffrage, prohibition and race questions*, and that it is all bright and beautiful beyond the river. Hallelujah!"

To be "straight" on the question of conferring upon woman the right to help make the laws by which she is governed, to shake off the fetters which mediæval and modern superstition has placed upon her, and to place her in that position where her pre-eminent virtnes will make her yet more and more man's most reliable helpmeet.

To be "straight" on the question of banishing from our homes and from onr native land that most gigantic evil, intemperance; for the overthrow of which every trne Christian minister stands committed.

To be "straight" in favor of the perfect and comple eqnality of all men before God and before the law—denying to none their God-given rights, bnt rather helping to bear the infirmities of those, who having been enslaved, but by the grace of Almighty God are now free, shonld have no barriers—civil, social or religions—placed in the way by which their progress to higher and better conditions shall be impeded.

To be "straight" on all qnestions is the desire of the trnly good everywhere. But how strangely in contrast is such a course with the conduct of those who find apologies for actions which perpetnate nnholy prejndicles, or resorts to subterfuges which retards the progress of righteousness on the earth.

What an appropiate epitaph for the tomb of this eminent minister of the Gospel!

—Brother L. Burton, of Honston, Tex., says: "Onr three-weeks' meeting at St. James Church was qnite a snccess, resnlting in 25 conversions and 30 additions. Our work is moving forward on all lines. We are preparing to enlarge our church."

SOUTHERN OPINION CONCERNING THE AFRO-AMERICAN.

Fortunately for the Negro, there is a class of Southern white men who are broad enough to recoguize the growth of their country and the relatiouship existing betweeu its several social and iudustrial factors. Still more fortnuate it is, that the more thoughtful and practical of these gentlemen do not belong to the "calamity howlers" whose "bark from the tombs" iu the moruiug and at noon and at night is, "This is a white man's goverument." The New York *Independent's* symposium ou "The South and Its Resources," while remarkable for the diverties of opiuion, is equally remarkable for the very generous, frank and forcible manner in which the writers advocate their respective views. It goes without saying, that no discussion of the social, political, commercial and industrial phases of Southern life can be had without a consideration of the Negro question in some form or other. Men fume and rage, and swear, bnt the Negro question bobs up sometimes serenely, and at other times in such a way as to baffle the wisdom of the most astute statesman. In "ante-bellum" times the Negro question was very easily settled so far as the South was concerued. The master held in his pocket both the vote and the value of his human property. All questions touching the Negro's social, and moral and domestic life were settled by the arbitrament of the "Manor." There was no appeal from this high social tribunal. The whipping post and the auction block generally brought racalcitrant offenders to terms. At times the more snmmary way was called into requisition, but often at sneh a loss to the master as to render it nnpopnlar. Things have changed now, and the former slave is a free man, and a citizen according to the intent of onr great Magna Charta. Bnt few would have the old regime reestablished. All would solve the problem, because it is verily a problem. Many plans are proposed—some of which would be revolting to the most uncivilized people on earth. Meanwhile there is more and more a manifest disposition to discnss the question with the light of the best wisdom obtainable. The concensus of pnblic opinion is in favor of the Negro, as both an industrial and a political factor in the development of the South. Prejndice dies hard, but die it mnst. With its decadence will come that recognition and co-operation with the Negro which will pnt him into perfect and complete harmony with the spirit, and sentiment, and genius of onr American institutions. Of conrse we mnst recognize the fact that centnries of slavery have placed the race at a terrible disadvantage, and that many of the nnfavorable things which are said of the race are trne. The Negro is a laborer to-day, it is true, but he is hardly a competitor with any other class of laborers in this conntry. Three decades of freedom have hardly snfficed to eliminate those nnfavorable featnres which to-day are the greatest stumbling blocks in the way of its recognition. "Faithful are the wounds of a friend," and if the opinions expressed seem some times adverse and will fnrnish the incentive to the improvement of the people, they should hail those criticisms as helpfnl agencies. The Hon. Jas. F. Izlar, Member of Congress from South Carolina, expresses himself as follows:

"As a rnle, I do not think the colored people are industrions. In their various vocations they need considerable snpervision on the part of the white man who has to give them directions, tell them how to work and what to do. They take no thonght for the morrow. I thlnk that dlsposition comes from the fact that all their lives they have had some one to care for them. As time goes on and they become more intelligent I presume that they will become more thoughtful in regard to their personal interests and work with more regard to their future needs."

This is a strong puttiug of the case, but we recognize in it a lesson of hopefulness. There is great room for improvement. The more thoughtful men of the race will take heed.

The Hon. Hilary A. Herbert, Secretary of the Navy of the United States, says:

"The question is sometimes asked, How is the Negro problem being solved in the South? My answer is that the Negroes generally are not as thrifty as the white men in any country in the world. The Negro has never succeeded as well as the white man; but in the South the condition of the Negro population is very much better than it is anywhere else. That is to say, there is no large body of the Negro race anywhere in the world that have reached the same degree of civilization and that are as prosperous as they are in the Southern States. A few of them are making money; but they are not generally prosperous, because they are improvident and do not save their earnings. In what are called the white counties, where the white population largely predominates, the Negroes are doing better than they are in what are called the black counties, where the blacks largely out number the whites. Here they lose the influence of example and the benefit of that fuller protection of property rights always enforced by the white man. There is a growing disposition among them to secure homes for themselves. The statistics, which I have not at hand, show a vast increase in the amount of property held by the colored people in the South in the decade of 1880–'90, and from 1890 to the present time it would show a still more rapid increase. Politically, the Negroes are breaking up to a very large extent. That is to say, they do not vote solidly in favor of one party, as they formerly did; there is a greater disposition to think for themselves and to act on their own judgment."

THE colored people of the United States are paying taxes on $264,000,000 worth of property. It is certainly a remarkable showing as compared with thirty years ago. Still, beyond a very small per cent, these people are miserably poor. They are benevolent in the giving of money, sometimes to a fault. It is astonishing how their Church properties are improving. Another interesting fact is, that they are giving more and more to the education of their children.

THE *California Christian Advocate*, in our judgment is one of the most attractive, interesting and ably-edited of all our Advocates. The Easter number is a gem of the first water, and will carry joy and sunshine into thousands of homes, to whom it is a welcome visitor. Our genial confere, Dr. W. S. Matthews, the editor, with the publisher, Dr. J. D. Hammond, are deserving of much credit for the increasing popularity of this valnable paper.

—Rev. O. A. Brown, D. D., pastor of Foundry M. E. Church, Washington, D. C., is mentioned frequently in connection with the Chaplainey of the next House of Representatives. He is an Ohio man, having been born in Greenville. Dr. Brown is a man of fine physique and most suave bearing. His pronounced natural ability is supplemented by thorough courses of training in the Ohio Wesleyan University and Drew Theological Seminary. He graduated from the former institution with the class of 1866, and from the latter with that of 1869. His father before him was an honored minister of Ohio. Dr. Brown's first charge was in Cincinnati, and since then he has served churches in Cambridge, N. Y.; Gloversville, N. Y.; Lynn, Mass.; Boston, Mass.; and Hoboken, N. J. He is an ardent Republican, and no more affable or competent gentleman could be selected for the place.

EASTER CHIMES.

Results of Missionary Collections in Different Parts of the Field.

ALABAMA.

..North Birmingham—Mattie Goodson and Ida Forest, little girls.—The Easter services of Mt. Pleasant M. E. Church were most glorious. The program was carried out by Miss Susie Rohnck as leader. Essays were read by several young ladies; also lectures by several brothers and leaders of the church. Our beloved pastor, Rev. L. W. Goodson, delivered a very interesting address. Collected $2 08.

..Athens, A. G. Glenn.—We celebrated Easter. Used the "Easter Morn" program. Raised a good collection for missions, and sent it to S. Hunt, treasurer.

ARKANSAS.

..Hensley, H. Bright.—Our Easter service was a grand success. Collected $6 and sent it to Hunt & Eaton, New York.

GEORGIA.

..Lawrenceville, E. Holivet.—Easter was observed appropriately and the program carried out well. Collection, $30 04.

MISSISSIPPI.

..Jackson, J. C. Hibbler.—We had an excellent service on Easter day. Much praise and credit is due Miss Sallie Rather and choir for their excellent singing; also Superintendent W. H. Ruffin and the committees. Collection, $50 07.

..Ellisville, D. F. Dudley.—Easter was observed. Collection, $2 50.

..Winona, N. R. Clay.—Easter Sunday was a "Red Letter Day" for our church here. The program was carried out verbatim. Miss Emma F. Fox, Sunday School superintendent, and Mrs. F. P. Mask deserve much credit for their skill in handling the little folks in the exercises. We offered a year's subscription to the SOUTHWESTERN for the one raising the most money for the occasion. Miss Emma Fox was the successful one. Collected $15.

..Abbeville, E. J. Turner.—Easter program carried out to the letter. Brother E. J. Turner, the superintendent, and Prof. G. H. Pane, Brother W. M. Barnor, Miss Tillie Cancer, reflected credit upon themselves for the active part which they took in the exercises. Total collection, $12 09. We have four subscribers to the SOUTHWESTERN, and intend to have more.

..College Hill, S. D. Tronpo.—We are going forward here. Easter was a success. Church nicely decorated and curtains used at night. Good music led by Miss Rosie E. Wilson, Emma Anderson and others. All hearts were made glad among the children and old folks. Collection, $15.

LOUISIANA.

Pleasant Hill, Rosa L. Taylor.—The church was nicely decorated on Easter Sunday, and we had a very good attendance all day. Our Sunday School is progressing rapidly under the efficient care and superintendency of W. L. James. Our day school is getting on nicely with Miss Phillis L. Carnine as teacher. Church is doing grandly. Rev. Wm. Harrison is at his post of duty. Two have reclaimed with five probationers.

..Mansfield, J. O. Brown.—Our Easter celebration was a spiritual and financial success. The church was beautifully decorated. A large number attested their interest in the service and left tokens of their appreciation, which amounted to $8 15.

OHIO.

..Columbus, A. McDade.—I arrived at my new field of labor and preached my first sermon on March 24, I found a good people, and they received me gladly. On April 6 my family arrived, and to our delight a great host of members and friends came to the parsonage and brought many good things. And now we are carrying on a glorious meeting and preparing to remodel the church.

TENNESSEE.

..Foulkes Station, B. F. Anderson.—Easter services were grandly carried out at Dunlap Chapel M. E. Church. Our pastor, Rev. B. F. Anderson, rendered efficient help for our missionary cause. Collection, $1 50.

TEXAS.

..Bellville, P. H. Jenkins.—Easter Sunday was a day of rejoicing for both the people of Jackson Chapel and Richard Grove Churches, Richard Grove being ten miles away in the country. The program prepared by Rev. W. F. Smith was used and well rendered. Grand results followed. Collection for missions, $6 10. Remember, this work raised last year for all purposes $2. The church is very grateful to Miss Annie Fields, Prof. Aldridge and Mr. H. M. Smith for their noble efforts to make Easter a grand day in the history of this work.

..Belton, Willie Parchman.—Our Easter services were the grandest that were ever witnessed in our city. There were several essays and lectures delivered. Among these that deserve special mention are: "Our Little Boys," by Mrs. Lizzie Gilmer, and "He Is Risen," by Mr. Halley Marshall. Professors Harris and Gilmer gave the school an interesting talk. This is the work of our superintendent, Miss Ardella Embree. She has pushed things to the front in Sunday School work. Total collection for the day was $5. I am 11 years old and am going to school every day. Our pastor is R. H. Ponton. We love him very much. He has been with us three years.

..Franklin, Miss R. E. Collier.—Easter day here was grand. The program was carried out in full. The offerings were $10. Rev. G. I. Izard, our pastor, is getting on nicely. The church is framed, and we are expecting to have meeting in it in June.

..Goliad, A. Brown.—We have had 34 conversions this year. Easter was a grand affair. It was the best ever held here. We were asked to raise $57, and we realized for all purposes $63, and raised for improvement of church, parsonage, etc., $100; ministerial, $150. Total for all causes, $323.

A Word From Helena, Ark.

The outlook for the M. E. Church in this city is more hopeful than at any time during my pastorate. We have reorganized, and as a result our church roll shows 25 members and probationers and 100 in the Sunday school. We have no church house, but rent the K. of P. hall as a place of worship. This is the most beautiful hall in the city; is central and easy of approach from all points. Easter Sunday was a most glorious day with us. We had our presiding elder, Rev. J. W. Jackson, with us. He gave us good service all day and held a profitable quarterly conference on Monday night. We had several distinguished visitors with us who seemed to enjoy the Easter services, which were well rendered by all who took active part. Addresses were delivered by the presiding elder and Rev. E. C. Morris, D. D., pastor of Centennial Baptist Church, this city. Miss F. E. Alexander, sister of the late John Alexander; Prof. Henry Avant, principal of Helena public school; Profs. Mitchell and Talley, teachers in charge of the Helena art school, were all present. Misses I. H. Carter and S. A. Watson have our thanks for their most valuable services rendered on the program. Collection, $5.37.

B. H. JOHNSON, P. C.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

Important to the Negro.

[The following letter will explain itself and is worth perusal.]

Baton Rouge, La., April 18, 1895.

Rev. E. W. S. Hammond, D. D., New Orleans, La.:

My Dear Brother—In yesterday's *Times-Democrat* is an Associated Press dispatch about the "Color line drawn in the Epworth League," referring to a meeting in St. Louis, Mo., on the 16th inst., in which a Rev. Mr. Lenig "claims that to admit colored branches would destroy the plans of the league."

Is it true? Is the Methodist family, at the instance of some of its leaders, to go entirely back on its record? Have we departed so far from the teachings of the fathers that any such doctrine can gain foothold in the Church?

There certainly must be a mistake in this telegram, and yet the fact of its utterance will work great injury to the league, the Church, and the cause of Christianity, no matter if it be a canard.

Am much afraid the "brotherhood of man," as taught by the distinguished Mr. Lenig and his followers, would mean a very select circle.

Please write me and tell me the newspapers made a mistake in their report, otherwise we shall be compelled to drop league business.

Am really "worked up" about it. The next step will be to draw the *line* in the churches, and then good-bye to Wesley's doctrine.

Hoping you are in position to positively contradict the article referred to, I am yours for a broad Christianity,

FRANK C. BLUNDON.

[We are waiting for reliable information.—EDITOR.]

Notes From Nashville.

"Who shall be the governor of Tennessee for the next two years?" is the question that is exercising the ingenuity of the skilled politicians here. The impression is quite general that the man who was elected according to the regular returns of the November elections will not get the office, although according to the constitution he is governor of Tennessee. Things very much like this have happened in this State before. Strong Republican counties have been suddenly converted into giving magnificent Democratic majorities. We are not easily surprised at anything which happens in politics.

Sam Jones has just closed a series of meetings here, which have been attended by thousands at every service. Many promised to live better lives.

Other evangelists are holding meetings, and the papers report them successful. Clark Chapel, under Rev. C. B. Wilson, has had about forty additions and conversions. Seay Chapel, Rev. J. A. W. Moore pastor, has had some revival influence. Braden Chapel, Rev. G. C. Harden, has had some additions since conference.

The Theological and Sunday School Institute, held at the Central Tennessee College, was well attended. The papers and addresses by the brethren of the conference were excellent. The lectures of Prof. Parks, of Gammon Theological Seminary, who had a leading part in the institute, were practical, doctrinal and of a high order. Rev. Dr. R. A. Young, of the M. E. Church South, delivered a very excellent address on Palestine, and Rev. Dr. Hoss, editor of the Christian Advocate in this city, gave a most practical address on the "Essentials of Ministerial Preparation," which was a gem in the line of thought presented. Rev. Dr. Tigert, editor of Books and of the Quarterly Review of the Church South, will preach the baccalaureate sermon, and Rev. A. W. McKinney, principal of Huntsville Academy, Alabama, the annual sermon on Sunday, May 19.

The summer school at Central Tennessee College, under the management of Professors Dogan and Boyd, will begin June 10 and continue eight weeks. This will be an excellent opportunity for teachers and others who wish to review or take advanced studies.

The college year is closing with an enrollment of four hundred and sixty, which is good for this year of financial stress. The African training class has had regular exercises and talks on the climate and customs of the people, productions of the soil and the work of missionaries who go to the "Dark Continent" to spread the gospel and Christian civilization. Bishop Walden favored the class and the whole body of students with his lecture on Africa on his last visit to the college. The present school year closes on the 23rd of May, and the next school year opens on the 30th of September.

J. BRADEN.

J. H. Scales Is Dead.

It is with sorrow and great sympathy that I make known to the Central Alabama Conference the sad news of the death of Rev. J. H. Scales, whom Bishop Vincent sent to take charge of the St. Paul Church in Pensacola, Fla., at the last session of the conference. He went immediately to his work at the adjournment of the conference, but was never able to do any work on account of his health. He gradually grew worse, and was excused from his work to go home, where he died a few days ago in full triumph of faith. He was a young man of promise, faithful and true to God and the Church. He was perfectly submissive to the will of God and said, "Whether he lived or died he was Christ's." He died with consumption, at Corn House, surrounded by his relatives and friends. He died well, and has gone from labor to reward. E. M. JONES

CANCER CURED

—AND A—

LIFE SAVED

By the Persistent Use of

Ayer's Sarsaparilla

"I was troubled for years with a sore on my knee, which several physicians, who treated me, called a cancer, assuring me that nothing could be done to save my life. As a last resort, I was induced to try Ayer's Sarsaparilla, and, after taking a number of bottles, the sore



began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia. *

AYER'S

The Only World's Fair Sarsaparilla.

Ayer's Pills Regulate the Liver.

OH! IF I ONLY HAD HER
Complexion! Why it is easily obtained.
Use Poozoni's Complexion Powder.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home In the Uplifting of our People.

FIFTEENTH LETTER—BY T. E. W.

How very hard it seems for some of us to "keep sweet." A thing that is necessary in every home, if it is desired that that home should be a happy one. The responsibilities of a home are many, and we may as well decide at once to do the work cheerfully as to grow impatient. If a girl does not love to assist in the housework before she leaves her mother's roof, she will never care for it afterwards. I find it the case especially in the South that mothers seem to take a pride in saying their daughter does not know how to work. That she is a school teacher, music teacher, or anything else, is a poor excuse. That is what we call a one-sided education. Training the brain and not the hands. Therefore, it is the duty of every mother to learn her girl something about everything around the house.

* * *

There is one thing that worries me a great deal, and that is the manner in which some of our prominent women act. A woman makes the greatest mistake of her life when she begins to feel that she is superior to her associates. Some one has said, "Be wise! Soar not too high to fall, but stoop to rise." I believe in every woman having a certain amount of pride, but there is a way to overdo almost everything, and as soon as we become conceited, then doubts will arise as to our future prosperity. This is one of the things that can be overcome by constant prayer. Therefore, go to our Heavenly Father and ask Him for that strength which He alone is able to give

* * *

In the summer, when fruit is cheap and plentiful, I would advise everyone to use it, for there is nothing better to aid digestion than an orange before breakfast. Do not be afraid to give it to your children; it will not hurt them unless you give them too much.

* * *

"RULES FOR THE LITTLE FOLKS AT THEIR MEALS.—Smooth hair, clean hands, clean face. Be in time at your place; then wait; say 'please;' don't haste; speak low; chew well; don't waste; laugh some; talk some; thank God when done; chair back; then go; do right. Fill home with light, morn, noon and night."

* * *

"ESSENTIALS FOR TRAVELING.—Let your grip, or hand-bag, contain a bottle of Florida water, bay rum or cologne. Nothing is more refreshing when travelling. Have also sewing and writing materials, soap (never use the soap supplied by the railroads), wash cloth, smelling salts, lead hair crimpers, manicure set, shoe horn and hook (if you wear buttoned boots), a bottle of listorine for mouth wash, extra handkerchiefs, pins, needles, scissors and pens."

To this list might be added a loose robe and soft slippers, in order to enjoy perfect rest while surrounded with every convenience.

* * *

"When a ham or a large piece of meat is boiled for slicing cold, use plenty of water, and let the meat stand in it until cold, for, by so doing, the meat will reabsorb much of the nutriment which has been drawn out during the boiling process."

* * *

Say It While They Live.

Bishop Potter recently told the following story: "Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooks, and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door, all the time, there stood a slender woman, who had stood, during his life, nearest to him of whom we spoke. I never shall forget her face—the passion of it and the pathos of it—nor the power, tender but reproachful, with which she spoke, when at length we were still: "Oh, if you loved Edward so, why didn't you tell him of it while he lived?"

The Resurrection Proves All.

PROF. A. R. Jackson, Jewella, La.

When Jesus appeared to his disciples in the upper chamber at Jerusalem, the night after His resurrection, He was there to teach them that the life after death is as real, personal and palpable as this which we now live. He was there to set before them not a system, but a person; not a legend, but a life; not an argument, but another step in his own history. He stood in the midst of the company as their days man, their mediation between the seen and the unseen, time and eternity, the material form and the spiritual life. His history of earth had mingled with theirs, and touched their individual experience at every point, and made him one with them in the most actual, material, matter-of-fact life. And he would show them that same life of the body, glorified in the life of the spirit, that they might believe in both.

They had no doubt about the reality of the life of the body which they were then living. Jesus had taken all its conditions and limitations upon himself, that he might mediate for them between that and the higher life of the spirit. He had passed from one to the other, showing Himself to be the same person in both. He had taken to Himself a mortal body, and carried it through all the experience, and exposures of their daily life; he had given it up to death, and then taken it again that he might show them how safe and direct and easy is the passage from one to the other to those who follow him. He went and came between death and life that he might show how sure and swift is the process by which this mortal, in its redeemed life, can put on immortality. Jesus did for His disciples and for us all as shepherds do in Eastern lands when persuading their flocks to cross a dark and rapid stream. They cross themselves, and come back and cross again in sight of the flock, and then even the lambs are not afraid to follow.

The great Shepherd crossed the dark stream of death, and came back to tell his disciples that the footing is firm to all who follow His steps. That night Jesus stood before His disciples in His own person, bearing a part both in the material and the spiritual world, that He might help them to believe in one as truly as in the other. He would confirm their faith in the reality of the other life by such evidences as we rely upon when judging of things that we can see and touch and weigh and measure with our senses. He showed the reality of His bodily life by taking food and eating before them. He showed the reality of His spiritual life by vanishing out of their sight without waiting for any to unbar the door. And the religion which is preached in the name of Jesus unto the nations, and which rests for its confirmation upon the reality of the resurrection, is itself a religion of reality. Its original witnesses did not follow cunningly devised fables. It is not now dependent for its confirmation upon the impressions or experiences of any peculiarly constituted mind. It is a presence which can be felt; a power, the effects of which can be seen and studied as easily as we can see and study the stars in the heaven and the stones on the earth. The religion of Jesus changes the character, and renews life, and beautifies the world. It changes the wilderness to a populous city and makes the waste place a garden, and fills the dark homes of millions with joy. It makes the false man true, the passionate man meek and gentle, the hard and cruel man tender-hearted and pitiful, the selfish and miserly man generous and charitable, the profane man reverent and pure in heart and life, the worldly and prayerless man penitent and spiritual and God-fearing. It finds a man who is proud, fretful, passionate, quick in quarrel, fierce in contention, implacable in revenge; it makes him gentle, patient, forgiving. It gives him such mastery over himself that when reviled he reviles not again; when he suffers, he threatens not. He wears upon his countenance the expression of peace. When he speaks the law of kindness is upon his lips, and his words of love are mightier than the words of wrath. The change wrought in the spiritual character of the man is as evident and real as the change which comes over the body in passing from sickness to health, from youth to age, from sleep to waking. Shall we not believe in the reality of a religion which has done all this for millions, and which can do as much for millions more? And shall we not believe in the reality of a religion which displays such mighty power? Not all the armies and revenues of nations could have done for this people what had been done for them by faith in Him who stood alive, serene and beautiful after death in the midst of His friends at Jerusalem, and said—"Peace be unto you."

An Appeal for Chili.

For the current year the General Missionary Committee made a conditional appropriation to Chili of $35,000. The work in that country is carried forward on what is known as the self-supporting plan. This means that the Missionary Society provides outgoing expenses, school houses and fixtures, chapels and homes for the missionaries, but pays no salaries. All workers are supported from "indigenous resources." The school work is of great importance, and it is believed that it will eventually open the way to the evangelization of the masses of the people now engulfed in the darkness and superstition of the Roman Catholic Church. We send missionaries to heathen lands, and that is right; but we should remember that the idolatry of strictly Roman Catholic countries is often as pronounced as can be found anywhere in the world.

In all the republics of South America and Mexico we have but forth-eight missionaries, (exclusive of native workers) including twelve belonging to the Woman's Foreign Missionary Society. While we should not send a less number to pagan lands, we ought largely increase our missionary force in Spanish America. In all this vast territory there is but little being done by England or by any other European country. In this regard the Monroe doctrine of non-intervention with American affairs is quite scrupulously respected. It is very plain that North American Protestantism must evangelize South American Romanism. The exclusiveness of Romanism is yielding in spite of the hierarchy, and multitudes are ready to receive the glad tidings of salvation through simple faith in Jesus. The schools in Chili are located at Santiago, Concepcion, Iquique and other places, and were formerly under the auspices of the William Taylor Building and Transit Committee, but for nearly two years have been under the management of the Missionary Society, the plan of self-support remaining unchanged.

Last year two friends of this mission advanced the money necessary to send out needed reinforcements, agreeing to await reimbursement until special contributions should come in. Although three very urgent appeals have been sent out, but a small sum has been received, and the fund is now about $1,000 short. This sum should be paid at once, and $5,000 more is needed immediately to make important improvements on school buildings and to provide necessary accommodations for increasing numbers of students. Friends of self-supporting missions, let us hear from you promptly. Send all contributions to the undersigned at 150 Fifth avenue, New York. A. B. LEONARD.

—In speaking of licensing saloons, Thurlow Weed Brown says: "In all hell there is nothing so damnably unrighteous as this system of financiering on earth, and in a Christian land."

—The population of the earth is estimated at 1,440,650,000 persons. America's annual drink bill is but little less than a dollar for every inhabitant on the globe.

Nervous

People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

Hood's Sarsaparilla

And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema, or Salt Rheum and all other blood diseases, because it

Makes Pure Blood

Results prove every word we have said. Thousands of voluntary testimonials fully establish the fact that

Hood's Sarsaparilla Cures

Be Sure to Get Hood's

"My little girl had erysipelas. We gave her Hood's Sarsaparilla, and after she had taken two bottles she was cured." W. H. EBENS, Haynes Bluff, Miss.

Hood's Pills cure all liver ills, constipation, biliousness, sick headache, indigestion. 25c.

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"Coming Events---
Cast their Shadows Before."

THE following are among the 1895 events foreshadowed by the

B. & O. S-W. RY.

Which runs Through Vestibuled Trains from St. Louis to Louisville, Cincinnati, Washington, Baltimore and New York.

Southern Baptist Convention,
Washington, D.C., May 10-14.
Rates to be announced later.

Baptist Anniversaries,
Saratoga, N.Y., May 28-June 4.
Rates to be announced later.

Baptist Young People's Union,
Baltimore, Md., July 18-21.
One fare for round trip.

Christian Endeavor Meeting,
Boston, Mass., July 11-18.
One fare for round trip.
Ask for conditions.

26th Triennial Conclave
Knights Templar,
Boston, Mass., Aug. 26-30.
One fare for round trip.
Ask for conditions.

G. A. R.
Louisville, Ky., Sept. 1895.
One cent per mile each way.

For full particulars regarding any of these meetings, address G. B. WARREL, Ass't Gen'l Pass. Agent, Cincinnati, O.
Or, C. H. KOONTZ, D. P. A., Cincinnati.

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"ETHICS AND ECONOMICS OF GUSH."

Under the above caption the *Christian Advocate* of New York utters a sensible and timely word. It is possible that its able editor knows what it is to be threatenee with all sorts of dire consequences for not "gnshing" over every little performance of "John Smith" et. al. A correspondent asked the editor why it was that the *Christian Advocate* did not "gush" more over persons and things? To which Dr. Buckley replies:

"For these reasons: Gush takes more space than any other class of writing, its sphere being that of the adjective, its nature resembling alcoholic drinks, which require continual increase to keep up the effect. The habit of gushing tends to the obliteration of moral distinctions; and to love to be gushed about has a weakening influence on mind and morals."

Aside from the necessary consumption of valuable space, this habit is superlatively harmful, in that it often encourages persons to believe that they possess qualities which they do not possess. It tends to inflate and encourage that species of self pride, which is but another name for self adulation. It is not unusual to find some of our exchanges devoted almost exclusively to wholesale toadyism. Every correspondent is the "grandest," "brainiest," "most versatile," "brilliant," etc. The whole vocabulary of adjectives is made to serve these editors and writers, who for ulterior purposes can make the most insignificant person appear to be the most honorable and useful. We have been sorely afflicted with the accounts of "the grandest," "soul-stirring," "most logical," "remarkable" sermons preached by persons known to possess only the most ordinary ability. To us there can be but one reason for such fulsome adulation: Some one evidently desires to gain some personal advantage, and resorts to this foolish practice as a means to accomplish his purposes. But the love of gush is intoxicating. Aye, more, it is damaging in the extreme. It is a dangerous stimulant at times, and has been known to inflate persons out of all proportion to their real importance. A brother suggested to us quite recently, that the SOUTHWESTERN might be yet more popular if it would adopt the policy of a certain local paper, which owes its popularity to its ability to make things and people appear to be what they are not.

The *Advocate* says further: "The statement of a good quality is not gush, and, with just reputation as a basis, illuminates a report." But to say that men are learned, studious, cultured; that they are great preachers, when they are not, puts the reporter among those who are of doubtful veracity, and at the same time damages "the reputation of those whom they commend." The following, from the *Advocate*, should furnish food for sober reflection:

"To credit a person with qualities they do not possess, or with possessing much of that of which he has but little, will, by the law of contrast, provoke others to criticise him adversely. Such would often be the case when men send in gush about themselves if, as they suggest, it were published editorially or anonymously."

PERSONAL AND GENERAL.

—Postoffice address of Rev. A. Booker is 390 Watt street, Jeffersonville, Ind.

—Rev. W. McNiel, Ocean Springs, Miss., says the church is moving along nicely, and that they had a grand rally on April 21 and collected $25 for the pastor.

—Brother A. J. Trice, of Brookville, Miss., writes: "Elder H. R. Revels held our first quarterly conference at Baldwin Church. All things were on time. Collection, $17.50."

—Brother J. W. Turner, of St. Martinsville, La., says the revival at Mallalieu Chapel closed with good results, forty-five having been converted and two backsliders reclaimed.

—Brother C. A. Taylor, of Lonoke, Ark., writes: "On the night of the 11th of April we were visited by a band of friends who brought us many good things, which made us rejoice."

—W. W. Brown writes from Kendleton, Tex.: "We have pitched a battle here against the devil for Christ. We have 12 converts and a host of mourners waiting at the pool for the troubling of the water."

—R. N. Jones, Heidleberg, Miss., says: "On Monday night, recently, a large number of members and friends came to the parsonage and surprised us with many good things. Our work is in a prosperous condition."

—Rev. C. P. Westbrook, of the West Texas Conference, called to the bedside of his brother in Greenville, Miss., visited our office last week. He reports that he had three services at Victoria on Easter and raised $26.15 for missions.

—"We contemplate building a new church this year at this place. We have some of the lumber on the ground. Methodism is not very strong here, but we are expecting great things." So says W. C. McEwen, of Lexington, Miss.

—Brother M. W. Reid, Bee Lake, Miss., says: "Elder W. E. Mask held my first quarterly conference April 12. The sacrament was given, and a goodly number participated. Collection good. Our circuit is looking upwards."

—"Our beloved pastor, Rev. E. H. Scott, is doing a good work here. He has organized a Sunday School and is doing all he can to make it progressive. We have 36 on our roll." So says Grant Thomas, of St. James parish, La.

—"We are rejoicing in a wonderful revival here. Up to date we have had 23 conversions, and several reclaimed. Many are yet inquiring the way to be saved. Twenty-one have united with the church." So says W. M. Reid, Floresville, Tex.

—Brother E. D. Cameron, Dahomey, Miss., says: "We have succeeded in building a good parsonage and are now living in it. My first quarterly conference was held and was well attended. Rev. E. Troup presided and preached grandly."

—Brother W. H. Simpson, of Fort Smith, Ark., says: "We received our new pastor, Rev. John Qualls, with great pleasure. He is an efficient worker for God and the Church. Our worthy presiding elder, Rev. Morris, held his first quarterly conference as announced."

—Brother J. M. Watson writes us from Warrensburg Circuit, Tenn.: "The outlook is prosperous here for disciplinary training. On April 17 Sister Cornelia Read, assisted by other sisters and the class-leaders presented many valuable gifts and presents to the altar."

—"My first quarterly conference on this charge was held, with A. M. Trotter presiding. Twenty-three leaders presented their reports, which showed a membership of 310, including probationers. Total collection during the quarter, $23 75." So says N. Toole, Enterprise, Miss.

—Rev. A. Thomas, pastor at Lacoupt, La., writes: "Our work is moving along nicely and we are in the midst of a grand revival, and four have been added to the church. The altar is crowded with anxious mourners. Our first quarterly conference love feast was a season of power."

—H. Robinson, Mansfield, Tenn., writes: "Our work is now looking up. The Rev. S. B. Danley, P. E., was with us April 6 7. His visit has made a great impression. We have four churches—two log houses and two frame. We are trying to push the grand old SOUTHWESTERN."

—Sophia Gillespie, Bonham, Tex., writes: "The Epworth League is second to none at Bonham. Our pastor is pushing everything to the front. Our president is Jas. Mouton. We have some money in the treasury. Bonham must be in the first rank. I am doing all I can for the paper.

—Brother W. C. Clay, of Tupelo, Miss., says: "Our first quarterly conference, with Presiding Elder S. H. Nevils in the chair, received encouraging reports. Our church in this place is on the upgrade. Elder Nevils preached two sermons during the conference. The collections for the were $55.25."

—"On Saturday night, a few weeks ago, a heavy wind blew down the St. Paul Church in this place and killed my only horse. The church can be repaired, but the loss of the horse falls sorely upon me. Neither the parsonage nor its inmates were hurt." So says Rev. Jackson Harper, Guntersville, Ala.

—"My work is in a prosperous condition. Our first quarterly conference was held, and we had a glorious time. We are now preparing to build a new church the fifth Sunday of March. We collected only $25 and took a subscription of $1 65." So says R. L. Carpenter, Summerville Circuit, Miss.

—Howard W. Blackner, North Middletown, Ky., writes: "Our first quarterly meeting, with Elder Courtney present, was grand. Dr. Courtney preached three impressive sermons, which did much good. The outlook for a good year is hopeful. Collections, $9 15.

—Susie Pitts, Conroe, Tex., writes: On Sunday, March 31, we had a rally meeting for the W. H. M. S. The committee appointed for the purpose presented the program, which was carried out. Many worthy papers were read on missions, after which a missionary sermon was preached by the pastor. Collection, $7 25."

—Brother J. B. Starkey, Webb, Miss., says: "Our first quarterly conference, with Presiding Elder J. W. Davis in the chair, was held in our new church. Reports show the work in good condition. The elder preached a good sermon on Sunday at 11 o'clock. Nine children were baptized and one adult; 13 from probation."

—Rev. H. B. Gladney, of Hernando Charge, Miss., writes us: "Our first quarterly conference was held according to appointment, and Elder McDonald on time. It was one of the best ever held on the work. The work is alive. Collection, $34. Wesley Atkin, one of our exhorters, died Feb. 19 last. He was 47 years old and was a faithful member."

—"The members and friends of White's Chapel M. E. Church were grandly entertained on April 7, by the presence of Rev. W. R. R. Duncan. He addressed the Sabbath school in the interest of the SOUTHWESTERN. The children and members all enjoyed it grandly. He preached for us at 11 o'clock. The sermon was helpful." So writes C. E. Cluens.

—From Mt. Nebo M. E. Church, A. B. Venable writes: "We are in for a good year's work. Our first quarterly conference passed off nicely. Rev. F. T. Chinn, P. E., greatly assisted us. The church is in a prosperous condition. The Easter services were grand. The pastor gave a lecture, after which a delightful program was rendered. The collection was good."

—"Warren Chapel, at Lake Charles, La., is alive spiritually and temporally. Five have joined the church. The first quarterly conference was held on time. Rev. S. E. H. Morant, P. E., preached a good sermon. Collections, $72 40. On the night of April 3, the members and young folks came in a great storm to the parsonage, and left many good things on the tables." So writes T. Larkins.

—John A. Howard of East End Mission, San Antonio, Tex., writes: "I was appointed to this work by our late district conference, and have succeeded under God in organizing a good Sunday school with 53 pupils enrolled. We will organize a church with 15 members. The prospects are now good for a glorious revival. The SOUTHWESTERN must go along with the glorious work."

—From Hardinsburg, Ky., Rev. Frank Henton writes: "I never met with a more cordial reception than was tendered me on my arrival here. More than a hundred persons joined in filling our cupboards, barrels and safe with the good things of life, They also presented a purse containing $12 cash. We have had five accessions. The Epworth League is alive. The church is alive and will be heard from."

—Memorial services were held in St. Paul M. E. Church, Tupelo, Miss., recently in honor of Hon. Frederick Douglass. The services were interesting and impressive. Rev. H. C. Norman, Mr. E. D. Coleman, Clara Commander, Prof. A. S. Glover, C. H. Andrews, W. R. Logan, M. J. Blanchard, W. R. Wiley, Rev. G. W. Allen, W. C. Clay and Mrs. Fannie Norman took part in the interesting exercises.

—D. F. Dudley, Ellisville, Miss., writes: "A few nights ago many of the good brothers and sisters came at a still hour of the night and disturbed myself and family; they left many good things on our table. Brother and Sister J. Pickens rolled up one-half barrel of flour. They made our hearts glad. We have completed painting the inside of our new church, and will be ready for the district conference."

—Brother L. J. Long, Sr., of Texarkana, Tex., says: "The second quarterly conference of St. Paul M. E. Church, this city, was held April 20-21, with Rev. C. C. Minegan in the chair. Reports show spiritual and financial life. Total collection for the quarter, $203. Sunday was a glorious day for the church. The presiding elder preached two interesting sermons. One was converted. Rev. W. H. Jackson, pastor, is doing a good work."

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From April 29 to May 6.

James Bumbrey	N B Snowden
J L Snndo	S H Viel, 1
John Qualls,	T G Montgomery, 1
Sarah Barnes, 6	Frank Walker
J H Pinckney	H B Gladney, 1
Carrie M Lee	C B Wilson, 2
S A Mason, 1	C M Moore
A C Bardwell	J H Holden
S Cassaman	W E Logan, 1
F Anderson	Geo S Easton
J C Wilson	S J McCray
G W Nevils	J W Davis, 5
T P Page	J H Patterson
N H Williams, 2	N B Blackman
M S Jordan	J T Cannon, 4
Joe Craft	Miss H E Palmer
J O Brown	W H Logan, 1
Owen Hypsher, 1	W E Mitchell, 1
Peyton Heweatt	L M Meeks
W R Morrow	Nimrod Kyler
J S Page	Valcour Chapman, 1
Miss L Johnston, 1	Geo W Wells
S E H Morant, 4	C H Mitchell
J O Williams	N H Townsend. 1
A A Lacy, 1	Mrs G R Smith
J H Pierre, 1	C R Buffington
B F Anderson	W R R Duncan, 5
Aldon & Faxon	W H Handley, 2
W E Mask	M C McEwen
H J Wright, 2	P M Burke
W R Butler	Gammon Theological Seminary.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo.

NEW ORLEANS AND VICINITY.

Rev. T. G. Montgomery, of Mt. Zion Church, gave us his usual Monday morning call. He reports the church and Sunday School in good condition. The services last Sunday were unusually impressive.

General class meeting at Simpson, Rev. H. Taylor, pastor, was a season of unusual interest. It was like unto "Pentecost." The Lord was present in great power.

The editor of the SOUTHWESTERN had the happy privilege of preaching for the congregation of St. Peter's A. M. E. Church. Rev. Dr. Clark, pastor, is getting matters well in hand, and there are signs of progress all around.

Brother T. J. Johnson, of Wesley Chapel, has just closed a glorious revival, and rejoices over the conversion of 113 precious souls. The sacrament of the Lord was administered to 303 last Sunday. The spirit of God was with us.

Allen A. Goins, recording secretary, was married to Miss Victoria Harden. The ceremony was performed in the spacious auditorium by Rev. T. J. Johnson. Brother Goins is all smiles over his happy choice.

Rev. C. P. Westbrooks, D. D., of Victoria, Tex., called at the office on Thursday of last week on his return from Greenville, Miss. He had been summoned on account of the illness and death of his brother, Mr. H. A. Smith, which occurred April 21.

New Orleans University exercises for commencement week, May 22-28, 1895:

Monday, May 20.—Fifth anniversary of Temperance Society, 8 p. m.

Wednesday, May 22.—Fifth anniversary of Friends of Africa Society, 8 p. m.

Thursday, May 23.—Joint anniversary of Literary Societies, 8 p. m.

Friday, May 24.—Annual exhibition by graduates of English course, 8 p. m.

Sunday, May 26.—University love feast, 9:30 a. m.; baccalaureate sermon, 11 a. m., President L. G. Adkinson; Alumni sermon, 3 p. m., Rev. E. W. S. Hammond, D. D.

Monday, May 27.—Alumni exercises and banquet, 3 p. m.

Tuesday, May 28.—Commencement exercises, 2 p. m.

Admission fee, 10 cents Monday night, May 20; admission fee, 25 cents Friday nights. Commencement exercises on the campus; comfortable seats.

Tired, Weak, Nervous,

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Nervousness, loss of sleep, loss of appetite and general debility all disappear when Hood's Sarsaparilla is persistently taken, and strong nerves, sweet sleep, strong body, sharp appetite, and in a word, health and happiness follow the use of Hood's Sarsaparilla.

The strong point about Hood's Sarsaparilla is that they are permanent, because they start from the solid foundation of purified, vitalized and enriched blood.

—Throughout the United States there are over 100,000 physicians to attend 60,000,000 or about 1 to every 600. In heathen and Mohammedan lands there are about 350 medical missionaries scattered among 1,000,000,000, or about 1 to 3,000,000.—Ex.

—The Bible has a great deal to say about the moral conqueror and his reward. The great central thought of Revelation is the Lord of heaven comes to earth, fights error and wrong, conquers sin and leads his children and church to certain victory here and glory over there, and that there is no sin of thought, tongue, temper, conduct but can be overcome by the Gospel, the aid of grace and help of God. Through Him we are more than conquerors.—Ex.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

How He Won Success.

Hon. Chauncey M. Depew tells the story of his visit to the mechanical department of Cornell University. He found at the head of it Professor Morris, who claimed him as a superior officer, giving as a reason that he was an old-time worker on the New York Central Railroad. "How did you get here?" asked Depew. "I fired on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night, and fitted myself for Union College, running all the time with my locomotive. I procured books, and attended as far as possible the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diploma. I then put away my diploma, put the gown and cap in the closet, put on my working-shirt, got on my engine, and made my usual run that day." "Then," says Depew, "I knew how he became Professor Morris." That spirit will cause a man to rise anywhere and in any calling. It is ambition, but it is ambition wisely directed, aiming, not at the goal—for such an ambition produces envy, scheming, discontent and weakness—but bravely and cheerily aiming at one's self, seeking to make one's self fitted for higher work. When this is accomplished the opportunity for higher work is sure to come.—Golden Rule.

PLENTY OF PROGRAMS

FOR CHILDREN'S DAY,

Ready for mailing at this office.

The essential thing is to have the world shut out and to be alone with God ..... We may even so familiarize ourselves with the inward world that we shall acquire the habit of transporting ourselves into it at will, at any hour of the day and in any circumstances. Amidst the whir of machinery, in the bustle of the street, even in the midst of conversation, we may be able mentally to disappear out of time, and stand for an instant in eternity face to face with God; and few prayers are more precious than the momentary ejaculations offered in the course of daily occupations. He who has acquired this habit has a strong tower into which he can retreat in every time of need.—James Stalker, D. D.

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POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Joined the Society.

In black burying time the cook must be away Sunday to tend de funeral. Monday the wash lady is 'bliged to rest and visit her friends. Three or four Daughters of Zion scrambles during the week take up a great deal of colored time that belongs to the employer. An old colored preacher was asked, the other day, how his church was getting on, and his answer was: "Mighty poor, mighty poor, bradder." When asked the trouble, he replied: "De 'cieties, de 'cieties. Dey is just drawin' all the fatness and marrow outen the body and bone of the blessed Lord's body. We can't do nuffin without de 'ciety. Dar is the Linenm 'Ciety, wid Sister Jones and Brudder Brown to run it. Sister Williams dus' march right in front of de Daughters of Rebecca. Den dar is de Dorcases, the Marthas, de Daughters of Ham and de Liberian Ladies." "Well, you have your brethren to help in church," was suggested. "No, sah. Dar am de Masons, de Odd Fellows, de Sons of Ham and de Oklahoma Promis' Land Pilgrims. Why, brudder, by the time de brudders an' sisters pay all de dues, and 'tend all de meetings, dere is nuffin left for Mount Pisgah Church but jist de coh. De co'n has all been shelled off and frowed to de speckled chickens." —Ex.

—At a recent meeting of the trustees of DePauw University, Bishop Thomas Bowman, who has for twelve years served as chancellor, asked to be released from his duties. Upon the recommendation of the president of the university, Dr. J. P. D. John, the Board unanimously elected Ex-Chancellor Charles N. Sims to the vacant position. Dr. Sims is at present pastor of Meridian Street Church, Indianapolis, and was for twelve years chancellor of Syracuse University. It is believed that he will undertake the work. The duties of the president remain the same as heretofore, except that he will be relieved of the financial administration. He will, as usual, direct the educational policy; while the chancellor, if he should accept, will direct the financial affairs of the university, and give his entire time and energy to its business interests. The Board has taken steps to enter upon an immediate campaign to raise an additional endowment of a million dollars. The present year has been one of the most successful in the history of the university.—Ex.



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Not of the preparations of coloring matter and essential oils so often sold under the name of rootbeer, but of the purest, most delicious, health-giving beverage possible to produce. One gallon of Hires' is worth ten of the counterfeit kind. Suppose an imitation extract costs five cents less than the genuine Hires; the same amount of sugar and trouble is required; you save one cent a gallon, and—get an unhealthful imitation in the end. Ask for HIRES and *get* it.

HIRES' Rootbeer

THE CHAS. E. HIRES CO., Philadelphia.

THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson VI. May 12. Jesus Before the High Priest. Mark 14. 53-61. Commit to memory verses 60 62.

HOME READINGS.

M. Mark 14. 53-61. Tu. Mark 14. 65-72. W. John 2. 18 25. Th. Luke 22. 63-71. F. John 18. 19-24. S. 1 Peter 2. 17-25. S. Heb. 12. 1-6.

LESSON HYMN. L. M.

O who like thee, so mild, so bright,
Thou Son of man, thou Light of light?
O who like thee did ever go
So patient, through a world of woe?

O who like thee so humbly bore
The scorn, the scoffs of men before?
So meek, so lowly, yet so high,
So glorious in humility?

And death, that sets the prisoner free,
Was pang, and scoff, and scorn to thee;
Yet love through all thy torture glowed,
And mercy with thy life-blood flowed.

Time.—Very early on Friday morning, April 7, A. D. 30, the morning of the day of crucifixion; these events may have occurred as early as 2 a. m.

Place.—Jerusalem; the high priest's palace.

Rulers.—Herod Antipas, tetrarch of Galilee and Perea; Pontius Pilate, procurator of Judea; Caiaphas, high priest of the Jews.

Jesus Before the High Priest.

(Mark 14. 53 61.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"He is despised and rejected of men." (Isa. 53. 3)

Jesus went forth to meet the mob. Judas came forward and with a kiss betrayed Him. Jesus asked whom they sought. They told Him. He let them know He was the man. "They went backward and fell to the ground." Again they advanced. Peter drew a sword and smote off the ear of Malchus. Jesus told him to put up the sword. The disciples fled. Jesus was bound and led away to the high priest Annas, and then to his son-in-law Caiaphas, who was high priest that year. We have in this lesson the court, the prisoner and His friends, the witnesses, the prosecution, and the verdict.

1. The *court* (53) was composed of the high priest, chief priests, elders and scribes. The *high priest* was the judge, the others composed the Sanhedrin, which was the jury. The high priest was different from the other priests in many respects. By being *anointed* he was set apart for his high priestly office. Christ is the anointed of God, and we are the anointed of Christ. The *dress* of the high priest was composed of the breastplate, the ephod, the robe of the ephod, the mitre, and the broidered coat. Our soul should be clothed with the righteousness of Christ. It was the *office* of the high priest to go alone, once each year, into the holy of holies, bearing the blood of the sin-offering to sprinkle the mercy-seat, and to make the necessary offering for himself and for the errors of the people. Christ is our high priest. He has entered into the holy of holies to make intercession for us. The *chief priests* were next in rank to the high priest. David divided the priesthood into twenty-four classes. This order was likely continued down to the coming of Christ (Luke 1. 5). The heads or presidents of the twenty-four classes are called the chief priests. These chief priests composed a part of the Sanhedrin. It was their chief duty to act as jurors and try cases in the Jewish courts. Between them and the Levites was the common priesthood, which kept the fire burning on the altar of burnt-offerings, fed the golden candlestick with oil, offered the morning and evening sacrifices, and taught the children of Israel the statutes of the Lord. God has always had ranks in His church. Let us be content in the sphere where He has placed us. Judges and jurors should be God-fearing men. We are kings and priests unto God, and may offer up daily spiritual sacrifices unto Him. The word *elder* means an old person. It was originally applied to the heads of families. It is not known when it became an official title. In Israel they were recognized very early as a distinct body. They were likely the leading persons in each tribe. In the New Testament we often see the phrase, "the elders of the people." They represented the people in the Sanhedrin as the "chief priests" represented the priesthood. Each Synagogue had its board of elders. The word carries with it age, wisdom and piety. Let all the children of God be filled with wisdom and devotion. The *Scribes* were transcribers and expounders of the Word of God. During the Babylonish captivity the Hebrew language became almost a dead letter. But few of the Jews could read their sacred writings. Their literature was changed from the Hebrew to the Chaldee language. Those who did this work were called Scribes. This made them very familiar with their sacred Scriptures. Herod inquired of the "chief priests and Scribes" when the Christ should be born. They sat as teachers in Moses' seat. Their manner of teaching was compared to that of our Lord. They became the bitter foes of Christ. The chief priests, elders and scribes composed the Sanhedrin, the great council of the Jewish nation. Before them Jesus is now being tried for His life.

2. The *Prisoner* and His *Friends* (54).—Jesus was in the palace of the high priest. John was known to Caiphas and went in with Jesus. Peter was unknown to him and was not admitted. But through the influence of John he was allowed to enter. It was during this Jewish trial, and while warming himself by the fire, that he denied the Savior. He first denied saying, "I know not;" then with an oath, "I do not know the man;" and after this, with cursing and swearing, he said, "I know not the man." It is fearfully solemn to think that one who stood so high, and who had just said, "Thou art the Christ, the Son of the living God," could fall so low. The following are the chief reasons of Peter's fall: Satan desired to possess him; he was over confident; he followed afar off; and he fell into bad company. But thank God, Peter arose again and became a chief apostle. Let us watch and pray that we enter not into temptations.

3. The *Witnesses* (55-59).—The council sought for witnesses to put Jesus to death. They had secured His arrest. He was on their hands. They must dispose of Him. They wished to do this according to law. They sought for witnesses, not to testify to the truth, but swear against Him. If they had brought in Nicodemus, or Bartimeus, or Lazarus, what testimony they could have given. In the East there are professional swearers. They wait about court rooms to be hired to testify. Their evidence is always on the side that pays the most money. These false witnesses were not well advised. They did not agree among themselves. Finally two were found, and posted before hand, till their testimony agreed. They had heard Jesus say—"I will destroy this temple, that is made with hands, and in three days I will build another, made without hands." This Jesus had never said. But three years in the past he had stated—"Destroy this temple, and in three days I will raise it up." Very different from their testimony. This He said not with reference to the temple built by Herod, but to His body. Law is a farce if we have not honest judges, conscientious juries, and truth swearing witnesses.

4. The *Prosecution* (60-62).—The attorney was Caiphas, the high priest. He asked Jesus of His disciples and His doctrine. The Savior let him know He had spoken openly in the world, and in secret He had said nothing. He then asked what He had to say of those who testified against Him. They had sworn falsely, had contradicted one another, and had misconstrued His words; yet He answered not a word. When we are reviled let us revile not again. The high priest then said—"I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of the Blessed." Caiaphas was excited. He felt that no mere man would be so calm and resigned under such persecution. Jesus quietly answered, "I am." That is, I am the Christ, "the Son of the Blessed." We should tell the truth, the whole truth, and nothing but the truth, when we testify in court.

5. The *Decision* (63 64).—The high priest rent his clothes. That is, with his right hand he seized and tore that part of his raiment that covered his left breast. This was an expression of horror and great grief. He was filled with these because God had been blasphemed. The base hypocrite. It was not profane for Jesus to say He was "the Christ." In courts of justice we should keep our feelings concealed. The high priest then asked—"What need we of any further witness?" What a man was this Caiaphas to ask questions. The testimony of his witnesses was worthless. Now he would make Jesus condemn Himself. What had He said? Nothing more than He had been teaching for three years by His works. Caiaphas then took the vote—"What think ye? And they all condemned Him to be guilty of death." Jesus had friends in this council. They did the cross examining and caused these witnesses to contradict one another. These may have been Joseph of Arimathea, Nicodemus and Gamaliel. But let us hope they had withdrawn before this vote was taken. But the *all* may only mean a majority. Jesus is here condemned on the ground of blasphemy. This blasphemy is not based on the testimony of witnesses, but on His own assertion. He made Himself equal with God. A more groundless verdict was never given.

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IT IS THE

SUPERIOR SOUTHERN ROUTE.

Notes From Lawrenceburg, Tenn.

From April 9 to 13 there was held a Theological and Sunday School Institute at Central Tennessee College, Nashville, Tenn., Dr. Braden president. Dr. Parks, a professor in Gammon Theological Seminary, Atlanta, Ga., conducted the institute well. The members of the institute and students of Central Tennessee College will not forget the lectures of Dr. Parks: "Entering Into Divine Life," "Justification," "Regeneration," "Adoption and Entire Sanctification or Perfect Love." Dr. Young, a member of the Tennessee Conference M. E. Church South, and Dr. Hoss, of the same church, editor of the Christian Advocate, of Nashville, Tenn., favored the institute with a lecture each, which were very much enjoyed. Three of our presiding elders and a larger number of the preachers than usual were in attendance. The papers presented by those who were on the program were of a higher character than usual.

The institute, held there from year to year, should be more largely attended by both preachers and Sunday school teachers.

M. Williams, Sec'y.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati

—A colored convict at Jefferson City, Mo., was pardoned last week by Gov. Stone. This man, who had served six years of a twenty-five years' sentence, was pardoned because a white woman who had accused him of attempted rape, confessed before her death that she had paid witnesses to convict the colored man in order to save her own name.—Fort Worth (Tex.) Item.

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Mrs. Winslow's Soothing Syrup has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

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(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Our Belton (Tex.) Letter.

Our society here has never witnessed such an era of progress as it has for the last few weeks. Until very recently we have never understood the real meaning of the society and its work. We were blessed by the presence of Mrs. Colonel Springer not long since. Through her efforts we have begun our work with renewed vigor and comtomplate doing some good. We were sorry when she ended her visit, as she was busily engaged all the time while she was with us. We were donbtful whether Sister Springer would come, fearing that we could not raise sufficient funds to hear her expenses. I wish for every one to understand that Sister Springer does not stand back on the money question. She is strictly working for the good of our cause. I would to God that every Home Mission Society could be favored with her presence. We raised $3 for her, and she donated it to our new church. God bless Sister Springer. We are expecting a visit from Sister Springer in the near future. Our pastor, Brother Ponton, is doing a good work here.

MRS. S. A. MITCHELL.

From Eola, La.

Dear Editor—I thought I would write something from this place, as I am now here teaching the public school. Rev. D. Shelby is now pastor in charge, and seems to be well liked by the people. On the previous night of my arrival here, the pastor was more than surprised to hear a crowd of visitors mingling their sweet voices together at the door. They came with baskets heavily loaded with pounds of various kinds. Everyone seemed cheerful, and the pastor and his amiable wife wished them many happy returns of the night. The old familiar hymn, "God be with you," was led by Miss Delia Barney, teacher of the Baptist school; after which the merry party adjourned, to call again in the near future. Eola has some bright stars, which will continue to "shine until the perfect day."

Yours in Christian work,

JENNIE O. WRIGHT.

"Yield Not to Misfortune."

I was afflicted with catarrh last autumn. During the month of October I could neither taste or smell and could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shantz, Rahway, N. J.

I suffered from catarrh of the worst kind ever since a boy, and I have never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results. —Oscar Ostrum, 45 Warren Ave., Chicago, Ill. Cream Balm is agreeable.

Shubuta District.

Program of the literary exercises for the Shubuta District, Mississippi Conference, to convene at Ellisville, Miss., June 25, 1895:

To preach the opening sermon, E. E. Ronseau; the atonement—Primitive Sacrifices, H. T. Hampton; the atonement—Sacrifices of the Law, P. F. Robinson; the atonement—Death of Christ Propitiatory, R. N. Jones; The Extent of the Atonement, G. W. Smith; The Nature of Justification, H. May; How Justification May Be Obtained, A. C. Lacy; Temperance, D. F. Dudley; The Missionary Society, Jas. Jarden; Freedmen's Aid and S. E. S., C. Washington; Church Extension, R. P. Chapman; The SOUTHWESTERN, A. C. Bardwell; H. L. Kennedy, G. W. Smith, committee; Regeneration, H. L. Kennedy; Adoption, E. E. Ronsean; Sanctification, A. B. Logan; Total Apostasy, G. W. Brame; The Moral Law, T. A. Cotton; Repentance, O. H. Flowers; Observance of the Sabbath, S. J. Wood; The Christian Church, W. McNeil; The Mode of Baptism, L. Tate; The Lord's Supper, C. H. Brown.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "*Brown's Bronchial Troches*"

—The American University has secured a block of granite from the foundation of the old Cokesbury College at Abingdon, Md., the first Methodist college in America, and has had it dressed and removed to Washington City, where it is placed in the Foundry church. It is destined for a place in Asbury Hall, to be erected by the university. This is an interesting fact—connecting the first Methodist college with this latest and what is destined to be the great central university.—Ex.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

HOOD'S PILLS cure constipation by restoring peristaltic action to the alimentary canal.

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No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashvile.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

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No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
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Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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The Short Line to Hot Springs and points in Arkansas and North Louisiana.

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4 Fast Ex...11.00 a.m	7 Coast acc'm...8.55 a.m
8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
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or LIGHTS AND SHADOWS OF NEW YORK LIFE

By Helen Campbell, and Supt. Byrnes, with introduction

By Rev. Lyman Abbott.

It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from *flash light photographs of real life*. Ministers say "*God speed it.*" Everyone laughs and cries over it, and Agents are selling it *by thousands*. 1000 more Agents wanted—men and women. $100 to $200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

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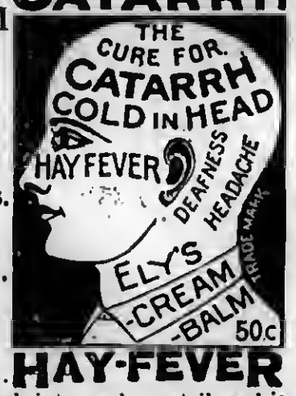
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Restores the Sense of Taste and Smell.

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OUR BOOK TABLE.

The May "Century" has a wide range of interest. In the Napoleon Life, Prof. Sloane narrates the conclusion of Napoleon's superb campaign in northern Italy. Announcement is made that Mr. E. J. Glave, who was with Stanley in his last expedition in Africa, has been engaged for many months in making an investigation for "The Century" of the slave-trade in Central Africa, and a forerunner of his articles appears in shape of three photographs of the inscribed tree under which is buried the heart of Dr. Livingstone. In addition to a variety of poetry by Edith M. Thomas and others there are articles on sanitary reform, forestry, Southern dialect, children in art, etc.

The A. M. E. Zion Quarterly Review for April is at hand. This valuable monthly maintains its high standard, and continues to reflect credit upon its editor and publisher. The contents of this number are unusually interesting. The "History of the African M. E. Zion Church" comes in for a large share of attention. The editor's critical and able review of the life of the late Hon. Frederick Douglass, with other interesting matter, wins for it a place among our best literature.

The Season for May, with new and effective spring toilettes, shows many and varied designs that are both practical and beautiful. The costumes illustrated throughout this entire book will be found to be of the latest and best designs and suitable for all occasions. Yearly, $3 50; single copies, 30 cents. The International News Company, 83 and 85 Duane street, New York, N. Y.

Among the books recently published by the Harpers is Lawrence's Modern Missions in the East. This volume gives an account of a missionary journey around the world, undertaken with the express purpose of studying the work of the several denominations. A text book for the study of the general subject of mission. Dr. Lawrence's work is wholly unlike any book in this field that has hitherto been published.

In the May Ladies' Home Journal Edward Bok answers, with much force and directness, a page of "Problems of Young Men." Exquisitely illustrated and timely articles are Mrs. Mallen's "Dainty Commencement Gowns" and "The Silks of the Summer." "Ecclesiastical Embroidery," by Harriet Ogden Morison, is illustrated from original designs. This beautiful magazine is sold at ten cents per number and $1 per year, by The Curtis Publishing Company, Philadelphia.

When a woman sends her subscription to The Ladies' Home Journal special privileges seems to go with it, besides getting her full money's worth in the magazine. There comes to us from this magazine a very artistically-gotten-up illustrated booklet of over 250 pages, called "5000 Books," which serves as an easy guide to the best books in any department of reading. The best literary experts of New York, Boston and Philadelphia were engaged by the Journal to select the 5000 books which it presents as the most desirable for a home library. Very clear, explanatory comments are given by these men of books, and besides there are given not less than 160 portraits of leading authors. This guide is generously offered free of any charge. Books listed are sold at greatly reduced prices. Address The Ladies' Home Journal, Philadelphia.

GOOD WORDS.

From the Presiding Elder of Knoxville District.

I am trying to do all I can to bring up my part of the 10,000 subscribers. That number is a very small thing for 250,000 members, 82 presiding elders and 1373 pastors. If we come under 15,000 we will fail to impress the world that we are a reading people. Enclosed find cash for six subscribers. Yours faithfully,

OWEN HYPSHER.

From the Presiding Elder of Louisville District

Dear Brother—I have started out on my first round. We shall try to make this a great year for the SOUTHWESTERN. Enclosed find cash for subscriber.

Yours, G. A. SISSLE.

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures catarrh. Give it a trial.

Children's Day.

More Testimonials Regarding the Program.

Dear Dr. Payne—I have read your program for next Children's Day. In purpose and execution it is admirable. Its general adoption by the schools of the Church would not only diffuse through them much valuable information respecting the educational work of our Church and lodge in the junior minds of the Church some noble sentiments respecting religious life and character, but would also stimulate the "connectional sympathy" which ought more fully to prevail among us. Whatever will foster and develop this last in all legitimate ways we hail with delight. I trust the program will meet with wide and merited success, and, as it ought, crowd out these cheap programs which often have but little religious value and denominationally, absolutely none. There is great need in many instances of lifting the Children's Day exercises to a much higher plane intellectually and religiously than they occupy in order to their greater usefulness to the Church and the young people. We believe your program well mastered and rendered would aid very materially in this respect. We trust the pastor will give it "the right of way" all over the land. GEO. VAN ALSTYNE.

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$100 Reward $100,

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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FROM PRESIDING ELDERS.

Western District—

The conference of the Western District will convene at Wells Springs July 31. Persons coming from the east will get tickets to Forest City, and those from the west to Marion. Take the C. C. C. Railroad to Forest City. We hope to have good reports from all the pastors and officers. Spring is here; push the SOUTHWESTERN into every home, and let us treble the number of subscribers this year. Yours, R. SMITH, P. E.

South New Orleans District—

Brethren—The object of this note is to express to you and our people my hearty approval of Dr. Hartzell's plan to raise the claim of the Freedmen's Aid and Southern Education Society in the Louisiana Conference, and recommend that you study same and carry it out on your charges. No group of statesmen pictures in the homes of our people can be complete without that of the late Hon. Frod. Douglass. Dr. Hartzell's offer, therefore, of his picture to every one who may raise and report one dollar for the education of his people is timely and suggestive. From beneath the iron heel of slavery and the incident degredation, Mr. Douglass pushed his way to the mark of honor and distinction in his own country and abroad. In his great character is combined both the best type of Negro manhood and Negro possibilities.

Raise and forward the money and names of those who may have raised one dollar, so that the pictures may be forthcoming, and report results to me at the second quarterly conference. Fraternally yours,

PIERRE LANDRY, P. E.

Eczema, or salt-rheum, yields surely to a persevering use of Ayer's Sarsaparilla.

—A lady who has one of our premium sewing machines thus writes concerning it: "I wish I could make you understand what a comfort my machine is to me. I was pleased because it looked so nice, but I never thought I could like to sew on it like my old one, but it has never bothered me once, and the old one (a Grover and Baker) was never, when new, as good as this. It (the old one) occupies a place on back porch—is retired for life."

Our News Letter.

North Baltimore District, Washington Conference.

The quarterly conferences are all at a high point of spirituality. The people are in deep sympathy and harmony with the presiding elder, Rev, G. W. W. Jenkins. The Sunday School work is marching on, and the Epworth League work will receive special attention under his administration.

The dear old SOUTHWESTERN is receiving the attention of our presiding elder. He insists upon the preachers and members of the district to take and pay for the paper.

The Epworthians of the district are preparing for the Fourth General Conference District League, which will convene on the 23d of May, in the City of Brotherly Love.

The Preachers' Meeting of Baltimore has been very largely attended since the annual conference, and some very commendable papers read by the ministers.

On Wednesday, April 3, Rev. N. M. Carroll, of Sharp Street M. E. Church, read a paper on The Unity of Our Fellowship, followed by a general experience meeting. The subject was continued for next meeting. J. H. BRICE.

MARRIAGES.

.....Give Name and Place Distinctly.....

Dahomey, Miss.—George Mills to Mrs. Annie Hubbard, on April 2. E. L. Cameron officiated.

Natchitoches La.—H. I Robinson to Lucretia Belle. April 24. M. J. Dyer officiated.

Mansfield, La.—Sandy Thomas to Lilia Norrest. April 17, J. O Brown officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Mansfield, La.—Daniel Tyler, aged 75 years, died April 18. Man gives up the ghost and dies, and where is he? J. O. Brown, pastor.

Greenville, Miss.—Brother H. S. Smith, a faithful member of our Church, fell asleep in Jesus on April 20. He was selling land for real estate agents. He was a graduate from Tennessee College, and was principal teacher for several years in Jonestown. E Tronp, pastor.

Natchitoches, La.—Eliza Jones, aged 35 years, departed this life in full triumph of faith. M. J. Dyer, pastor.

Irondale, Ala.—Sister Lettie, wife of Stephen McAdory, died in the faith on April 17. J. W. Landrum, pastor.

Yazoo City.—The following members of our church passed away recently: Annie Jones, Lela Young, Botsio Daniel and Cornelius Fearn. A. D. Payne, pastor.

CONFERENCE NOTICES.

Birmingham District.

Second Round.	June.		
Saint Paul	12	Mount Pleasant	3
Avondale	7	Enon	8 9
Brownsville	10	Bessemer	11
Blount Springs	15 16	Warrior	22 23
Oneonta	22 23	Ft Payne	24
Cedar Bluff	25	Howells	26
Centre	27	Gadsden & Attal'a,	29 30
	July.		
Heflin	2	Talledega	3
Horse creek	5	Anniston & Oxford,	6 7
Dis. Con. Springville	11	Ashville	13 14

Wesley Prettyman, Presiding Elder.

North New Orleans District.

Second Round.	May.		
Scott Chinn	19 21	Asbury	25 26
	June.		
Ponchatoula	8 9	Springfield	8 9
Mt Zion	2 7	Slidell	1 2
Pearlville	1 2	Thomson	16 19
Mandeville	15 16	St Matthew	20 23
Algiers	20 23	Honma	22 23
Dulac	22 23	Nashua	26 30
Lower Coast	26 30	Wesley	27 30
	July.		
St John	12 14	Barrowville	13 14
Konner	7	Union	4 7
St Charles	20 21	Gretna	21 23
White Hall	27 28	La Place	27 28
	August.		
Pleasant Plains	1 4	New River	3 4
Franklinton cir	27 28	Shady Grove cir	27 28

A. E. P. Albert, Presiding Elder.

WALTER BAKER & CO.



The Largest Manufacturers of

PURE, HIGH GRADE

COCOAS AND CHOCOLATES

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WALTER BAKER & CO. DORCHESTER, MASS.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MAY 16, 1895.—Vol. 30. No. 20. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

BISHOP Bowman recently spent a week in New Orleans and made a careful stndy of the New Orleans University, one of the leading schools of the Freedmen's Aid and Southern Education Society, and his verdict is: "Taking it all throngh, I think that this is one of the best schools among the colored people of the South."

THERE is a growing fraternal feeling among the white people of the Sonth, for the edncation and chnrch work of the Methodist Episcopal Church in that section. At the late session of the Louisiana Conference, held in Monroe, the leading white citizens vied with each other in giving social attention to Bishop Bowman, Dr. Hartzell, Dr. Adkinson and others. The mayor of the town gave an address of welcome, and the Sonthern Methodist people opened their chnrch for the nse of the conference.

OUR own heart is deeply touched by the sad bereavement of onr esteemed confrere, Rev. Dr. J. H. Potts, of the *Michigan Christian Advocate.* Words of sympathy have been ponred ont of sorrowing hearts, bnt how inadeqnate to comfort, and heal the lacerated hearts now bleeding from the stroke. Little Arthnr was a lovely child. His stay in this bnsy, bnstling, changing world was brief, bnt full of snnshine. As we read the life story of this precions little one, we feel nearer our beloved brother, and nearer onr heavenly home. The hnman tie is severed, bnt the precions jewel is lifted into higher realms, and into the better company of the redeemed. May the presence of the blessed Comforter, with guiding, sanctifying and snpporting power, so temper this bereavement that there shall come forth out of that saddened home great lessons that will cheer, comfort and inspire others who shall be called upon to pass throngh similar bereavements.

THE GREAT EPWORTH LEAGUE MEETING.

"On to Chattanooga," is now the watchword in all parts of onr Methodism. From the Atlantic to the Rockies, and beyond; from the Lakes to the Gulf, they will come to the great and historic Chattanooga and Lookont Monntain. There will no donbt be a large delegation of onr colored Leagners there. We have an able representative on the progiam—Dr. J. W. E. Bowen, of Gammon Theological Seminary. This appointment meets with onr nnqualified endorsement. It will be a wonderfnl inspira tion to our people to witness this gathering of the yonng and progressive members of the two great Methodisms. Remember, the talk will be of the fntnre of Methodism. We are of the opinion that it will be the greatest, most fraternal and most beneficial meeting of the centnry. As far as possible, onr chapters shonld be represented by their most progressive members. Let ns be there, and get a fresh baptism of the Holy Ghost, and an inspiration for the great work of spreading Scriptnre holiness through these lands.

—Rev. L. G. Adkinson, D. D., President of New Orleans University, will preach the baccalaureate sermon at Winsted Academy, Baldwin, La., on Snnday, Jnne 2. The Editor of the SOUTHWESTERN will deliver the commencement address on Tnesday, Jnne 4.

—Wiley Memorial M. E. Church, Chattanooga, Tenn., is in the midst of a glorious revival. Thirteen souls have been converted, and still the good work goes on. Rev. Geo. W. Ziegler is the able and efficient pastor.

AN IMPORTANT QUESTION.

We have received the following note:

KNOXVILLE, Tenn., May 8, 1895.

Rev. E. W. S. Hammond.

Dear Editor—I see in your paper that a National Epworth League is to convene in Chattanooga, Tenn., June 27, 1895. Is it to be held for whites, or for both white and colored? Please answer and oblige myself and others. W. T. MARLEY.

We are of the impression that those nearest to the place where the great meeting is to be held, wonld be thoroughly posted as to the time of meeting, spirit, objects, etc. But we cheerfully enlighten our brethren according to the best information that we have obtained.

First—The meeting will be called the Second International Epworth League Conference. It will be held at Chattanooga, Tenn., June 27–30, 1895. The conference will be composed of delegates and other persons represeuting all the Epworth Leagues of the United States and Canada. *We have not heard it suggested or insinuated that the presence of colored people would be distasteful.* On the other hand, we have reasons to believe from the tone and spirit of the organization that the meeting will be conducted on the broadest and most liberal Christian platform. There may and will be some discomforts to the colored delegates in traveling over the various railroads to and from the conference, in consequence of the odions laws which permit and encourage discrimination between colored and white passengers, but the conference is in no way responsible for this, nor will it, in onr judgment, attempt by any act, or temper, or spirit, or ntterance to increase the already grievons bnrdens upon its colored delegates. We should be glad to see a large delegation of onr brethren there, believing that this touch with the earnest and consecrated workers of the Christian Chnrches will prove of inestimable value to the millions of our people.

IN DARKER NEW ORLEANS.

There are some signs of an awakened conscience among the good people of New Orleans. We hardly know whether our rejoicing is prematnre or not. There are so many changes and cnrions happenings hereabouts, that we are compelled to modify onr emotions according to the ever changing circumstances. We ventnre to rejoice in this additional indication of virtue on the part of our good citizens, in secnring the snppression of that most gigantic nuisance, prize fighting, known morc recently as "glove contest," bnt in reality a brutal exhibition of brutal instincts. Henceforth, we are told, there will be no more of snch contests in onr bnmridden and hoodlum-ruled city. There are also indications of a determined disposition to suppress the low dives and saloons with theatrical attachments. Decisions of the Supreme Conrt, in the cases of the city against glove contests and Schoenhansen case, give the friends of good city government hope. The persistency with which the lottery business is carried on, notwithstanding the efforts of the police to snppress it, is evidence of a bad state of pnblic morals. The pool rooms and race track are unmitigated nuisances and are nseful only to attract to this city "tonts," "bnms," "hoodlums," "pickpockets," adventurers and adventnresses, thns adding to the criminal classes. If we add to this the unsavory repntation of onr city government with two or more of onr city officials serving terms in the penitentiary and indictments hanging over the heads of others. There is at least a crumb of comfort, however, in the old and much-qnoted aphorism, "The darkest hour is just before the break of day."

The friends of law and order shonld take courage and make common cause against the common enemy. If some of the newspapers, which are directing much of their time in attempting to prove the "utter worthlessness of the Negro," would bring their splendid energies into an alliance with the better elements of society for the snpremacy of good government, it would go far toward bringing in a better era. It is not politics that we need for the redemption of our city—we have more of that the square inch than can probably be found in any city on the continent. It is not arrogant ecclesiastical intermeddling with secular affairs—even that has become obnoxious. It is morals that we need; morals in high places; morals everywhere, as the only true solvent of the problem which now confronts every citizen.

THE daily press of the past few days has revealed an astonishing amount of human depravity. What makes it yet more astounding is the fact that the chief participants represent the higher and better phases of our civilization. The old fallacy has been going the rounds in this section, that the Negro alone is low, debased, brutal, and not susceptible to higher and better impulses; that he plans and executes the most diabolical crimes upon the record. What will those firm believers in the total depravity of the Negro say, when they compare his conduct with that of his more highly favored white fellow citizen? When white people, backed by distinguished family and high social relations, with all the safeguards of wealth and culture, not only deliberately plan, bnt execute the most revolting crimes against society; the inference is plain. Human natnre is totally depraved. Men commit sin because they are sinful. Nor do they necessarily refrain from the commission of crime, because they are educated, or occnpy high social positions, or because they belong to the Caucasian or Anglo-Saxon race. The pollution of sin is general, and its influences are to be shunned by all. Moreover, there is an obligation as sacred as life itself which every individual owes to God and to the commnnity, to stand for the highest moral excellence in conversation, in conduct, and in character. He is responsible to God and to his fellowmen to exert an influence that will be at once helpful and safe. Men and women of high life, of sporting proclivities, devotees to pleasnre, etc., are peculiarly exposed to these sins. Their constant environments, companions, and practices, conducing always toward that weakening of the moral sense which makes it bnt an easy step toward the commission of those sins and crimes, which not only appal the community, bnt bring desolation and sorrow to the hearts of parents and children. Sabbath desecration, pernicious and obscene literature, gaming, and kindred vices, are playing fearfnl havoc not only among the lowly and more vicious classes, bnt among those who, having been favored with wealth and high social standing frequently, are otherwise "weak throngh the flesh," and are drawn into the maw of cruel and relentless pleasnre. We say without hesitation, and without fear of successfnl contradiction, that nothing bnt the refining, pnrifying and restraining influences of divine grace can save men. For they only are safe whose minds are stayed on God.

—The baccalanreate sermon of the New Orleans University will be preached by Dr. L. G. Adkinson in the University Chapel at 11 a. m., Sunday, May 26. The Alnmni sermon will be preached in Simpson Chapel by Rev. E. W. S. Hammond, D. D., at 3 p. m., same day.

—Your own troubles will never crush you while you are trying to help some[illegible]

EDUCATIONAL.

Tuskegee Institute.

The commencement exercise of the Tuskegee Institute, Tuskegee, Ala., which takes place on Thursday, May 30, promises to be a very brilliant affair. Mr. S. Laing Williams, of Chicago, will deliver an address. There will be a class of 31 graduates, and the industrial exhibit is to be largest in the history of the school.

Claflin University.

Orangeburg, S. C.—Commencement.

Sunday, May 19—Meeting Y. M. C. A. and Y. W. C. A.; 4 p. m., Baccalaureate Sermon, President L. M. Dunton; 8 p. m., Annual Sermon, Rev. C. C. Jacobs, A. B.

Monday, May 20.—Exhibition English Schools.

Tuesday, May 21—Dunton Prize Contest.

Wednesday, May 23—Dedication of Orphanage, sermon by Rev. J. H. Brown, President's Reception; Students' Reunion.

Thursday, May 23—Annual Address; by Rev. J. W. Hamilton, D. D.; Secretary F. A. and S. E. Society; Commencement; Award of honors, prizes and diplomas.

Clark University.

Commencement Week—May 17.23.

Friday—Exercises by grade pupils.

Sunday—Baccalaureate Address, by Prof. W. H. Crogman, A. M.; Commencement Love Feast.

Monday—Examinations; Musicale.

Tuesday—Examinations; Address before Literary Societies, by J. W. Hamilton, D. D.

Wednesday—Meeting of the Board of Trustee; Class Day Exercises.

Thursday—Commencement Exercises.

New Orleans University.

New Orleans University exercises for commencement week, May 22-28, 1895:

Monday, May 20.—Fifth anniversary of Temperance Society, 8 p. m.

Wednesday, May 22.—Fifth anniversary of Friends of Africa Society, 8 p. m.

Thursday, May 23.—Joint anniversary of Literary Societies, 8 p. m.

Friday, May 24.—Annual exhibition by graduates of English course, 8 p. m.

Sunday, May 26.—University love feast, 9:30 a. m.; baccalaureate sermon, 11 a. m., President L. G. Adkinson; Alumni sermon, 3 p. m., Rev. E. W. S. Hammond, D. D.

Monday, May 27.—Alumni exercises and banquet, 3 p. m.

Tuesday, May 28.—Commencement exercises, 2 p. m.

Admission fee, 10 cents Monday night, May 20; admission fee, 25 cents Friday nights. Commencement exercises on the campus; comfortable seats.

For the SOUTHWESTERN.

Our Own Church.

A. BROWN, Goliad, Texas.

I doubt very much whether there would have been the degree of good accomplished as has been throughout the land in the advancement of the Redeemer's kingdom, had there not been different Protestant denominations, each working in their own way. The Episcopalians, the Baptists, in fact all denominations, will ever retain their distinctive peculiarities. Methodist people have as much right to retain this as other people, and will do so. The word *union* has been greatly misrepresented by people inside and outside the pales of our Church. The Methodists believe in brotherly love, fraternity, union in thought and sympathy, but cannot and will not substitute the principles and doctrines of our beloved Church to that of others or the union of our organization with other churches. I do not think it wise nor expedient to unite with other churches in localities where our Church membership is in the minority. We cannot represent our [illegible] by so [illegible]

anything, it means to blend into one compact body from premises to conclusion.

Bishop Simpson, one of our distinguished fathers of Methodism, has said: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ." Let us see what we can get out of these remarks. Every movement must have a beginning. We cannot produce something from nothing. To make anything, we must apply the correct species that forms the compact genius. A Church is composed of true believers who have been converted, baptized, and have promised to obey and keep the laws of said Church. We ought to love our Church and seek to join believers to her faith. Not that we do not love other Churches, but because we love our's more. Build up our own Church, and love other Churches who are trying to build up their's in the holy faith. I shall never agitate the old hackneyed theory, "Just so you get religion is all I care for." Why not tell them that you want them to join your Church, as you have been the instrument of their conversion. If they join other Churches are they helping to "make our Church a power in the land?" Nay verily. If members do not find peace and contentment in our Church, they have free leave to go where it is more congenial to their temporal and spiritual constitution; for our Church certainly is not a prison house. Study her history and be convinced of her plan in saving a lost world. Our members should be more conversant with Methodist history. Who can bound her properly? There is no speech or language where her voice is not heard. We have built a tabernacle that the sun never sets upon. Bishop Harris once said: "Our Church is bounded on the east by the rising sun, on the west by the setting sun, on the north by aurora borealis (northern light), on the south by the judgment day." You may call this imaginary, but the King of kings said: "They shall come from the east, from the west, from the north, from the south, and shall sit down in the Kingdom." Only they can sit down who have been redeemed; they can be redeemed only through hearing of the Word and faith in His name. Our Church is doing her portion in the four quarters of the globe to hasten on the millennium. Peace within her walls and prosperity in all her palaces. Work for the Church. It is our Church, your Church, yea, it is mine!

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

For the SOUTHWESTERN.

"The Delegates to the General Conference."

The time for selecting the subjects, of my writing, rapidly approaches. Candidates are plentiful—"For many be called, but FEW chosen." "They which run in a race run all, but TWO receiveth the prize." Like the ambitious Apostles who sought position in the Kingdom of Christ, each candidate regards his claim for support equal or superior to others. But let us see what is the TRUE ground upon which any and all men's claim rests.

What motive should govern the Church in supporting persons for this important work? It should not be: Personal friendship, kinship, conference relationship or conference positions, favors already received or expected, nor the number of times the person has served in said position. I repeat, neither of these, nor all combined, should govern any brother in making his choice.

The proper and right motive is found in the Word of God—taught plainly by the Great Teacher of humanity, and beautifully exemplified in his life and death.

It is service! service! service! In Math. 20:20-28, Mark 9:33-35 and 10:43-45, Luke 22:26-27 we find the Apostles contending about this same question. Christ settles it at once and forever—teaching, that he who best can serve should serve. That a man's usefulness and ability to serve, determines his place. The Son of God is King of kings, Lord of lords and the great Interceder of humanity, because of His superior usefulness and service.

The question is pre-eminently a question as to who can best serve the Church. Governments are corrupt because officials are corrupt, and officials are corrupt because impure motives actuated both the supported and supporters. If Peter, James and John held peculiar places among the Apostles, it was on account of their peculiar fitness. This idea of service is seen throughout the Scriptures in all divine appointments.

The same motive that should control the Church in selecting representatives, should actuate the aspirant in seeking (if he will seek) or accepting the place. Position, merely; sight-seeing, travel, pleasure, curiosity and to be a witness of conference proceedings, should be no thought of the candidate. He should rest his claim upon his service—be anxious to serve the Church, and not for the Church to serve him. Fraternally, WM. MCMORRIS,

Vicksburg, Miss.

Purify your blood, tone up the system and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

For the SOUTHWESTERN.

The Colored Ministry of the M. E. Church.

By R. E. GILLUM, P. E., Central Missouri Conference.

The race problem, or Negro question, has been discussed pro and con so much, and there has been such manifest ignorance and sophistry at times, until honest and intelligent persons can only be induced to approach the subject reluctantly from a sense of duty. The reason for introducing this paper under the above caption is, because in the writer's opinion the responsibility of a satisfactory solution of the vexed problem rests upon the colored ministry of this Church as it does upon no other class of individuals. The relation they sustain to the two races—the superior opportunity afforded them by reason of their connection with the M. E. Church, justifies the belief that they are peculiarly responsible for the outcome. It will not be disputed by any one who is conversant with the facts, and whose reason is not vitiated with prejudice that: the institutions so wisely located and so liberally supported by the Church has given colored people advantages for mental development they could never hope for otherwise.

More than that: Other denominations have read their own duty through the work of the M. E. Church for the colored people, until they are beginning to catch the significances of the Master's words when he said: "Go thou and do likewise." Who will say that the association of the colored men of the Church with their white brethren, who, under more congenial skies than it was ever their privilege to sail, has given them a better ideal of moral character, and has created aspirations they could never have had, if they had been isolated in purely Negro churches? Whatever just pride our purely colored churches may feel for having sustained their organizations and their accumulation of property, and whatever praise they may be entitled to for the good they have done the race, the serious fact remains: If the ministry of the M. E. Church had been deluded by sophistical appeals to their ambition and prejudice, or intimidated by the calumny heaped upon them by a heard of selfish colored men on one side, who received every encouragement from all classes of white people who were opposed to the progress of the [illegible] depict the deplorable condition in which we would find ourselves in to-day?

It must be apparent to any person of ordinary discernment, that the chasm between the races, if not deepening and broadening, is becoming more permanent. Eternity alone can reveal how much those race churches have contributed to bring about this state of affairs. We may apologize for this state of things, but the stubborn fact remains—that if we cannot worship God together and counsel together for the conquest of the world for the Master, it will be hard to harmonize our clamor against political parties, State legislations and railroad corporations on account of race proscriptions, unless our religion is the meanest institution we belong to.

The Methodist Episcopal Church has been consistent in theory at least, and her colored ministry, as leaders of a large constituency of the colored people, has been an effectual barrier against every assault of race prejudice and thereby preserved one ray of hope for a proper and religious solution of the race problem.

THE BEST
FAMILY MEDICINE
She Has Ever Known.—Words of Praise from a New York Lady for
AYER'S PILLS

"I would like to add my testimony to that of others who have used Ayer's Pills, and to say that I have taken them for many years, and always derived the best results from their use. For stomach and liver troubles, and for the cure of headache caused by these derangements, Ayer's Pills cannot be equaled.



When my friends ask me what is the best remedy for disorders of the stomach, liver, or bowels, my invariable answer is, Ayer's Pills. Taken in season, they will break up a cold, prevent la grippe, check fever, and regulate the digestive organs. They are easy to take, and are, indeed, the best all-round family medicine I have ever known."—Mrs. MAY JOHNSON, 368 Rider Avenue, New York City.

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from simple Pimples to obstinate Eczema and Tetter can be quickly and permanently cured by the simple application of
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To THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. [illegible] M. C., [illegible]

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

SIXTEENTH LETTER—BY T. E. W.

Wanted, A Woman.

The great need at this present day is more true, honest, energetic women. For it is upon these that we are depending solely in order to become a great nation. Women who can see their own faults as well as another's; women who will stand for truth; women who are brave, yet fear God; women who are ever ready to do their duty. Thus we find that it is Christian women we need. Women that can step out on the promises of our blessed Savior and bring others to the fold. Some one has said, "Thousands of men breathe, move and live; pass off the stage of life, and are heard of no more." This is also true of women. And, in my estimation, this is due to lack of ambition. They are perfectly satisfied with things just as they are. Why not live for something? Do good, that your name may live forever.

* * *

Abbreviations for Two.

A lady in Hong Kong engaged a Chinese cook. When the Celestial came, among other things she asked him his name.

"My name," said the Chinaman, smiling, "is Wang Hang Ho."

"Oh, I can't remember all that," said the lady, "I will call you John."

Next morning when John came up to get his orders he smiled all over, and looking inquiringly at his mistress, asked:

"What is your name?"

"My name is Mrs. Melville Langdon."

"Me no mombie all that," said John. "Chinaman he no sayey Mrs. Membul Landon—I call you Tommy."—Boston Globe.

* * *

The Father's Part.

Marlow—"All your boys turned out well, did they?"

Forbes—"Yes, I should say."

Marlow—"What is Will doing?"

Forbes—"He is doctoring in Chicago."

Marlow—"And Jack?"

Forbes—"He is publishing a newspaper at Swampy Hollow, near Halseedville."

Marlow—"And Bill—what is he doing?"

Forbes—"He is practicing law in Boston."

Marlow—"And what are you doing?"

Forbes—"Well, I'm a-supporting of Will an' Jack an' Bill."—Vogue.

* * *

A Reasonable Pretext.

Taper—"I should like two weeks' absence to attend the wedding of a very dear friend."

Mr. Gingham—"It must be a very dear friend indeed to make you want that much time. Who is it?"

Taper—"Well, sir, after the ceremony she will be my wife."—Vogue.

Women's Home Missionary Society.

The semi-annual meeting of the General Executive Board of the Women's Home Missionary Society of the M. E. Church, held at the Book Concern, Cincinnati, O., April 26, 27 and 29, was one of unusual interest. There were present: Mrs. Clinton B. Fisk, Mmes. W. G. Williams, H. C. McCabe, J. W. Mendenhall, Anna Kent, W. L. Boswell, E. L. Albright, H. M. Teller, J. P. Negus, W. A. Ingham, M. C. Hickman, Angie F. Newman, and L. H. Runyan.

Among the visitors introduced were: Mr. O. J. Wilson, Rev. Drs. Ambrose, Buxton; Cranston, Conger, Gullette, Pierson, Rawlins, Royal and Rust, of Cincinnati; Peck, of Denver, Col., and Ames, of Washington, D. C.

The treasurer, Mrs. Mendenhall, submitted a report, exhibiting receipts for the quarter, including balance $117 63, as $23,646 26; disbursements, $20,624 80; amount in treasury, $3,021 46. Mrs. W. M. Ampt reported the distribution of 3,981 mite boxes. Mrs. J. P. Negus, of Iowa, spoke effectively of the practicability of mite boxes to increase the funds of the Society. Mrs. W. A. Ingham, of Cleveland, O., was welcomed to her seat in the Board as secretary of the Bureau for Young People's Work.

The secretary of the Bureau for Home Missionary Reading Circle, Mrs. J. L. Trisler, reported that over 800 books had been read during the quarter by an actual membership of 276. Mrs. L. P. Williams, secretary of the Bureau for Orientals, forwarded a report in the interest of the work for the Chinese and Japanese in San Francisco. Mrs. G. N. Mansfield, of the Bureau of Immigrant Homes in Boston, New York and Philadelphia, reported progress. Her resignation as secretary was accepted with regret. Mrs. William E Dwight, of Melrose, Mass., was elected her successor.

Rev. A. H. Ames, D. D., superintendent of the National Training School at Washington, D. C., spoke of the excellent character of the students of this institution. The Southern fields of work were represented by their respective secretaries. Mrs. M. C. Hickman, secretary for the Bureau for Texas, spoke of King Home at Marshall, Texas. Mrs. Albright gave a most interesting account of her recent tour of inspection of the homes in the Bureau for East Central States.

The New Jersey Home, Morristown, Tenn.; the Homes in Arkansas, Mississippi and Louisiana; the E. L. Rust Home, Holly Springs; the Adeline Smith Home, Little Rock, and the Peck Home, New Orleans, were represented as prosperous. Mrs. H. M. Teller, Washington, D. C., represented the needs of the work in Alaska, and advocated for Mrs. Boiler, the absent Bureau secretary, the building of an addition—two and one-half stories, 72 feet front by 36 feet front—to the Jesse Lee Home at Unalaska, or the abandonment of the work at this point. Grateful recognition was taken of the kind offer of Mr. J. Stanley Brown, superintendent of the American Commercial Company, to give free transportation to all boxes of clothing sent to this Home, and to Captain Shumaker, of the United States Marine Service, to give free transportation to all supplies for the Home, if at hand when the revenue cutters sail. Mrs. E. W. Simpson, secretary of the Bureau for New Mexico and Arizona (Indian), wrote hopefully of the work in her department. Our missionary and field matron at the Navajo Mission have had their hands and hearts full the last winter, but are working on hopefully. The Bureau for Supplies, which had done such grand work during the year, reported, through its secretary, Mrs. James Dale, fifty cases of need in the South.

A special committee was appointed to examine the condition of our work at all points where it is in touch with the domestic missions of the Parent Board, to prepare a statement of this work, and secure proper recognition of it in the next annual report of the General Missionary Society.

Mrs. N. C. Alger, Bourne, Mass., recommended by letter the creation of a fund, to be known as the Alger Loan Fund, to be used by the Society without interest, and promised to contribute thereto each year what she could.

Beautiful Christian greetings were received from Mrs. Bishop Morris, and an expression of sympathy and love was directed to be sent her and Mrs. I. D. Jones, whose illness and absence from the meeting was universally regretted.

The Society recognized with sorrow in the death of the Rev. H. B. Ridgeway, D. D., Evanston, Ill., who was one of the earliest and most faithful promoters of its interests; and tenderest sympathy was extended to Mrs. Ridgeway in her severe bereavement.

Information of the death of our fellow-worker, Mrs. Daniel Dorchester, Boston, Mass., called forth expressions of sorrow at our loss of her valuable services; and earnest sympathy with Dr. Dorchester and family in their sad bereavement.

The early departure of Bishop and Mrs. Walden for Asia was the occasion of tender expressions of love and appreciation of our faithful associate in labor, Mrs. Walden, who was given a God-speed, with the prayers of the Board.

MRS. F. A. AIKEN, Recording Sec'y

School and College.

From the New York Independent.

The last report of the United States Commissioner of Education, just issued, for the year 1892, gives some interesting tables with regard to the education of colored people in the sixteen Southern States and the District of Columbia. The tables show that in those States the estimated number of persons between the ages of 5 and 18 years is 7,013,656, of whom 5,322,805 are whites and 2,490,851 blacks, the proportion being about two whites to one black. There are only three States in which the blacks outnumber the whites, namely, Louisiana, Mississippi and South Carolina. In Alabama and Georgia the two races are very nearly equally balanced. Of the white persons, from 5 to 18 years of age, it appears that 66.87 per cent are enrolled in the public schools, and of the blacks 52.21. In Kentucky and the District of Columbia, the percentage of blacks enrolled exceeds that of the whites. The percentages in Kentucky are respectively 61.97 and 62.86, and in the District of Columbia 69.51 and 62.34. In the average daily attendance, the colored children have the advantage in Alabama and Tennessee, where their percentages are considerably higher than those of the whites—that is, the percentage of those enrolled who are in daily attendance. The average percentage of fourteen States and the District of Columbia is 63.77 for the whites and 60.09 for the colored—in other words, while a smaller percentage of colored children are enrolled than white, there being a difference of about 14 per cent in favor of the whites, the percentage of the enrolled in the column of average daily attendance is very little to the advantage of the whites, being 63.77 against 60.09. The length of the school year in most cases is practically the same. It is a little shorter for the colored schools in Alabama and Louisiana, Maryland, North Carolina and Texas than for the white schools, and considerably shorter in Delaware. In the District of Columbia, in Kentucky and Virginia it is the same for schools of both races. It is in the number of teachers that the white schools have the great advantage over the colored schools. Even Mississippi and South Carolina, where the enrollment of colored children is considerably larger than that of the white, the number of teachers in the colored schools is much less. In South Carolina the white schools have 2611, while the colored schools have only 1787; in Mississippi there are 4634 teachers for white pupils and only 3288 for the colored, and for all the States, including the District of Columbia, the white schools have 83,325, and the colored schools only 24,741. It appears that in normal schools there are 8042 colored students, besides 16,237 in other institutions for secondary instruction, and 8116 in universities and colleges. Besides these there are in schools of theology 577, schools of law 119, schools of medicine 456, schools for deaf, dumb and blind 581, making a total enrollment of 34,129. The Commissioner of Education says:

"There is a wonderful contrast in the character of the schools established for colored children. Many of the schools, especially those in the remote rural regions, are as defective as one could imagine a school to be; but, on the other hand, most of those established by the missionary societies are better managed and have a better class of teachers. These teachers have generally been educated in the best Northern schools, and coming, as they do, from different States, they combine the best methods of different schools. Frequently, too, they have undertaken the work from philanthropic motives and are filled with aspirations not only to elevate the intellectual capacity of their pupils, but to implant in them high and ennobling principles, and by means of this training given at school to elevate the entire race."

Speaking of schools conducted by colored instructors, the Commissioner mentions Allen University, Biddle University, and Tuskegee Normal and Industrial School as examples of successful institutions. A table of institutions for the colored race shows that the value of the grounds and buildings is $3,054,433, and that the amount of permanent productive funds is $757,446. Referring to the fact that the work of the colored universities and colleges is at present to a large extent below the grade of a university, the commissioner says they are simply laying the foundation of their future work.

"The number of highly educated colored ministers, lawyers, doctors and educators is small indeed, as yet, and they are scattered over a wide expanse of territory; but each year sees the number increasing, for the very rarity of a highly educated colored man is best known by his own race, and hence, when they see one of their number possessing talents so cultivated as to command the admiration of all, or when one of them is able to secure a position of high honor and distinction, it is observed by none more quickly than by the colored people themselves. One colored man in the House of Representatives of the United States Congress will excite a thousand hopes and aspirations in the breasts of his admiring friends, and for every one who is thus able to rise to distinction hundreds of others will enter the doors of some university or college resolved that if they shall not be able to reach the acme of their ambition they will at least attain to the highest point their opportunities and diligence will permit them."

When Run Down

And Your Blood is Impure

Hood's Sarsaparilla Gives Strength and Purifies the Blood.

D. C. Savage, proprietor of the store and dealer in general merchandise, at Maplesville, Ala., has favored us with the following testimonial. He resorted to Hood's Sarsaparilla and in a short time realized its vitalizing and building-up effects. Everyone in a run down condition should read his letter:



Mr. D. C. Savage of Maplesville, Ala.

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and am now enjoying splendid health. I consider Hood's Sarsaparilla a most excellent medicine for a run down system and a very effective alterative tonic." D. C. SAVAGE, Maplesville, Alabama.

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Southwestern Christian Advocate

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THE METHODIST BOOK CONCERN,

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E. W. S. HAMMOND, D. D., EDITOR.

THE LOUISIANA CONFERENCE AND THE "SOUTHWESTERN."

We take pleasure in answering some pertinent interrogatories concerning the relationship existing between the Louisiana Conference and the SOUTHWESTERN CHRISTIAN ADVOCATE. It is perfectly right, as well as reasonable, for the brethren of this conference to be especially interested in the paper, which was first established as a jonrual in the special interests of the conference. Its history is coexteusive with the history of our Methodism in Louisiana, and the brethren generally have manifested a deep interest in it as a local conference official. Bnt when the general conference adopted the SOUTHWESTERN as one of its official organs, the brethren rejoiced, that the child which they had so patiently and loyally fostered, had now become strong, and that being lifted ont of its mere local surroundings, it had become the property of the whole Chnrch, and the official organ of the Church in the great Sonthland. It is perfectly in keeping with that spirit that the Lonisiana Conference passed the following resolutions at its recent session at Monroe, La. They will explain themselves:

Wo are heartily in accord with the plan of the great Methodist Episcopal Church in the solection of the very best literature for the use of our people. We are the friends, and appreciato the value of the SOUTHWESTERN CHRISTIAN ADVOCATE as the official organ of your conference and in hearty sympathy with the editor, the Rev. E. W. S. Hammond, D. D., in his efforts to make the paper a success. Therefore,

Resolved, That we will see to it, that none but Methodist literature shall be used in our Sunday schools, and in our churches.

Resolved, That as the best evidence of our appreciation of the SOUTHWESTERN and its able editor, we will nevor cease canvassing for it until we shall have put it into every home in our respective charges.

Resolved, That we request our pastors and presiding elders not to license or renew the license of exhorters and local preachers that do not take and pay for the SOUTHWESTERN.

Resolved, That it is the sense of this conference that the paper be restored to its original size.

FRANK HARVEY, Chairman.

J. D. POOL, Secretary.

This resolution was adopted unanimously, after eloquent and ringing speeches in favor of it by Dr. J. C. Hartzell, corresponding secretary of the Freedmeu's Aid and Southern Education Society; Dr. A. E. P. Albert, secretary of the conference and presiding elder of the North New Orleans District, and Rev. Julian F. Marshall, presiding elder of the Baton Rouge District. The sentiment of the conference was in perfect accord with the policy of the paper throughout, as the resolutions will show. At a subseqnent meeting of the presiding elders of the conference held in the office of the SOUTHWESTERN, a resolution was passed authorizing Dr. A. E. P. Albert and Rev. Pierre Landry to prepare an address to the ministry and membership ot the conference, nrging them to increase their efforts to put the SOUTHWESTERN into every Methodist home within the boundaries of the conference.

We believe the resolutions, with accompanying addresses, were in good faith. Already arrangements are being made by several of the pastors in the city of New Orleans and elsewhere to hold special meetings in the interest of the paper, or to set apart a Sabbath or other special day as SOUTHWESTERN Day.

We are pleased to recognize honest, earnest efforts on the part of several of our city pastors to work as they voted, and we will be very greatly surprised if our city subscription list does not from henceforth show a very gratifyiug increase. We are depending on the pastors of Wesley, Union Chapel, First Street, Monnt Zion, Simpson, Williams' Chapel, Mallalien, Thompson, Haven, Camp Parapet, Pleasant Plains, St. Matthew's, Scott Chinn, Gretna, Cushman and Malden, to carry the city subscription list up to at least eight hundred during this year. The presiding elders of the North and South New Orleans Districts have personally assnred us of their increasing interest in our work, and have promised to give to it their personal and earnest co-operation.

Our presiding elders and pastors outside of the city are fully awake to the importauee of the work necessary to be done. A glaiee at our publishers colnmn from week to week will show that the canvass is already being pushed with increasing vigor by them. We believe it is possible for these faithful brethren in the circuits and stations ontside of the Crescent City to surpass their record by at least twelve hnndred snbscribers.

The resolutions have the right ring, and we believe in the men of the Louisiana Conference. We believe also that the SOUTHWESTERN will prove of inestimable value not only as the pastors' assistant, but as an inspiration to the homes and firesides of the people which these pastors represent. We can safely promise that the paper, during the ensning year, will be very greatly improved in all departments, and in every way worthy of the patronage which it seeks.

Once more we say to the Louisiana Conference, "Stand by the resolutions," and you will assnredly stand by onr glorious Methodism.

UNCONSTITUTIONAL.

The efforts of the legislators of the sovercign State (?) of South Carolina, have been peremptorily challenged by the decision of Jndge Nathan Goff, U. S. Circuit Judge for the District of South Carolina, who declares the infamons registration law nnconstitntional. Onr readers are doubtless familiar with the history of the famous case. A high-handed attempt has been made to disfranchise the colored voters of that State by the enaetment of the most extraordinary system of registration probably ever known in this repnblic. The Governor of the State, with others of like political faith, proposed to hold a convention to revise the constitution of the State, and in order to complete the political disfranchisement of the Negro, secured the passage of a registration law by the Legislatnre, which practically disfranchised every Negro in the State. With rare malice, conpled with the characteristic ingennity of Negrophobists, the laws were so hedged and guarded that the colored people had actually no redress in the civil conrts of the State. Fortunately, the constitution adopted by the voters of the State of Sonth Carolina, gave some hope that this high-handed outrage would at least be checked. It was yet more fortnnate that the constitution of the United States had not been revised to snit these miserable suffrage robbers. To these established constitutional guarantees, the colored people appealed for an order to restrain the snpervisor of registration from perpetrating the last act in the rape of the ballot.

Jndge Nathan Goff, after an elaborate review of the case, granted the prayer of the complainants and declared the registration law unconstitutional. It is particularly fortunate that the colored people of South Carolina were permitted to bring their case before a judge who was not blinded by the abominable prejndice against color. The following, from the decision, will reveal to some extent the trne manliness and hnmane instincts of the learned judge:

"With what crnshing force then must it strike the weaker race, which is thus made to snffer by the stronger. How difficult for them to thns write ont the books of their lives and have all the pages thereof attested by two witnesses, reputable in the estimation of the registrar, who is to judge them. In my opinion the fact that there still remains several days prior to the election does not in the light of the allegations of the bill, the proofs tendered and admissions made, prevent the orator from asking for nor the conrt from granting the relief prayed for. I was asked in case any portion of the registration laws should be fonnd invalid to eliminate the part so fonnd and decree that the remaining section should stand. I have not been able to make the separation, for I fonnd it all so interwoven as to render it impracticable so far as resnlts are concerned, and I cannot winnow when there is no grain. In behalf of those so treated, all interested in the welfare of the country and desirous of seeing its laws enforced, should protest, in order that public sentiment should no longer be dormant, bnt may by its activity rouse the community thet has long snffered by such outrages to a realization of their cause, and to an appreciation of the beneficial results to be secured by the abolishment of the system that has caused them. If we may jndge of what the intention of the Legislature was by the inevitable result of its enactment, as we are assured we can (Soonhing vs. Crowley, 113 U. S., 703; Minnesota vs. Barber, 136 U. S., 313), then the object that controlled the minds of those who formulated the enactment I have been considering was how best to abridge and destroy the greatest number of votes of the citizens of African descent, while at the same time interfering with as few as possible of the votes of the white race. The fact is that, with a candor that was as frank as it was amazing, this was virtually admitted during the argnment of this case. It is evident that the effect of this registration system is to fearfully impede the exercise of the right of snffrage by the colored voters of the State of South Carolina. It, to a great extent, defeats their constitutional right to vote, and it seems to be leading, I must be permitted to say, its only object, the effort being to so legislate as to apparently respect constitntional reqnirements, bnt at the same time stab to the death the rights and immnnities gnaranteed by them."

PERSONAL AND GENERAL.

—Rev. S. M. Hickman, D. D., and wife, from Cleveland, Ohio, were in this office on 7th inst. They were making a short visit to onr city.

—Rev. Wm. Brnsh, D. D., is dead. He was a prominent member of several general conferences, and a highly usefnl pioneer Methodist preacher. He was buried at Fayette, Iowa, on the 3d instant.

—H. S. Harvey, of Bowerton, Miss., writes: "I am glad to say that among the many homes that the dear SOUTHWESTERN finds its way to every week, mine is in that number. Onr pastor, I. C. Rncker, has launched on his third year with ns. We have a grand Snnday school, one worthy of praise. Our superintendent, J. H. Colman, is doing good work."

—A. J. McAllister, Baird, Miss., writes: "Onr first quarterly conference was held with Rev. Jno. W. Davis, onr efficieut presiding elder, in the chair. The officers presented written reports, showing progress along all lines of church work. The elder preached two glorious sermons which made our hearts glad, and spoke of the need of the SOUTHWESTERN being placed in every home. Look for more snbscribers from this charge in the near future. We are spiritnally alive."

—Brother J. W. Jarmon, of LaGrange, Tex., writes: "Presiding Elder B. F. Smith paid ns a visit and held our second quarterly couference. All reports were encouraging. Our pastor's report showed an increase of three, one certificate and two reclaimers. On Sunday the presiding elder preached two helpfnl sermons Onr Epworth Leagne, nnder the management of Mrs. F. L. Lavender, we hope to be a power in the fnture. The church is moving upon all lines. Onr pastor watches every interest of the church. He is loved by all."

—Brother G. W. Nevils, Columbns Circnit, Texas, writes: "My second qnarterly conference was held, with Elder B. F. Smith in the chair. Total collection, $85.85. The elder preached acceptably. Three children were baptized. The circuit is in line. We are now in the midst of a revival, and the old SOUTHWESTERN is being looked after—four snbscribers this qnarter. Brother Martin Kyle was summoned to the skies April 1. He was an old preacher and died in peace."

—"The members and friends of my church have a new way of surprising their pastor. On April 7, abont 10 a. m., the express wagon drove to the parsonage gate with a variety of groceries, with the compliments of Mr. and Mrs. C. M. Brown, Mrs. M. J. Wilson, L. P. Jackson, I. A. Henderson, H. Wilson, P. B. Simkins, T. H. Monson, F. Lewis, J. Williams, M. W. Jackson, Rev. C. H. Shelton, C. Miens, O. S. Simkins, and Mr. and Mrs. T. J. Johnson. We are preparing to build a new church, which is needed very much at Mansfield." So says J. O. Brown, of Mansfield, La.

—Brother G. Orange, of Ackerman, Miss., writes: "The first quarterly conference on the Louisville Circuit was a success. The presiding elder, P. O. Jamison, was with ns on time. Reports were encouraging and showed progress. Our collection during the quarter was $21.80. My pledge to you for snbscribers this year is twenty-five. I mean to put the good old SOUTHWESTERN in twenty-five new homes. I have a SOUTHWESTERN Day set apart to take subscribers, and so you can look for my pledge to be carried out. The paper is a light in darkness and it must shine throughout our circuit." Remember, brother, you are on record.—ED.

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Cash Remittances.

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J D Gibson	D G Buttler, 1
S A Unger	Thos Kelley
M Blair, 1	M Adame
J W Wilbor	E D Williams
J B Anderson	J A Avery
Chas Ruggars	N L Lackey
A G Davis, 1	J H Thompson
G J Dobson	B H Hill
J I Garrett	A J McAllister
E Tronpe	Wm Payne
L M Shumpert	R N Jones
C R Bryant	Mrs R O Spears
J H Patterson	A Page
Sam'l Nelson	Emily M Rowe
J M Deas	M Adame
D L Bahors	A G Glenn
J S Webb, 1	W N G Lipcomb, 1
H Bright	F H Bunton
W H Hatherne	W H Stevens
J A Tirquit	A D Jones
Miss A B Phillips	R E Crump
S B Danley, 2	Walter T Wright
Wade Hamilton, 2	F L Baxter
H C Gair, 3	Carrie Porter
H Blakeney	W M Bell
P Hillary	A J Proctor
J L Morable	I L Pratt, 7
E Handy	S H Viel
J Jordan	G C Logan
Prof Williams	J T Hall
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The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati

NEW ORLEANS AND VICINITY.

The Editor of the SOUTHWESTERN will preach to the Young Men's Association at Pleasant Plains M. E. Church Sunday, May 19, at 11 a. m.; at Malden Chapel at 3 p. m., and at First Street at 8 p. m.

The annual displays of unnecessary and expensive paraphernalia has begun. Our city pastors have a splendid opportunity now to imitate the great Apostle Paul on Mars Hill. Will they do it? Will they stand as a unit against the altars erected to the unknown god, or will they join gladly in the useless display?

First Street Church, under the pastoral care of Rev. W. R. Butler, is unusually alive in these times. The new church is going forward rapidly, and there is a splendid spirit among the people. Services last Sunday morning were helpful, and the singing was especially inspiring. Editor of the SOUTHWESTERN preached.

Pleasant Plains, Rev. D. G. Butler pastor, is in the forefront in spiritual work. The revival, just closed, resulted in the conversion of 51 souls. The company rally netted $81 38. Last Sunday was a high day there. Revs. T. J. Johnson, G. E. Taylor, H. C. Green, E. Fields, Leik, Stevenson and others were present. Prof. W. Nickeson presided at the organ.

At Union Chapel there are signs of increasing interest in financial as well as spiritual matters. Rev. A. J. Ford is getting church matters in good shape, and the outlook is promising. The Editor preached in this church last Sunday night and was glad to notice the evidences of improvement. The attendance was large and the services were, we trust, profitable.

Special Notice.

There will be a meeting of the Alumni of New Orleans University on Friday, May 17, 4 p. m., in the University Chapel. The Alumni Sermon will be preached at Simpson Chapel, Valence street, on Sunday afternoon at 3 o'clock, May 26.

S. T. CLANTON, D D. Pres't.

PLENTY OF PROGRAMS

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Important to Ministers.

A gentleman has paid for one hundred copies of Bishop Warren's book, "The Bible in the World's Education," one copy of which will be sent to those ministers of our Church whose name appears in the General Minutes for 1894, and who shall send one dime to pay postage. The applicant must, however, certify that his salary, besides house rent, does not exceed $500 a year. The books will be sent by mail in the order of application after the publication of this paper. Address Hunt & Eaton, 150 Fifth avenue, New York.

—Since Mr. S. F. B. Morse assumed the management of the Southern Pacific passenger business, marked improvements have been noticed in many ways. A system of advertising has been adopted and put in charge of Mr. Ingraham, an expert in the science, who is constantly engaged in getting new ideas and interesting matter. We expect this splendid road will ere long become one of the best known in the country.

—Paul T. Wayne, the talented New Orleans composer, is also publishing music. He has sent us four fine new pieces as follows: "White Violets," waltz, by Marie Louise Percy,—50 cents; "Home Institute," polka, by A. Hartman,—50 cents; "Silliman Institute," waltz, by Laurent Comes,—75 cents; "F. A. Daniels," a two-step waltz, by Comes,—40 cents. The postmaster's "two-step waltz" is a compliment to his ability in organizing his department into a double quick step movement for the benefit of the citizens of the Crescent City.

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Florence District.

Program for the District Conference and Sunday School Institute of the Florence District, to be held at Mayesville, S. C., July 24-28, 1895:

Opening services by Rev. A. Adams. Organization; presiding elder's report of the district; pastor's reports.

Essays—The missionary collection of our Church, and its application and effect, F. L. Baxter. Ministerial support and its relation to pastoral work, J. W. Dore. The Church and its place in the problems of to-day, B. M. Pegues.

Sermons—A. B. Morrisey, A. B. Murphy and Thos. Simms.

First Day—Afternoon session: Twenty minutes sermon by J. A. Harroll. Essay—Why should we increase industrial enterprises among our people? A. E. Quick. The present educational system in the South, C. C. Robertson. What relation do children of Christian parents sustain to the Church? J. R. Townsend.

Sermons—A. Adams, J. A. Harroll, W. H. Jones, G. W. Shackelford and E. B. Burroughs.

Second Day.—Morning session: The press and its relation to Christianity; E. B. Burroughs. The call to the ministry and its qualification, W. G. Valentine. The Sunday School and its relation to the Church, E. M. Pinckney. What should be done to educate our people in uniform Christian-giving, C. R. Brown. How can the charges be made self-supporting? D. J. Sanders. Why does the Church decline in spiritual power? G. W. Cooper.

Second Day—Afternoon session: Twenty minutes sermon by J. C. Burch. Essays—The relation of the F. A. and S. E. Society to our work in the South, M. V. Gray. Can South Carolina disfranchise a part of her citizens without violating the Federal Constitution, H. M. Murphy. The Florence District and its possibilities, A. S. J. Brown. What method can we adopt to reach the masses? J. McEady. Spiritual singing in the Church, W. S. Neal.

Sermons—B. F. Gandy, L. G. Grogg and H. M. Murphy.

Third Day—Morning session: Discussion—Resolved, That the interest of camp-meetings should be revived on the Florence District; A. Middleton and J. W. Dore, affirmative; F. L. Baxter and M. V. Gray, negative.

Sermons—J. C. Burch and J. J. July.

Afternoon Session—Sunday School Institute, conducted by the president, Prof. E. J. Sawyer.

Fourth Day—Morning session: Report of the Epworth League; reports of local preachers and exhorters; the Sunday School Institute continues.

Fourth Day—Afternoon session: Essay—The moral status of our people, B. S. Jackson. Reports of district stewards, Sunday School superintendents, class leaders and committees. Preaching by M. Pinckney.

Fifth Day—Sunday morning: Love feast, conducted by J. R. Townsend and A. Adams. Preaching by the presiding elder, assisted by F. L. Baxter. Sunday School mass meeting, conducted by Prof. E. J. Sawyer. Short addresses by C. R. Brown, W. H. Jones and E. B. Burroughs. Preaching by C. C. Robertson, assisted by W. G. Valentine.

Local preachers will prepare their own sketches.

A. Middleton, chairman; C. C. Robertson, J. W. Dore, A. E. Quick, W. G. Valentine. J. R. TOWNSEND, P. E.

Waco District.

The District Conference, Epworth League and Sunday School Convention for Waco District, West Texas Conference, will convene in St. James M. E. Church, Wednesday morning, July 24, at 9 o'clock. All of the members are earnestly requested to be present at the opening.

I hope each pastor will do his best to report all, or as much as possible of his benevolent money raised. Let us do what we can to have full reports.

The Editor of the SOUTHWESTERN is cordially invited and we hope will be present.

The secretary of the last district conference will arrange for the usual reduced rates over the different railroads.

HARRY SWANN.

—Any reader who fails to secure a complete set of those superb Holy Land views, "Earthly Footsteps of the Man of Galilee," will miss (1) the finest collection of pictures that ever came from the East; (2) a magnificent educational exhibit; (3) a great bargain, since the views, if purchased as original photos, would cost at least $1 each. You get 396 of them all at once for $2 50, at this office. Separate parts can also be had for 10 cents a part.

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The Lexington Conference Subscription.

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Rev. J. H. Creighton, writing in the *Western* gives seventeen reasons. They are worth pondering;

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12. The Advocate makes a better Church member, because as a man readeth his newspaper, so is he.

13. The Advocate gives the political news without the mnd.

14. It gives home and foreign news, *multum in parvo*.

To Confederate Veterans.

Are yon going to the Reanion at Honston, Tex. May 20th to 24th?

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I. HARDY, A. G. P. A., Vicksburg Miss.
R. H. GARRATT, A. G. P. A., New Orleans.

Shubuta District.

The following is the program for the Shnbnta District Conference, to meet at Ellisville, Miss.. June 26:

To preach the opening sermon. R. N. Jones. Divine Revelation, R. N. Jones; Mode of Revelation, A. B. Logan. Necessity of Revelation, S. J. Wood; Natnral Religion, D. F. Dudley; Revealed Religion, T. A. Cotton; External or Historical Evidence of Christianity, G. W. Smith; Internal Evidence of Christianity, H. May; Experimental Evidence of Christianity, H. T. Hampton.

The Attribntes of God—Unity of God, C. H. Brown; Spirituality of God, A. C. Lacy; Eternity of God, W. McNeil; Omnipotence of God, E. E. Ronssan; Omnipresence of God, R. L. Carpenter; Omniscience of God. G. W. Brame; Immortality of God, A. C. Bardwell; Wisdom of God, D. Tate; Trnth of God, C. Washington; Jnstice of God, R. P. Chapman; Holiness of God, O. H Flowers; Goodness of God, P. F. Robinson.

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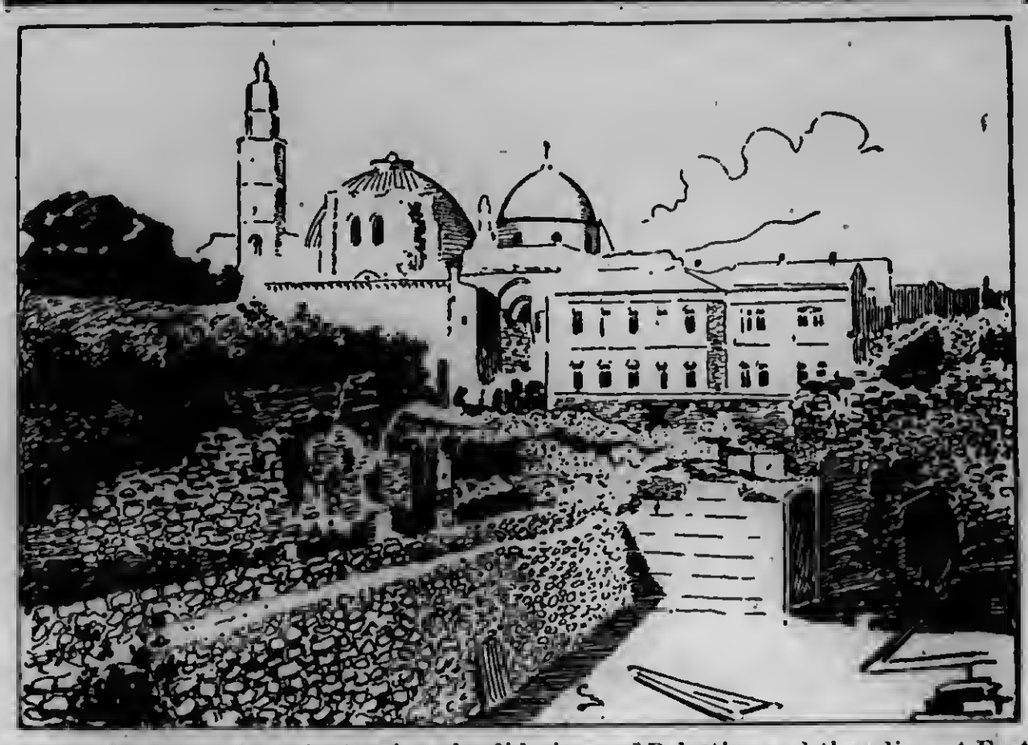
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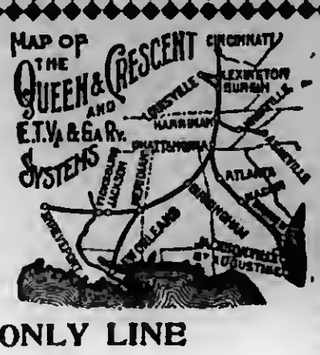
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THE SUNDAY SCHOOL.

SECOND QUARTER.--Lesson VII. May 19. Jesus Before Pilate. Mark 15. 1-15. A. D. 30. Commit to memory verses 14 15.

HOME READINGS.

M. Mark 15. 1-15. Tu. John 18. 28-40. W. Luke 23. 1-12. Th. Matt. 27. 24-31. F. John 19. 5-16. S. Acts 4 23-30. S. Isa. 53.

LESSON HYMN. 7.

Never further than Thy cross;
Never higher than Thy feet;
Here earth's precious things seem dross;
Here earth's bitter things grow sweet.

Gazing thus our sin we see,
Learn thy love while gazing thus;
Sin, which laid the cross on thee,
Love, which bore the cross for us.

Here we learn to serve and give,
And, rejoicing, self deny;
Here we gather love to live,
Here we gather faith to die.

Time.—From about 5 to about 7 o'clock of the morning of Friday, April 7, A. D. 30.

Place.—Pilate "sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha" (John 19. 13), which seat was on the site of the "throne" where Solomon sat when he judged the people. See 1 Kings 7. 7, 8, and Psalm 122. 5.

Rulers.—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Peres.

A synopsis of the leading events of the passover morning, with the approximate hours. One a. m., the agony and betrayal; conveyance to the high priest's house. Two a. m., the preliminary examination before Annas in the presence of Caiaphas and the Sanhedrin at an irregular meeting. Five a. m., the formal sentence of the Sanhedrin in their proper place of meeting, and the first examination before Pilate at the palace. Half-past five a. m., the examination before Herod, the scourging, and first mockery by the soldiers at the palace. Half-past six a. m., the sentence of Pilate. Seven a. m., the second mockery. Nine a. m., the crucifixion. Twelve (noon), the darkness. Three p. m., the end.

Parallel Passages.—Matt. 27. 11-26; Luke 23. 1-25; John 18. 28-40.

Jesus Before Pilate.

(Mark 15. 1-15.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"But Jesus yet answered nothing; so that Pilate marveled." (Mark 15. 5.)

The Sanhedrin condemned Jesus on the charge of blasphemy. He was then blindfolded, spat upon, struck with the hands, and asked to tell who smote Him. Think what the blessed Christ has endured for us. Early in the morning the whole council decided to bind Him and send Him to Pilate. There was a Roman law that prevented them from putting Him to death. The object of this meeting of the council was to decide what charge they would bring against Him when they took Him before Pilate. Men may become as zealous in executing the wrong as in pushing forward the right.

Pontius Pilate was a Roman knight. Through the influence of Sejanus he had been appointed procurator, or collector of the revenue, of Judea. His government of that land was very unhappy. He disliked the Jews, and they hated him. He did many things to aggravate them. They would not tolerate his conduct. There were between them bitter disputes and fierce insurrections. His conduct in the trial of Jesus shows him to be superstitions, cruel, cowardly, and untrue to the Roman government. Any nation is to be pitied whose chief magistrate is this style of man.

When the council brought Jesus to Pilate, they would not enter in, "lest they should be defiled, and prevented from eating the passover." They had deep convictions against entering a hall where there was possibly some unleavened bread, but no remorse over taking the life of a man they knew to be innocent. Pilate went out and asked what accusation they brought against Jesus. They answered—He perverts the law, forbids to pay tribute to Cæsar, and says He, Himself, is a King (Luke). The first and second of these accusations Pilate knew to be false. The third he investigated. When he returned to the judgment hall he said—"Art thou the King of the Jews?" Jesus answered—"Thou sayest." "My Kingdom is not of this world." The council accused Him of many things. Jesus made no reply. He did not defend Himself. Pilate marveled. The Savior, by His silence, plead His cause more eloquently than words could have done. Pilate ruled out—"I find in Him no fault." Yet, through fear of the Jews, he would not release Him. The old coward. Public sentiment prevents many from doing right.

The council became more fierce. They were determined to have the life of Jesus. Pilate wished to set Him at liberty. He learned that Jesus was of Galilee, therefore, he sent Him to Herod, who was at this time in Jerusalem attending the passover. This was the Herod that had John the Baptist put to death. He had heard much of Jesus. He desired to see Him, and was exceeding glad when He was brought before him. He hoped to see Him do some miracles. We may have wrong motives in desiring to see Jesus. Herod asked Him many questions, but Jesus answered him not a word. The council vehemently accused Him before Herod. The governor, with his men of war, set Jesus at naught—they looked on Him as worthy only of contempt. They arrayed Him in a bright robe, of white tissue, richly embroidered with silver. This they did in mockery. When he sent Jesus back to Pilate he released Him from every political charge brought against Him. Pilate and Herod were made friends that very day. Christ is a great reconciler.

When Pilate "was set down on the judgment seat," and Jesus brought before him, his wife sent unto him saying, "Have thou nothing to do with this just man, for I have suffered many things this day in a dream because of Him." The women are often nearer right than the men. If many judges, who are superstitious and cowardly, would follow the advice of their godly wives, results would be much better. Pilate desired to set Jesus free. He told the council he had examined Him and found no fault in Him. Still they were determined to put Him to death. He had a custom of releasing unto them a prisoner at festival times. He told them he would do so at this feast. He wished to release Jesus, and suggested that they ask for Him. But the chief priests and Scribes moved the people, and constrained them to ask for Barabbas—the son of Abbas, that is, the son of the father. The name indicates that he was the devil's counterfeit. It is likely he played the part of a false Christ. He deceived the people. Raised a band of followers. Caused an insurrection. Committed murder, and was cast into prison. Now the people ask that he be set at liberty and the innocent Christ be crucified. The world has ever been taking the counterfeit for the genuine. It accepts counterfeit men, religious, and pleasures for those that are true. Pilate hated to condemn Him. He told the council to take Him and judge Him according to their law. They let him know it was not lawful for them to put any one to death. When he examined Him he found no fault in Him; yet he did not release Him. He sent Him to Herod with the hope that he would set Him at liberty. This he did not do. Then he desired the people to ask that He be released, but they called for Barabbas. He had one more resort. He suffered Jesus to be scourged, crowned with thorns, and robed in purple. When the pale, bleeding, friendless man was led forth he cried—"Behold the man." "Hail King of the Jews." He no doubt hoped to disgust them, and cause them to set Jesus at liberty. This they would not do. The council buffeted Jesus, Herod mocked Him, Pilate scourged Him, and the Jews crucified Him. The blessed Christ "suffered many things" for us, before He died on the cross.

"When Pilate saw he could prevail nothing, he took water and washed his hands before the multitude, saying I am innocent of the blood of this just man." But this did not make him innocent. He knew Jesus was just, he had the authority to release Him, yet he delivered Him over to be crucified. He was cruel, superstitions, and cowardly. Poor man, he soon lost his office, and I fear afterwards his soul.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9.30 pm	Passenger,.....7 00 a m
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 5:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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Arrival and departure of trains, in effect at New Orleans, April 7, 1895.

LEAVE.	SCHEDULE.	ARRIVE
No 26, 7.00 a. m.	Local Mail and Express.	No. 25 9:30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4 00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.40 p m

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6 Fast Mail	7..40 a.m	3 Fast Ex.	7.35 a.m
4 Fast Ex.	11.00 a.m	7 Coast acc'm.	8.55 a.m
8 Coast acc'm.	3.25 p.m	1 Lim. Ex.	5.00 p.m
2 Lim. Ex.	7.50 p.m	5 Fast Mail.	10.25 p.m
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OUR BOOK TABLE.

Mr. B. O. Flower, the editor of the Arena, contributes a very forcible paper to the May issue of that review, outlining the sources of the social evil in modern social and industrial conditions. He gives examples of the conditions under which hundreds and thousands of girls working for the sweaters in large American cities are compelled to live, and shows how they are reduced to the desperation of starvation and forced to make a choice between suicide and dishonor. If cheap clothes mean cheap souls which are we going to choose?

In the Popular Science Monthly for May, Prof. Frederick Starr traces the progress of Archæology in Denmark—the country that has given this science many of its leading terms and divisions. Many cuts of prehistoric objects and portraits of eminent Danish archæologists illustrate the account. W. D. Le Suenr discusses Kidd on "Social Evolution," criticising what that author says of the attitude of science toward religion. D. Appleton & Company, New York. Fifty cents a number; $5 a year.

The four weekly issues of Littell's Living Age for April are as usual overflowing with the good things that enrrent foreign literature affords, and present a widor range of thought and style than is to be obtained in any of the monthlies. Littell & Co., Boston.

New Englanders will appreciate the many valuable articles of a local character in the May issue of the New England Magazine. The number opens with a most interesting description of Boston's new Public Library, T. J. Walker's entertaining account of "Blue Mountain Forest Park," near Newport, N. H., the great game preserve owned by Hon. Austin Corbin, comprising about 25,000 acres, is admirably illustrated with characteristic bits of the park and photographs of many of the animals, including a herd of fifty buffaloes. The Editor's Table is devoted to some timely reflections on our hurried modern methods of reading as contrasted with the leisurely habits of an earlier time. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The B. F. Johnson Publishing Company have a new book in press entitled "Story of the Confederate States," by J. T. Derry of Georgia, with an introduction by Gen. Clement A. Evans. The work is said to be written in a clear and dispassionate manner and is very profusely illustrated. It will be ready for delivery about May 20. Sold exclusively by subscription, and agents are wanted.

FROM PRESIDING ELDERS.

Vicksburg District—

Dear Brethren—Let me urge upon you the necessity of raising the entire apportionment for the various benevolent societies of our great Church. Let us be able at our district conference, which meets in Edwards in August, to have our full apportionment raised. The time has come for us to be men; no feeble effort on our part can be tolerated. Our pledge—a SOUTHWESTERN in every family on our charge. May God help you to do your whole duty for the Church and humanity. Yours truly, S. A. COWAN, P. E.

Florence District—

Dear Brethren—The Epworth League Convention meets at Cheraw May 29-30. Permit me to urge you to do, with due diligence, your best work. May God's richest blessings attend your labors.

Yours truly, A. G. TOWNSEND, P. E.

Alexandria District—

Dear Brethren—The district conference convenes Wednesday, July 24, at St. Martinsville. The eye of God and the Church is upon us; let us do our full duty in taking our benevolences and saving souls for Christ. These two things stand foremost in our work. Next comes the SOUTHWESTERN; after that, ourselves. Please let us have a grand time at the district conference. S. E. H. MORANT, P.E.

Starkville District—

Brethren—Push your benevolences, and get the SOUTHWESTERN in every home.

Yours in the work,

P. O. JAMISON, P. E.

Navasota District—

Brethren—Our Sunday School Institute and Epworth League Covention will convene at Brenham, in St. Paul Church, July 18-21. Programs will be out in time. Delegates will collect from each department fifty cents to defray expenses of the institute. W. L. DUNCAN, P. E.



They turn Green

at the ball and heel—even some of the best black stockings. Wash them with **Pearline**, and you'll have the black color restored. Does that look as though **Pearline** would "injure the clothes?"

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Episcopal Visitations for 1895.

Conference and Place.	*Time.*	*Bishop.*
Colorado, Denver	June 6	Foss
Wyoming mission, Cheyenne	June 14	Foss
Utah mission, Salt Lake City	June 20	Foss
N. Montana Mise., Ft. Benton	Aug. 15	Ninde
Idaho, Union, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash,	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee.	" 4	Merrill
California Ger. San Francisco.	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton.	" 4	Joyce
N. Mexico Spanish Miss. Conf., Alhuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S.D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn,	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N.W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss. Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
Des Moines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Newark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 2	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Denton, Tex.	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

Are you ever Annoyed

By a hnzzing or roaring sonnd in your head? Have yon diffienlty in hearing distinctly? Are yon tronhled with a continnal dropping of mucons, irritating the throat and causing you to cough? Is your breath unpleasantly affected and accompanied with had taste? Is your hearing less acute? If so, yon have catarrh and should at once procnre a hottle of Ely's Cream Balm, the best known remedy. The Balm will give instant relief.

—Angel Island, one of the defenses of the bay at San Francisco, where three hundred soldiers are stationed, has the distinction of being without a saloon, or even a canteen.—Ex.

For Over Fifty Years,

Mrs. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

MARRIAGES.

.....Give Name and Place Distinctly.....

Baton Rouge, La.—J. H. Smith to M S. Gibson, on the 1st instant. J. A. Tirouit officiated.

Hahnville, La.—On April 25, Charles Johnson to Gustavie Alexander. Also, on Feb. 28, Wm. Dorsey to Paline Lean. E. H. Clark officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Allendale, S. C.—Rev. E. J. Frederick, a superannuary of the South Carolina Conference, died on the 29th instant. H. O. Frederick.

CONFERENCE NOTICES.

Starkville District.

Second Round.	May.		
McCall	4 5	French Camp	11 12
Cedar Bluff	25 26	Ackerman	18 19
	June.		
Emporia	1 2	Bellfountaine	8 9
Kilmichael	14 16	Louisville	22 23
Liberty Hill	29 30		
	July.		
Rock Hill	3	Starkville circuit	4
Sturgis	6 7	Starkville	12 14
Chester	20 21		

P. O. Jamison, Presiding Elder.

Alexandria District.

Second Round.	May.		
St Peter	18 19	Glencee & Island,	19 20
Sorrell & Union ch.	22 23	Hutchertville	25 26
Jeanerette	26 27	Olivier	29 30
Abbeville cir.	31 and June 3		
	June.		
Asbeville mis.	4	St Martinsville	8 9
New Iberia	9 10	Cade	11
Lafayette	12	Crowley & Rayne	13
Jennings & Welsh,	14	Lake Charles	15 16
Willow Glenn	19	Moreland	18
Woodworth	20	Washington	22 23
Opelousas	23 24	Plaisance	25
Waxia & Palmetto.	26	Morrows	27
Sunflower	28	Eola	29 30
Cheneyville	30 and July 1		
	July.		
Evergreen	2	Poland	3
Boonville	6 7	Grand Cot	4
Alexandria	13 14	Bonkié	7 8
Pineville	13 14	Avoca & Regnletts,	20 21
Lecompt	27 28	Spring Creek	27 28
	August.		
Bordelouville	3 4	Cottonport	3 4

S. E. H. Morant, Presiding Elder.

Florence District.

Second Round.	May.		
Florence	31		
	June.		
Salem and Wesley,	1 2	Eady Town	3
Mars Bluff	4	Springville	6
Marion	8 9	Little Rock	10
Beulah	11	Ollo	12
Tatum	13	Sprears	14
Bennettsville	15 16	Smyrna	17
North Marlboro	18	Cheraw	20
Mount Sion	21	Chesterfield	23 24
	July.		
Jefferson	6 7	Newman	9
Stokes Bridge	10	Hartsville	11
Cypress	12	Lamar	13
Syracuse	14 15	Darlington	16
Timmonsville	18	St Luke	19
Shiloh	20 21	Lynchburg	22
Mayesville	23	District confer'ce,	24 28

A. G. Townsend, Presiding Elder.

Holman's Self-Pronouncing Bible



Containing: Concordance, with context, over 40,000 references. Index to persons, places and subjects, 16,000 references, Scripture Atlas, with index. Glossary of Bible words. Bible calendar; self-pronouncing dictionary of all proper names, with their meanings and pronunciations; summary and analysis of the Old and New Testaments. Exhaustive articles on Biblical history, geography, topography, natural history, ethnology, botany, chronology, music and poetry. A complete harmony of the Gospels, tables of parables, prophesies, miracles, prayers, money, weights and measures, Jewish sects and orders, Bible lands, etc.

Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7½ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.25.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MAY 23, 1895.—Vol. 30. No. 21. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

OUR LEVEE TROUBLES.

As we predicted, there was another outbreak on the river front between some colored men, who were employed in loading a ship at Gretna, and a few white men who regarded the colored laborer as a menace to their happiness. Several shots were fired, one of which wounded the colored foreman, Mr. Smothers; but not seriously. It is exceedingly difficult to get at the true facts in this unfortunate condition of affairs. Of this one thing we are certain, however: The colored man will not be permitted to work on the levees of this city unmolested unless under the control of the white labor organizations; provided, the City, State or National governments do not effectively interfere—a thing which seems at this time almost impossible. We are both amazed and alarmed at the systematic ease with which our colored brethren are driven from their work, being often pursued by armed white men whom it is absolutely impossible to convict; either of carrying concealed deadly-weapons, discharging firearms within the city limits, or of shooting down a fleeing Negro. The situation is decidedly complicated. It is unsafe to those who manage the commercial interests of the city to employ a class of colored laborers who may be driven off at the whim of their dissatisfied white fellow-laborers at any time; and it is equally unsafe to employ the latter class, which are becoming more arrogant and dictatorial every day. Indeed it is difficult to tell just where we are.

AS TO DISCRIMINATION AGAINST NEGRO EDUCATION IN GEORGIA.

A colored graduate, and teacher in Georgia, has written to the *New York Independent* a letter, which, if true, reveals a condition far from conducive to the advancement of the Negro. He says:

"There is not a single large city in Georgia, in which the white teacher is not paid twice as much and occasionally three times as much as the colored teacher who does the same grade of work. A prominent officer of the State is responsible for the promulgation and the carrying out of the doctrine that the whites can still get the lion's share of the school funds by the appropriation method, rather than the "pro rata" plan, even if Negro students are in the majority in a district. By this appropriation plan a white school of fifteen pupils is supplied with a first class teacher at seventy-five dollars a month, or five dollars per month per pupil, while the colored school in the same district with a hundred or more pupils is apportioned the pitiful sum of twenty-five dollars per month, or twenty-five cents per pupil. I have in my possession a letter from a county superintendent of Georgia, in which he states that he 'regrets to say that the county authorities have only appropriated fifteen dollars per month for your school for the coming term.' And it must be remembered that this sum was to pay for the instruction of one hundred and twenty-five pupils, assistant's salary included, when the same school paid its principal not less than fifty dollars per month the previous year. This county is not alone in the adoption of this policy to get rid of what they were pleased to style 'college taught teachers.' But what was the result of this action? Most of the Negro schools were untaught for the want of teachers. Some, however, were supplied by local talent, ignorant laborers. For even a decent laborer could scarcely teach for fifteen dollars per month and pay his expenses."

All of which we believe to be in strict accordance with facts.

THE EPWORTH LEAGUE AND THE COLOR LINE.

A statement has been going the rounds of the press that the Methodist ministers of St. Louis, Mo., had drawn the color line in the matter of admitting the colored branches of the Epworth League into their meetings. We have waited for the truth in the matter with satisfactory results. We are glad to publish the following from one of our most worthy colored representatives, the Rev. J. Will Jackson, D. D., presiding elder of the St. Louis District, Central Missouri Conference:

"BRIDGETON, Mo., May 13, 1895.

"My Dear Dr. Hammond—Since writing my last letter to you I have ascertained from one who was present at the Preachers' Meeting of the 16th ult., the facts concerning the reported proceedings. I am now prepared to say frankly, that the whole affair was misrepresented. From what Rev. W. H. Whitmore, of our conference, relates of it, there could have been no grounds whatever for the report, as sent out by the Associated Press dispatches, that the color line was drawn. As I now understand it, the German brethren of our city churches had formulated, or were formulating, a plan among themselves for unifying the work of the Epworth League Chapters of their own churches—for union meetings of these chapters. Dr. Lenig, referring to the advantages of such a procedure, suggested that the adoption of such a plan of Epworth League work in the churches of his conference, in the city, would be productive of beneficial results. He expressed the hope that the colored brethren would not feel slighted, as there was no purpose in the arrangement to draw the color line. So there it ended. The matter was not discussed in the spirit intended to be made prominent by the press reports. Our Methodism in St. Louis is distributed among three conferences—the St. Louis, embracing the English; St. Louis German, and I think the Swedish, and the Central Missouri, embracing the colored members. The discussion was simply a quiet talk on a matter which was strictly of a Church-social nature. Our Methodism of St. Louis, though divided by conference lines, is but one in the spirit of unity and in the sacred ties of brotherly love. Faithfully yours, J. WILL JACKSON."

Also the following from the *Central Christian Advocate*, published in the city where the meeting was held:

"This bit of so called news has evoked criticism, wonderment, and inquiries in many quarters. The facts can be stated in a few words for the sake of doing justice to the ministers themselves, and of relieving the fears and doubts of friends at a distance.

"At the regular weekly session of the ministers of our Church in St. Louis, on Monday, April 15, a paper was read by Mr. Chas. G. Bowman, president of the City Eworth League Union, the topic being the work and outlook of the organization. After the paper had been read the brethren who were present discussed the topic which had been presented, and made suggestions of methods whereby the Leagues of the city might be made of more service to the Churches. Among other suggestions, the inquiry was raised whether it might not 'help the cause' if all the Leagues of all the Churches of our own and other denominations in the city were to be formed into a union for cultivating brotherly relations and for literary and evangelistic and other work. At this point Rev. Frank Lenig, Ph. D., projected the question as to how far such an organization could go in St. Louis without running against the snag of the color line. Rev. Mr. Brown, one of our Afro-American pastors, replied that the question need not give any concern; that the colored Churches would not stand in the way of any movement which seemed to be helpful to the general work, understanding, as they did, all the circumstances of the case. The subject was not pursued further. No action whatever was taken bearing on the point that had been raised, and no sign was given of any intention to discriminate in any possible organization to be formed hereafter against the Leagues belonging to our colored Churches in the city.

"The last sentence in the above-quoted dispatch seems intended to place the Methodist ministers of the city in contrast with the Baptist preachers in their attitude toward the colored folks. The fact is that our Afro-American ministers, pastors in the city in our denomination, have always been members of our Preachers' Meeting in St. Louis, some of them occupying the chair at various times. If the Baptists have just invited their colored pastors to attend the regular ministerial meetings of their denomination, then they are simply following a precedent which our meeting established years ago."

This statement ought to be satisfactory, and we hope it will be. There cannot, in any charitable sense, be a clashing of interests in our great Epworth League work. The colored churches cannot stand in the way of any movement which is helpful to the general work. That which helps the whole work would help the colored. The "circumstances in the case" are about the same. It is a mutual doing of the Lord's work from which the question of color should be sacredly and rigidly excluded.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The thirty-first international convention of Young Men's Christian Associations of North America, held at Springfield, Mass., May 8-12, was in many respects a most important convention. Delegates to the number of about 700 were enrolled, being the best representation ever shown at an international convention. This was the first convention to make a systematic exposition of the work done in the physical and educational branches of association work, while never was the presence of the Holy Spirit more generally sought or widely felt than here. This was the first of these conventions to be held in New England for twenty-three years, and royally was it welcomed and entertained by the good people of Springfield.

For better spiritual preparation for the work of the convention Wednesday morning was set apart as "Quiet Day," four hours being devoted to meditation, self examination and prayer. During each hour topics relating to consecration and personal spiritual needs were discussed in a helpful, effective way. These meetings proved of singular interest and of great blessing to the hundreds of delegates attending.

Our colored brethren were treated with marked consecration, and there was a conspicuous absence of that spirit which too often mars the harmony of these Christian gatherings. The discussion of the work among colored young men had been given by the committee to J. H. Meriweather, president of the Colored Association of Washington, D. C., but in his absence it was presented by W. A. Hunton, colored secretary of the International Committee, and by Rev. George W. Moore of Washton, field secretary of the American Missionary Association.

Mr. Hunton said the work among colored men was being pushed on two lines—among college students and among young men of cities and towns. There are 33 college associations with 1723 members. Seven new associations have been formed during the past year. The members are learning ways and methods. In nearly all the associations conversions have been reported, and in some blessed revivals have sprung from the students' Gospel meetings. But a half of the schools for higher education of colored young men have associations. Not one of the States west of the Mississippi has yet been visited. There are 20 associations in cities and towns aside from the college organizations. These have a membership of 1152. The most successful associations are in Norfolk, Richmond, Baltimore, Louisville and Washington. There are but seven paid secretaries, and but four of the associations own real estate valued at $14,500. We have yet but occupied the beginning of the [illegible]. The great need is for trained [illegible] place in the associations already [illegible]

EPWORTH DEPARTMENT.

Our Epworth League work in the South is assuming grand proportions, and we feel assured that our pregressive young members will highly appreciate the privilege of having a medium of communication for the diffusion of news and information concerning this rapidly growing organization. The Epworthians are among our best patrons and we propose to organize a department which will yet more increase their interest in our work.

Our many readers will be glad to know that Rev. E. B. Burroughs, A. B., of the South Carolina Conference, stationed at Charan, S. C., will have charge of the Epworth League Department and will contribute from time to time articles which will be of great interest to our Epworthians. Brother Burroughs is an able and brilliant writer and we indulge the hope that his splendid abilities will be fully appreciated.

For the SOUTHWESTERN.

The Indispensable Cause.

Fellow-mortals, weak and vain,
Why the cause of God disdain?
Jesus died your souls to save
From the power of the grave.

Death and hell He vanquished then,
For the happiness of men;
Ye, His friends, are who shall do
Whatsoev'r He telleth you.

These who now for Jesus work,
And no conscious duty shirk;
Serve the Lord, who is the King,
Till He them to glory bring.

Pray and work, and work and pray;
Keep the devil well away;
When on earth your toil shall close,
God will give you sweet repose.

A. G. TOWNSEND, P. E.
Orangeburg, S. C.

The International Conference.

The complete program for the Second International Conference of the Epworth League, to be held in Chattanooga June 27-30, has not yet been announced, but we are permitted to give the following synopsis:

General Subject—The Methodism of the Future.

Thursday, June 27.—2:30 p. m., Opening session; address of welcome, by Hon. Geo. W. Oehs for City of Chattanooga, and by Rev. J. P. McFerrin, D. D., for the local Methodism of Chattanooga; responses by Hon. McKenzie Bowell of Canada, Bishop E. R. Hendrix and Bishop John H. Vincent. 4:30 p. m., Chautauqua meeting, with address by Bishop Vincent. 7:40 p. m., Love feast, conference sermon and sacramental service.

Friday, June 28—5 a.m, Sunrise prayer meeting on Lookout Mountain; topic for the day, "Methodism, its life and mode of expression"; sessions at 9:30 a. m., 2:30 p. m. and 7:30 p. m.

Saturday, June 29—5 a. m., Sunrise prayer meeting; topic for the day, "Methodism, its doctrine and spirit"; sessions at 9:30 a. m. and 2:30 p. m.; 7:30 p. m., grand sacred concert.

Sunday, June 30—5 a.m., Sunrise prayer meeting; topic for the day, "Waiting for the descent of the Holy Spirit"; 11 a. m., sermons in all Chattanooga churches; 3 p. m., twelve mass meetings in Chattanooga and suburbs; 7:30 p. m., watch night services; addresses, sermon and closing consecration service.

Department conferences will be held each morning and evening. Many State, conference and district meetings will also be arranged.

We have assurances from Rev. G. W. Ziegler, pastor of Wiley Memorial Church, at Chattanooga, Tenn., that equal treatment would be given all delegates attending the International Epworth League Conference irrespective of color. Delegates or other persons expecting to attend the convention should give Brother Ziegler timely notice, so that their entertainment can be looked after. Let there be a big turnout, Let the Leaguers send their best representatives, and by all means let special prayers be made in all the Leagues for the baptism of the Holy Ghost upon the conference. For further information address Rev. G. W. Ziegler, 504 Lookout street, Chattanooga, Tenn.

The League at Crawford, Miss.

The Epworth League at this place is increasing in numbers. I find the League centers of spiritual activity. Meetings first and third Sundays at 3 p. m. Officers: L. J. Terrell, P. C., president; I. A. Hodgers, superintendent.

K. C. MINYARD, Secretary.

Women's Home Missionary Society.

HOUSTON, Tex., May 13, 1895.

Dear Dr. Hammond—I wish to call the attention of the Woman's Home Missionary Society that Mrs. Rev. T. S. McMorris, of Hearne, Tex., was appointed delegate to represent the Woman's Home Missionary Society of the Texas Conference at the annual meeting, which will convene in Ohio this year. This means that the auxiliaries on the Houston District are to raise a part of the expenses to said meeting, and this we should do at once.

We want to commence work on the Bishop Foss Industrial Home, Harrisburg, Tex., some time this year, and we wish the help of the auxiliaries of the Texas Conference. The auxiliaries of Trinity Church, Houston, Tex., have raised since Jan. 26, 1895, a good sum and have it on hand. The Trinity auxiliary, with Pastor Wade Hamilton, mean to work, and are at work for this building. Remember, procrastination is a thief of time.

Yours truly,
MRS. H. A. JONES, Pres.

Our Baltimore Correspondence.

Rev. Wilbur P. Thirkield, D. D., president of Gammon Theological Seminary, was in Baltimore on Monday, and visited the Methodist Episcopal Preachers' Meeting. Being introduced by Rev. Clark, he made a speech that will do Gammon good. He spoke of the Negro as being capable of education; as being worthy of confidence and as being susceptable of moral training; as being worthy the help and prayers of all peoples. He also spoke of the Church educating the Negro and to make him a good citizen; but also to hold him to the Church in the coming generations. He showed us how the Romish Church was using all possible means to capture the Negro, because "Rome has learned that the Negro is an important factor in the future problem of religion;" he is all important. Dr. Thirkield is a man that I have always been "proud of."

G. W. W. JENKINS.

Waco District.

Program of Literary Exercises.

The District Conference, Epworth League and Sunday School Convention for Waco District, West Texas Conference, will convene in St. James M. E. Church, Wednesday morning, July 24, at 9 o'clock.

Opening address by Presiding Elder H. Swann. How may we best interest the people in our Church literature? by D. C. Lacy. How may we increase the benevolent spirit among the people? general discussion by the conference, to be opened by M. S. Jordan. The educational work of the M. E. Church among the colored people, by Dr. M. A. Majors. The Epworth League a necessity in every church, by S. R. Johnson, followed by general discussion. The relation of the Epworth League to the Sabbath School, by Mrs. G. A. Wilson. Model Sunday School, conducted by M. C. Cavines, assisted by Barclow of Denison. M. C. CAVINES, Chairman.

Committee—K. C. Mixon, Andrew Foster, D. C. Lacy, H. Swann, honorary.

—A man was recently convicted of selling a bogus Hood's Sarsaparilla in Iowa, and was sentenced to one year in the penitentiary.

Children's Day Special.

Dear Brother—Your special attention is invited to some matters relating to Children's Day.

1. The Collection Envelopes.—The use of these envelopes, a specimen of which is inclosed, is introduced by the Board for the first time this year. They will interest the children, help to develop systematic giving, and increase the amount given to a needy cause. A full supply will be sent you free, postpaid, on your application, stating the number wanted, made to the Board of Education, 150 Fifth Avenue, New York. DO NOT ORDER THESE ENVELOPES FROM THE BOOK DEPOSITORIES.

2. The Program, "The Golden Gate."—If you have mislaid the copy recently sent you with the Annual Report, another will be sent you on request. Of this program "Stylus," the racy correspondent of the "New York Christian Advocate," says: "It would hardly be possible to overestimate the value and utility of the program for Children's Day just issued. . . . While the program in itself is eminently popular and thoroughly workable and within reach of any Sunday school, the idea which underlies it is singularly appropriate and comprehensive. This program is by far the best of any he (the author) has published. Every Sunday school in Methodism should get it and use it."

Pardon the suggestion that to leave the selection of the Children's Day Program entirely to a committee is seldom wise. Such a committee is often far from well informed concerning the origin and objects of Children's Day and the proper methods of observing it so as to secure the best local and denominational results. It not unfrequently happens that a program is rejected for the very reason that it has in it something worthy of use, while another is chosen because it has a little in it, and of course requires little effort to carry it out. Children's Day is a great connectional occasion, and no other program in the market gives connectional information and secures the ends proposed as does that issued by the Board of Education. If you will use "The Golden Gate," we are confident you will not have occasion to regret it.

3. The Collection.—By a little effort this can be greatly increased. The collection envelopes will help; have them distributed one or two Sabbaths previous to Children's Day, and explain their use. You will bear in mind that the Discipline now requires that a collection for the "Sunday School Children's Fund," which is administered only by the Board of Education, shall be taken in every Sunday school as a part of the Children's Day service, and that this collection entire, with no diversion and no division, shall be sent to the Secretary of the Board of Education at New York. To use for merely local purposes a day set apart by the General Conference to promote a special object is surely not in harmony with the law of the Church nor with the highest sense of right. You will, we are sure, see the propriety of guarding this collection as sacredly devoted to a specific and worthy cause.

4. The Boards Great Need of Funds.—Kindly remind your people that more than *fifteen hundred* of the noblest sons and daughters of Methodism, seeking an education to qualify them for Christian work, are annually dependent upon the aid furnished by the Board of Education through this collection. By reference to the Annual Report (pages 43-46) you will see how heroically these young people are struggling to support themselves. Any Sunday school can be stirred by the recital of these sacrifices and privations.

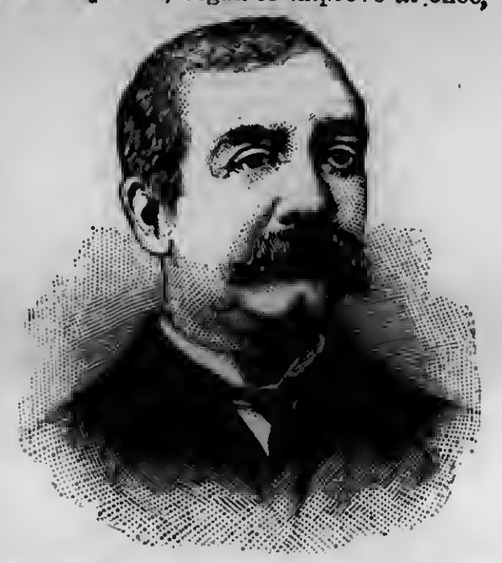
We trust you, Dear Brother, to help on this good work, and hope to hear a cheering report of the results of Children's Day in your church. Very sincerely your brother and coworker,

C. H. PAYNE, Cor. Sec'y.

For sore and inflamed eye-lids, the best cure is Ayer's Sarsaparilla.

OVERWORK
—INDUCED—
Nervous Prostration
Complete Recovery by the Use of
Ayer's Sarsaparilla

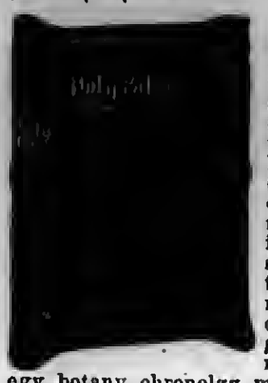
"Some years ago, as a result of too close attention to business, my health failed. I became weak, nervous, was unable to look after my interests, and manifested all the symptoms of a decline. I took three bottles of Ayer's Sarsaparilla, began to improve at once,



and gradually increased my weight from one hundred and twenty-five to two hundred pounds. Since then, I and my family have used this medicine when needed, and we are all in the best of health, a fact which we attribute to Ayer's Sarsaparilla. I believe my children would have been fatherless to-day had it not been for Ayer's Sarsaparilla, of which preparation I cannot say too much."—H. O. HINSON, Postmaster and Planter, Kinard's, S. C.

Ayer's THE ONLY Sarsaparilla
RECEIVING MEDAL AT WORLD'S FAIR.
AYER'S Pills Save Doctor's Bills.

Holman's Self-Pronouncing Bible



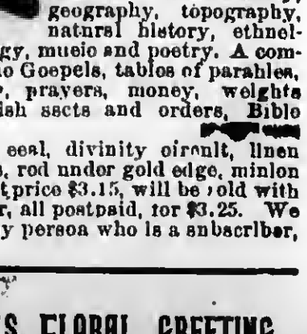
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EDUCATIONAL.

Commencement at Gammon Theological Seminary.

The twelfth annual commencement of Gammon Theological Seminary was, beyond question, the best of the years thus far in its history. This was to be expected as a natural result of these years of patient and steady work. The years of small beginning, when Dr. Thirkield struggled against ostracism and lack of adequate support, have passed away, and the seminary now looks into the future with the enthusiastic hope of being the largest, best equipped and most thorough theological seminary in the world for Negroes, and in other respects the equal of the best in the land for all students and the most unique of all.

Dr. Thirkield returned from Europe buoyant and enthusiastic for increased service. It was his pleasure to be welcomed by the faculty, students and friends in a royal way that doubly assured him that he was safe in the hearts of his friends. It was also his pleasure to observe that his labor of twelve years was not fruitless, for during his absence in Europe Dr. Murray, the acting president, had carried on the business of the seminary in a wise, faithful and commendable way. The faculty stood around him with their hearts as well as their heads. Furthermore, it ought to be said in this connection that, although Dr. Murray is a safe and wise counsellor and administrator in every part of the seminary, Mrs. Murray is not to be left out when you reckon the sum total of influences that enter into his life. This is only a little of what could be legitimately said on this point; ask the alumni and ask Dr. Murray himself.

The exercises began with the annual love feast in Chrisman Hall, led by Dr. Thirkield. At 11 o'clock the baccalaureate sermon was preached by Dr. Parks. It goes without saying, when Dr. Parks is to preach, there will be preaching. His theme was "The Great Commission." Without intending it, he showed himself an orator as well as a theologian. Read the extract of the sermon in another place. But that is cold type. One must hear the voice, see the face and feel the glow of the speaker's divine fire to appreciate rightly the truth delivered. He had a great truth to deliver, and he delivered it with telling effect.

The missionary anniversary, under the auspices of the Stewart Missionary Foundation for Africa, took place at night at Lloyd Street M. E. Church. The exercises consisted of first prize orations and essays and hymns. From the seminary—The oration, "Africa's Awakening and Redemption," was delivered by A. P. Camphor, A. M., class of '95; the hymn, "The Great Commission," by John D. Whitaker, A. B., class of '96. From the universities—The essay, "The Best Means of Inducing the American Negro to Engage in Missionary Work in Africa," by Abram B. Whitby, Clark University; the hymn, "The Heathen's Cry," by Lydia P. Laws. From the academies—The essay, "Africa: Glimpses of Her Past, Present and Future," by Albert S. Knott, Morristown Normal Academy, Morristown, Tenn. From the churches—The hymn, "Missionary Hymn for Africa," by the Rev. Jos. Wheeler, Harrisburg, Pa., Washington Conference.

The written examinations were held on Monday and Tuesday, and the oral examinations were held on Wednesday morning before the visitors and conference committees. The conference committees were as follows: The Savannah Conference, Revs. Geo. W. Arnold, J. P. Wragg; the South Carolina Conference, Rev. B. F. Witherspoon; the Washington Conference, J. W. E. Bowen.

On Monday night the Douglass memorial address was delivered by Professor Bowen.

On Tuesday night the Alumni address was delivered by the Rev. John H. May, '93, Griffin, Ga.; subject: "Personality in the March of Christian Civilization." The speaker had familiarized himself with the movements of recent history and found it easy to keep his audience in full sympathy with him throughout his address.

Wednesday night Dr. Earl Cranston, of Cincinnati, delivered the annual address from the subject, "Dreams." For an address containing science, theology, history and practical common sense, this effort of the speaker cannot be easily surpassed. Dr. Cranston is at home in the seminary; he knows what to say and how to say it, and his audience here is at home with him and always expects good things from him and is never disappointed.

The closing exercises of the week took place in Chrisman Hall of Clark University. Seated upon the platform were: Bishop Abram Grant of the A. M. E. Church; President John, of Clark University; Presiding Elders George W. Arnold and J. P. Wragg of the Savannah Conference; the Rev. Dr. White, editor of "The Georgia Baptist"; Prof. Booker, T. Washington, of Tuskegee; Revs. R. S. Robb and Formosa, of the M. E. Conference; Rev. H. H. Procter, Congregational Church this city; Rev. E. W. Loe, of A. M. E. Church, and the faculty of the seminary.

Ten young men were graduated. The orations were well delivered and showed wide reading. They were as follows. "Christianity as seen in art," D. W. Boatner; "The influence of Christianity upon society," John P. Franklin; "George Whitefild as a preacher," D. H. Butler; "Wanted, men," J. W. Thomas; "Americans as missionaries," William H. Lacy; "Young men in history," H. P. Strong; "The spirit that should characterize the leaders of the race," N. J. Johnson; "Material for race building," E. H. Oliver; "The relation of the minister to our social problems," A. P. Camphor; "The influence of personal contact in social reform," S. A. Peeler. Two of these, A. P. Camphor and S. A. Peeler received the degree of B. D, both having received previously the degree A. B. The others received the regular diploma of the seminary. The degree B. D. was also granted to the Rev. John L. Wilson, Holly Springs, Miss., and the Rev. P. H. Jenkins; they also having received the degree of A. B. The music was conducted by Mrs. J. W. E. Bowen.

The exercises received added spice by the presentation to Dr. Murray of a Standard Dictionary by the students of the seminary. It was given in grateful remembrance of his faithful and brotherly service as acting president during Dr. Thirkield's absence in Europe.

The president's address to the class had the ring and polish of a sound metal and was received as coming from a big brother's heart and head.

The faculty realize, as never before, that their work is beginning to be felt in the country and they are looking forward to the next year with larger hopes.

The benediction was pronounced by Bishop Grant, and the people walked out with the feeling and word that the faith and work of Mr. Gammon has begun to bear fruit.

Extracts from Baccalaureate, by Dr. E. Parks; Subject: "The Great Commission." Matt. xxviii, 18-20:

The great commission is to the disciples; but as the apostles are the leaders, it is primarily to them. As the ministers are the leaders since the apostles, we have here the great commission to the ministry.

It teaches that the minister is sent of Christ, and implies a personal commission. This precludes work of self. The minister who hasn't lost self in Christ and his work, needs to go back to God for the renewal of his call. His commission has expired. The self-seeking for remunerative and prominent positions, the presiding eldership, election to General Conference and to other high official positions and the bishopric, is treason to the Church and the betrayal of Christ. The minister has highest authority back of his work; one who shall reign not by might, but by right. The minister is to make men disciples of Christ, to bring them into personal and life union with Christ. The minister must learn of Christ, primarily from God's word. This make him a man of one book; immeasurably the greatest of all books. Any one who places before the people as co-ordinate with the Bible a fallible guide, is a blind leader of the blind. The minister's message is not a dead book, but a living personality; hence he must be dominated by Christ's life. He studies all nature, all history from the central point of view, Christ. He must not only know about Christ; he must possess Christ—aye, more; the Holy Ghost must possess him. The minister needs to know men. This makes him a student of the highest type of nature on earth, human nature. He must study men and live most intensely with the men of to-day. The minister is to lead men into a vital union and fellowship with God and with each other in the Church; the greatest institution among men. The ministers who imports ordinary political methods, with their bargain for place, into the Church, is trying to serve Christ with the deeds of the devil.

The minister should teach men to live in accordance with Christ's commandments. We cannot plead man's weakness and inability. Christianity means divine help, divine life. The supreme commandment of Christ is to love as he loved and give ourselves in loving service for others as he did.

The minister is engaged in spreading the kingdom of God upon earth, which is nothing less than human society transformed by the spirit and truth of Christ. The ministry is false to Christ if they do not proclaim all his truth in its application to the individual and to society. The Church and the world are entering upon their great social era.

The minister's most prominent means is preaching the Gospel. Oratory is the divinest art known to man. It will endure as long as man has living voice and personality. The minister has largest opportunity for true oratory. Another means is personal contact through the life. The true minister preaches more by his life than by his words. The minister is the great leader of men, and he works directly upon the highest material and the very springs of life. The ministry is assured all efficiency and the consummation of their work in the presence, power and leadership of the Father and Son through the Holy Ghost.

To the class: Go not forth without your personal commission from the great King. Do not count your preparation complete; it is a matter of lifelong growth. Remember, the indispensable preparation is the baptism of the Holy Spirit. You represent the members of this faculty who will follow you with loving sympathy, Gammon; but above all, Christ.

Bennett College.

The following are the commencement exercises of Bennett College, Greensboro, N. C., for 1895:

Sunday, May 12—Annual Love Feast, College Chapel; Baccalaureate sermon by Rev. J. H. Weaver, D.D., of M. E. Church South; services in St. Matthew's Church; annual sermon by Rev. E. M. Collett, P. E.

Monday, May 13—Public examinations; devotional exercises; literary exercises of the "Cornelian Ring," the young ladies' society.

Tuesday, May 14—Public examinations; devotional exercises; exercises of "Bennett Literary Society," young men.

Wednesday, May 15.—Annual meeting of Board of Trustees; commencement exercises; the annual address by Rev. J. W. E. Bowen, D. D.; reunion and reception of Alumni; annual address by Prof. J. P. Morris, A. M., B. D., '85, subject, The Responsibility of Literary Men.

Meridian Academy.

The Meridian Academy commencement, June 15:

Saturday,—7:30 p. m., address to the Libby and Beta Kappa Societies, by Rev. A. M. Trotter, presiding elder of the Meridian District.

Sunday.—9:30 a. m., Student's Love Feast; 10:30 a. m., baccalaureate sermon by Rev. W. H. Nelson, D. D., Ph. D., of Mobile, Ala.; 3 p. m., annual sermon; 7:30 p. m., annual address by Rev. H. R. Revels, D. D., of Holly Springs, Miss.

Monday.—Examinations; 7:30 p. m., annual concert.

Tuesday.—10 a. m., meeting of the Board of Trustees; 2 p. m., addresses by conference representative; 7:30 p. m., drama, "Lady Audley's Secret."

Wednesday.—10 a. m., business meeting of Alumni; 2 p. m., educational sermon by Rev. J. W. E. Bowen, D. D., Ph. D., of Atlanta, Ga.; 7:30 p. m., graduating exercises, address to graduates, by Rev. W. H. Nelson, D. D., Ph. D.

Examinations Friday, May 31.

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GOOD WORDS.

Dear Dr. Hammond—For more than three weeks I have been greatly hindered from small-pox quarantine, etc. This is why subscribers are not coming in regularly. Can't you see the paper is growing in interest and importance? Well, push it, and let us go ahead of anything yet.

God bless you. I am yours truly,

W. R. R. DUNCAN.

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Rev. John Reid, Jr., of Great Falls, Mon., recommended Ely's Cream Balm to me. I can emphasize his statement. "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, pastor Central Pres. Church, Helena, Mon.

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E. W. S. HAMMOND, D. D., EDITOR.

CHRISTIAN BAPTISM.

We have been very greatly interested in a pamphlet which has been placed in our hands by its author, Rev. J. C. Houston, presiding elder of the Jackson District of the Mississippi Conference, in which he takes the view that sprinkling is the proper mode of Christian baptism. That Brother Houston has made a thorough study of his subject, no one who reads of this pamphlet will deny. The arguments are logical, lucid, plain, and conclusive. The style is simple and instructive; while the premises and conclusions are based upon the truth which the author has diligently gleaned from the Holy Scriptures. Altogether it is one of the strongest, simplest and comprehensive arguments we have ever read on this most important subject. The work is well done, and will stand as a most creditable testimonial to the ability of one of the rising men of our race and Church. The book deserves a wide circulation.

Strong testimonials as to its merits have been given by Rev. S. Walter Featherston, D. D., pastor M. E. Church, South, Yazoo City, Miss.; Rev. C. E. Libby, D. D., president Rust University, Holly Springs, Miss.; Rev. J. W. E. Bowen, D, D., professor in Gammon Theological Seminary, Atlanta, Ga., and Rev. J. C. Hartzell, D. D., corresponding secretary Freedmen's Aid and Southern Education Society. The *Yazoo Herald* also has a very appreciate notice of the man and the book, and gives it its unqualified endorsement. Terms: single copy, 35 cents; clubs of ten, 25 cents each. Any person sending 35 cts. each for five books, will get one copy free. Address Rev. J. C. Honston, Yazoo City, Miss.

A KENTUCKY EPISODE.

A white man named Wm. Shipp recently went to the house of one Samuel Brown, a colored man, residing in Lexington, Ky., to see his wife, who is reported to have sustained criminal relations with the white man. Brown, the husband, was at home at the time, when a quarrel ensued, and, as usual, the white man shot and killed his colored antagonist. The white man, who is said to be a member of one of the finest families of the State, was duly arrested, tried, and acquitted, notwithstanding the colored people of Lexington had engaged able counsel to prosecute the murderer. While we deprecate the affair, and the escape of the red-handed murderer, we deprecate much more the facts brought out in the trial, that there were evidences of criminal intimacy between the wife of the dead man and his murderer, which added to the usual prejudice against the race, rendered the acquittal of the murderer comparatively easy. The sanctity of our homes and the virtue of our women must, can and will be protected. Where there are pure homes and virtuous women and mothers, but few men, white or black, will have the temerity to violate their sanctity. Poor Brown might have died in a nobler cause. It were a pity that his life went out in a contention over a woman against whom there was even the breath of suspicion, and where his slayer's case was the stronger by establishing the fact of that intimacy, which in itself invalidated the marital relationship. Our colored friends in Lexington deserved much credit for the manner in which they conducted the prosecution. It would be a wonderful uplift to Lexington society if a strong public sentiment could be created against the very practice which caused the death of Mr. Brown. When white men, and no less guilty colored women and girls, violate the laws of society and the community with impunity, our homes, our wives, and our daughters are in danger.

—Prof. J. Bianchi, Ph. B., M. S., the distinguished phrenologist of this city, called at our office a few days ago, and gave a practical and instructive illustration of his method of character reading, by his new and unique method, which needs only to be seen to be appreciated. We cheerfully commend the professor to teachers, parents and guardians.

RECOLLECTIONS OF A GREAT GENERAL.

The Church and the world are under many obligations to Bishop John P. Newman, D. D., LL. D., for the splendid grouping of facts, anecdotes, and salient characteristics, illustrative of the life and character of his personal friend and parishioner, the late General Ulysses S. Grant. The several parts of these matchless "recollections" were published in a recent number of the *Northwestern Christian Advocate*, and are already bearing fruit in calling attention to the sterling qualities of the great general, which must prove a constant inspiration to our American youth, to rise even from the most humble circumstances to the highest positions of honor and responsibility. The history of Ulysses S. Grant reads like a great romance. The boy, the man, the soldier, the great general, the president of this great republic during the most stirring times of its history, furnish a narrative of the most thrilling interest.

As the bitter animosities engendered by the late civil war pass away, the American people will come more and more to recognize the grandeur of the man who moved by the most noble impulses, and with unselfish and unswerving devotion to his country, stood during its most important crisis as its noblest defender. Attempts to rob him of his well-earned fame as one of the greatest generals of modern times, meet only the contempt of his fellow-citizens. While he was truly great in war, he was even greater in peace. His magnanimous treatment of those who had poised lances with him in the terrible sanguinary conflict reveals but one of the many magnificent traits of the victor toward the vanquished.

Called to be the great executive of the nation on the establishment of peace, he sought to re-establish the relations that once existed, and recommended the adoption of the most pacific measures in order to bring about this desirable result. His self-poise was remarkable. At the close of his term as president, he laid aside his official harness and entered the ranks of the civilian with that grace which was characteristic of him. With his beloved wife and family, his many traits of character shone resplendent. His home life was singularly beautiful in its simplicity. A husband's and a father's love, blended with those qualities which only great souls possess, made the Grant home a veritable earthly paradise. Mistaken confidence in supposed friends, followed by a financial disaster which had well nigh crushed him, yet found him so anchored with that disposition to deal justly with his creditors, that the public renewed their confidence in his integrity. But he who had stood unmoved upon the field of battle recognized the insidious approach of disease. He began to set his house in order.

Bishop Newman has brought out some tender and pathetic incidents not before given to the public, in which the depth of the great general's devotion to God and to his loving wife and family shone with resplendent brilliancy during the terrible sufferings through which he passed. The bishop was his spiritual adviser, his chosen personal friend and confidant; and this tear-dimmed record coming from him will but increase confidence in the sincerity of the motives of his faithful friend, while it will evoke the hearty sympathy of the people for those whose hearts have been more deeply touched.

That last loving letter, written between paroxysms of intense suffering, and carefully concealed from his devoted and patient wife and children, revealed the character of his affection, and his interest in their future welfare. It is indeed gratifying to know that the consolations of the Christian religion were enjoyed by the distinguished sufferer, who, fully conscious of approaching dissolution, and desiring to fulfill every obligation to the teachings of the Church which he loved, received Christian baptism as the outward or visible sign of the grace by which he was saved. Then the end came, and the great soldier entered into the rest of the faithful.

—Rev. Charles Pyles, writes from Owensboro, Ky.: "Sunday, May 12, was a day of joy to us. The grand rally for the debt on our church netted $51, the largest collection in the history of the church. Everybody is happy, and we will go forward cheerfully. This is my fourth year as pastor here. My salary for three years was only $572, yet I am cheerful and happy. We are trying to raise the entire sum of our debt—$312."

PERSONAL AND GENERAL.

—G. A. Hall, Newport, Ark., says: "This place is looking up. All departments organized, and doing effective work for the Master."

—T. E. Woods, Adamsville, Tenn., writes: "Our banner floats triumphantly, and we are marching on to victory. Easter was observed with good results."

—G. W. Winn, Scottsboro, Ala.: "The church is on the forward march. Quarterly meeting was grand. Two baptized and two received into the church."

—David Hall, Oak Forest Circuit, Ark., says: "The outlook is hopeful, and hopes are indulged for an outpouring of the Holy Ghost. Our Sunday School is prosperous and well attended."

—R. P. Chapman, Chicora, Miss., writes: "Second quarterly conference was grand, J. M. Shumpert, P. E., presiding. Progress along all lines. Rev. G. W. Brame, of State Line Circuit, visited us.

—Rev. Wesley Singleton, Smithland, Ky.: "We are on the ground, and greatly encouraged with the work. A noble people here are doing all they can to make my stay pleasant. Prospects cheering."

—E. L. Rogers, Oxford, Miss., writes: "I still like the wonderful paper, and hope others will begin and take it. I have been converted, and am now started in a new life, and trying to secure the conversion of sinners."

—Rev. B. I. Adams, of Georgetown, Texas: "We are moving along slowly but surely. Collected on Easter Sunday, $7 35. Second quarter was held by Rev. R. H. Ponton, who preached a stirring sermon."

—G. W. Brame, State Line, Miss., writes: "My second quarter convened May 8 9, with Rev. J. M. Shumpert, D. D., in the chair. Reports from pastor and officers indicate progress spiritually and temporally. Collections this quarter, $73 67."

—Rev. L. W. Washington Cole, pastor at Clarksdale, Miss., died at his post April 29. He was a good man, faithful and true. His death was gain. Rev. J. B. Starky, of Webb, Miss., conducted the funeral, assisted by Rev. D. A. Bragg.

—Wm. Lewis writes from Little Rock, Ark.: "The church and Sunday School are alive. The Sunday School is doing a good work with Brother Thomas Blair as superintendent. Our Temperance Society is doing fairly well. Presiding Elder W. R. R. Duncan preached for us recently, and his sermon was greatly enjoyed."

—G. J. Rogers, Monroe, La.: "We are now in the midst of a glorious revival, and many precious souls are being saved. We have 18 converts, and 10 reclaimed. Rev. F. T. Chinn, P. E., visited and helped us, and held his first quarterly conference. Collections during quarter, $150. We are paying our church debt."

—G. W. Nevils, of Columbus Circuit, Texas, writes: "My second quarterly conference was a grand time. The work is in good shape. The elder preached a stirring sermon. Three children were baptized. Collection for all purposes, $81. Easter was grand. Collection, $2 60. We have just closed a gracious revival with 16 conversions and 12 accessions."

—Wm. McMorris, Vicksburg, Miss.: "My charge has been greatly blessed with special outpouring of the Holy Ghost. Have just closed a series of meetings, assisted by Revs. J. C. Hibbler, J. B. Brooks and M. Cooper. Forty-four souls converted and church revived. Our Easter celebration was a success in every way. Raised $20, entire missionary apportionment."

—L. C. Harris, Cloverport, Ky., writes: "I promised you that I would send you 10 subscribers. I have already secured 5 of them and will send you 5 more soon. This is my third year in Cloverport, and I must say that we are moving along nicely. Every department of the church is alive, and the people were well pleased with my return. The more I read the old SOUTHWESTERN the better I like it."

—The man who makes or sells drink to his neighbor pays an awful price for doing it. It costs him the favor of God.—Ex.

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Cash Remittances.

From May 13 to 20.

A J Ford	Sarah Barnes, 1
S S Reed	Henry Creighton
S Mitchell, 1	D Johnson
J F Marshall, 4	F Walker
Mrs F Walker, 1	G W Smith, 1
J M Nevils	J S Henderson
Jennie Walker	J H McLeod
L F Jones	Thos I Keys
H A McClellan	R L Carpenter
A H Banks	M Williams
T G Montgomery, 1	W H Hundley
W H Lacy	M Levy
C I Hood & Co	Alec Anderson
W McDonald, 1	D G Buttler
J H Patterson	W H Jackson
S R Mason	Jas Jordan, 1
T H Kelley	J L Augustus
J S Foster	E Holliday
E E Kirby	J I Garrett
D L Ray	W H Nicholson
N Reddick	G Orange
S A Cowan, 1	Mertle M Moore
Frank Ware	L G Adkinson
S Duncan, 2	B L Crump, 1
H Taylor	A F Robinson
H P Conner	L C Harris, 5
P F Robinson	J R Reasonover, 1
J K Comfort	W A McAllister
T J Johnson	Alden & Faxon
J A Jeffers, 1	D A Bragg
J D Billingsha	W C Bryant, 1
J H Rylander	G H Harvey
G S Turner	Mamie J Brown
M Russell	S D Davis, 2
J J Johnson	J Barnes
Thos Walker	James Haynes
S B Danley, 3	J Applesses, 1
A Dehose	H R Erwin
A R Jackson	B I Adams
Wm Rowe	C M Ford
Thos Carter	L H Wallace
J W Finley	F Parker, 2
S H Grant, 1	W N G Lipscomb, 2
Miss E A Page	H J Wright, 1
P W Burke	J O Richards, 1

To Our Pastors.

Send for sample copies, and start a SOUTHWESTERN revival on every charge. It will "win its way" if you present it faithfully.

NEW ORLEANS AND VICINITY.

The fiscal year for the SOUTHWESTERN begins July 1, and our annual statements are then made. Considering the vast importance of making a good showing in the forthcoming report, we suggest to our pastor-agents an unusual effort during the remainder of May and all of June. We wish that rallies be held on all the charges as soon as possible. There has been a considerable reduction in the expense account, and if we can show an increase in the receipts, it will be greatly to our credit.

At a meeting of the Alumni of New Orleans University, held in the University Chapel on Friday, May 17, it was resolved to have the Alumni sermon exercises at Wesley M. E. Church on Sunday, May 26, at 3 p. m., by Rev. E. W. S. Hammond, D. D., Editor of the SOUTHWESTERN.

S. T. CLANTON, D. D.,
Pres't. Alumni Association.

New Orleans University and Lafon Old Folks' Home are again the recipients of the generous help accruing from the settlement of the estate of its noble benefactor, the late Mr. Toma Lafon. The sum previously donated will be largely augmented by the prompt and philanthropic work of the executors of the estate. The news will be received with joy by the university, and especially by those who are looking forward with no little anxiety to see our worthy old people in the comfortable home made possible by the generosity of a great benefactor. It is reported that immediate action is contemplated by the Board of Managers.

Mrs. Landry, wife of Rev. Pierre Landry, presiding elder of the South New Orleans District, accompanied by her daughter, Miss Lilian, is on a visit to New Orleans. They are the guests of Rev. Chas. Monroe, pastor of Williams' Chapel, who, with his estimable wife and Miss Nellie Landry, are making their stay pleasant.

Our city has been unusually favored with distinguished dignitaries during the past week, among whom were Presiding Elders F. T. Chinn, J. F. Marshall, Stephen Duncan and Pierre Landry, of the Monroe, Baton Rouge, Shreveport and South New Orleans Districts respectively.

Rev. D. J. Price, the popular pastor of St. Matthew's, was the recipient of a most agreeable surprise a short time ago. Many friends came to the parsonage with testimonials of their esteem. Pastor and wife were made happy.

A short time ago a number of members and friends called at a late hour after the family had retired for the night. They came with sweet songs and grocories, and after partaking of ice cream, and more music, the party retired, leaving us to rejoice. We are always glad to welcome them in our home. C. MONROE.

On April 22, Mrs. Mary Logan, a faithful member of Williams' Chapel, died in peace. Her remains were laid to rest. A large concourse of relatives and friends attended her funeral.

Dr. Dight, dean of the N. O. U. Medical College, has issued a comprehensive pamphlet and catalogue of that institution. We hope our young people, of suitable age and acquirements, will give the matter of entering this profession full consideration. Send to C. F. Dight, M. D., 1566 Canal street, and procure a catalogue.

The great benefactor of New Orleans University Medical College, Bishop W. F. Mallalieu, D. D., LL. D., has been made happy by the receipt of $10,000, a donation for the Medical College in New Orleans. Praise God for whom all blessings flow.

The missionary work established on North Liberty street by Mr. W. A. Cuddy, assisted by Mr. Edward Wittenburg, gives promise of splendid results. The campaign has begun in earnest, and revival services will be held every night during the next month.

The services at Pleasant Plains last Sunday morning were interesting. The Young Friends' Benevolent Association were present in a body, and the annual sermon was preached to them by the Editor of the SOUTHWESTERN. Rev. D. G. Butler, the pastor, has had phenomenal success at this church—59 additions, and a spiritually and financially revived church to date.

Rev. W. R. Butler, the indefatigable pastor of First Street, with his noble people, are enthusiastic over the prospect of the laying of the corner-stone of the new church, which will take place at 3 o'clock next Sunday afternoon.

Sunday services were largely attended. Presiding Elder Chinn preached in the morning, Revs. Willard and Johnson at 3 p. m., and the Editor at night.

Rev. W. R. Butler invites everybody to come out to the corner-stone laying at 3 p. m., next Sunday. Dr. A. E. P. Albert will preach the sermon, and it is hoped that the collections will reach $1,000.

Notice to Subscribers.

Occasionally subscribers complain of not receiving their papers. We investigate, and if the fault is ours (which is seldom the case), we correct it. Recently, a pastor in Louisiana mentioned several names who had not received their papers, and, we knowing they had been sent every week, wrote the postmaster of his town and received the following reply:

"Messrs. Hunt & Eaton—In reply to yours of 13th inst., would say that the parties you mention do not get their papers, as they do not call for them. As they are not taken out, perhaps it would be better to discontinue same."

We surmise that the cause stated is generally true in cases of failure. Perhaps they call once or twice and not receiving it, conclude that it is no use to call again. The better way, is to keep calling for a reasonable time, and if it don't come, notify the publishers.

OUR BOOK TABLE.

Concerning the Collection. For the Department of Finance. League at Work Series. By Edwin A. Schell, D. D., General Secretary of the Epworth League; with an introduction by Charles E. Pifer, A. M. Price, 25c net. New York: Hunt & Eaton; Cincinnati: Cranston & Curts.

This is a very serviceable book and is designed to encourage and stimulate the habit of systematic giving. The topics are happily arranged, full of timely suggestions and will doubtless be very helpful in the development of this very important department of our denominational energies. It should find a place in every League and Sunday School library.

"Growth in Holiness" Toward Perfection, or Progressive Sanctification. By Jas. Mudge, D. D. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price, $1.

A great many books have been written upon this theme, and there has consequently been no little speculation, and as often confusion. In the opinion of the author, "A large part of the trouble has been that those who have attempted the solution of the problem, have approached it from the wrong standpoint." So in gathering evidences from the Word of God and from the thoughts of many of the great writers on the subject, he has effectually grouped the truth in a most attractive and helpful form, and thus furnishing the reader with stores of abiding good. Holiness is an experience predicated upon ones growth in grace, and there are abundant evidences that only they truly exemplify and enjoy this gracious experience who have grown, are yet growing. Altogether, the author has given a most helpful book and one worthy of the careful and prayerful study of all who would enter into the fullness and richness of the blessing.

The May "Babyland" opens with a funny story. The Marching Play, for Nursery and Kindergarten, will appeal to every child, being about "The House Mouse." This play has pictures by Mr. Bridgman and music by F. E. Saville. 50 cents a year, 5 cents a number. Specimen, back number, sent free upon request. Alpha Publishing Company, Boston.

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Episcopal Visitations for 1895.

Conference and Place.	*Time.*	*Bishop.*
Colorado, Denver	June 6	Foss
Wyoming mission, Cheyenne	June 14	Foss
Utah mission, Salt Lake City	June 20	Foss
N. Montana Miss., Ft. Benton	Aug. 15	Ninde
Idaho, Unica, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio.	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee.	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S. D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Ind. ana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn.	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota North'n, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
Des Moines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Nowark	" 2	Andrews
Con. Tennessee, Dickson	" 2	Mallalieu
Genesee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 2	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission. Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Denton, Tex.	Nov. 31	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson VIII. May 26. Jesus on the Cross. Mark 15. 22-37. A. D. 30. Commit to memory verses 25-27.

HOME READINGS.

M. Mark 15. 22-37. Tu. John 19. 17-24. W. Luke 23. 39-49. Th. Mark 15. 39-47. F. John 10. 11-18. S. John 3. 11-18. S. Rom. 5. 1-11.

LESSON HYMN. L. M.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Time.—Friday, April 7, A. D. 30.

Place.—Golgotha: a place "nigh to" Jerusalem, and therefore outside its walls. There was a garden in it, and in the garden a tomb which was the property of Joseph of Arimathea. An old tradition identifies it with the site of the Church of the Holy Sepulcher, which was in Christ's time outside the city; some have identified it with the "Dome of the Rock;" there are other "identifications" also; but the site is not certainly known. "Calvary" is the Latin translation, and "Skull" the English, of its name. It was probably a round-topped hill, and received its name from its shape.

Parallel Passages.—Matt. 27. 38-50; Luke 23. 39-46; John 19. 28-30.

Order of Events on the Cross.—1. The taste of wine (vinegar) and myrrh (gall) (Matt. 27. 34; Mark 15. 23). 2. The crucifixion. 3. The thieves. 4. The prayer: "Father, forgive them." 5. The accusation written. 6. The garments divided. 7. The railing and mocking by people, priests and soldiers. 8. The railing malefactors. 9. The penitent thief. 10. The gazing friends. 11. The mother and Son. 12. The three hours of darkness. 13. The loud cry. 14. The last words (John 19. 30; Luke 23. 46). 15. The bowed head. 16. The veil of the temple rent, the earthquake, the rocks rent, the graves opened. 17. The confession of the centurion and of the people. 18. The blood and water (John 19. 34).

Jesus on the Cross.

(Mark 15. 2137.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"While we were yet sinners, Christ died for us." (Rom. 5. 8.)

When Judas saw that Jesus was condemned, he took the thirty pieces of silver to the chief priests and elders, cast them down on the marble pavement in the temple, and went out and hanged himself. He confessed his sin, and repented of the same, but instead of seeking pardon he departed and took his life. The priests would not put the money into the treasury, because it was the price of blood. They bought with it the potter's field, in which to bury strangers. There is a repentance that does not lead to salvation.

When Jesus was condemned, He was delivered into the hands of Roman soldiers to be crucified. They took Him into the "common hall," gathered about them the whole band of soldiers, divested Him of His robes, clothed Him in purple, put on His head a crown of thorns, and in His hand a reed. They smote Him, spit upon Him, and worshiped Him. This they did in mockery. They then put on Him His own clothes and led Him away to be crucified. When they started Jesus likely bore His own cross (John 19. 17), but through weakness He gave down. They then compelled Simon of Cyrenia to carry it to the place of crucifixion. We should take up our cross and follow Jesus through evil same as good report. The crucifixion is divided into two periods of three hours each.

1. The period of mockery (23-32). The *place* where Jesus was crucified was called Golgotha, that is, the place of a skull. It was likely an oval-shaped knoll, and almost barren of trees and grass. The exact location is not known. It was beyond the walls of Jerusalem, but "nigh to the city" (John 19. 20). It was in a garden, and in the garden was a new tomb (John 19. 41). It was near a road (Matt. 27-39). It was the property of Joseph of Arimathea (Matt. 27. 60). The grave of many great men cannot to-day be found.

The *drink* given to Jesus was wine mingled with myrrh—vinegar mixed with gall. The wine was a cheap sour drink used by the soldiers. The myrrh was a bitter gum obtained from a low thorny tree in Arabia. This was likely mixed with wormwood, or some other stupefying drug. The design of this drink was to deaden the sensibilities, and thus prevent suffering. It was, no doubt, given in mercy. There may be found some sympathy in the most unfeeling hearts. This drink Jesus rejected. He felt it to be His mission to drink the cup His Father gave Him to its bitter dregs. Let us be very slow to take any drug to deaden pain.

The *crucifixion* of Christ is a sad bit of history. The instrument on which He died was composed of an upright beam and a cross piece. The main timber extended above His head, and to it was nailed the superscription. The cross was laid upon the ground, Jesus was placed upon it, His arms extended and His hands nailed to the wood. It is likely His feet were drawn towards the body until their souls rested flat on the beam, and then spiked fast. After this the cross was raised and allowed to drop with a heavy thud into the hole made for it. We can only imagine the pain caused by such cruelty.

The *time* of the crucifixion was 9 o'clock in the morning. The Jews began the day at sunset, but the second twelve hours began at sunrise, or 6 a. m. The Lesson says—"It was the third hour, and they crucified Him." The four soldiers that nailed Him to the cross now took their seats beside Him to see that He was not removed. While thus guarding Him they cast lots for His clothes. This was a fulfillment of prophecy. "They parted my garments among them, and cast lots upon my vesture" (Psa. 22. 18). See how cold and unfeeling men can become.

The *superscription* nailed above the head of Jesus was written in Latin, Greek and Hebrew. These were the leading languages of that age. They indicated empire, culture and religion. We read—"This is Jesus, the King of the Jews" (Matt.); "The King of the Jews" (Mark); "This is the King of the Jews" (Luke); "Jesus of Nazareth, the King of the Jews" (John). Pilate gave Jesus up to be crucified because He acknowledged He was "the King of the Jews." The four evangelists show this to be the thought in the superscription. All that went before it was the prefix. Mark has omitted all of it. Each of the others have given parts of it. Pilate may have written—"This is Jesus of Nazareth, the King of the Jews." It was written in mockery, yet a truer thought was never printed. Jesus is a King, not of the Jews only, but of all nations.

Jesus was crucified between two *thieves*. Thus the Scripture—"He was numbered with the transgressors"—was fulfilled. One abused Him for not saving them and Himself. The other feared God, acknowledged his guilt, said his punishment was just, and begged that Jesus would remember him when He came into His kingdom. Jesus said—"To-day shalt thou be with me in Paradise." The blessed Christ always saves the penitent, confessing, praying sinner. This is the only "death-bed" conversion in the Bible. God has given one to show that it is possible, only one to teach that it is not probable.

2. The period of darkness (33-37). It began at noon, and lasted three hours. It was not an eclipse of the sun, for it was at the full of the moon. It was a miracle. Nature was in sympathy with the Son of God now dying on the cross. It was that sign from heaven for which the Pharisees had mockingly asked. By it the people were awed. They became silent. All mocking ceased. No event of theirs is recorded while it lasted. How awful are the transgressions of men.

The seven *sayings* of Jesus while on the cross are impressive. When the cross fell with a heavy jolt into the hole made for it Jesus prayed—"Father forgive them, for they know not what they do." When the penitent thief confessed his sin, and begged for pardon, Jesus said—"To-day shalt thou be with me in Paradise." When He saw His mother and John standing nearby, He said to her—"Woman behold thy son," and to John—"Behold thy mother." When His suffering were intense He cried—"My God! My God, why hast Thou forsaken me?" When His wounds had created a burning fever He said—"I thirst." When the work the Father gave Him to do was completed He cried—"It is finished." He then cried with a loud voice—"Father, into thy hands I commend my spirit." He gave up the ghost. The Spirit took its flight. The head fell forward on the breast. All is over. The world is redeemed. He "suffered for sins, the just for the unjust." "He died for us." When He expired on the cross there was an *earthquake*. Rocks were rent, graves were opened, after Jesus arose, many saints came forth, entered the holy city, and appeared unto many. The *veil* of the temple was rent in twain. This was the great veil of purple and gold that divided the holy place from the holy of holies. It was about sixty feet long and thirty broad. God declared by this act that He no longer dwelt there, that the work of salvation was completed, that the prophecies concerning Christ were fulfilled, that the middle wall between Jesus and Gentiles was removed, and that the Old covenant with its priesthood and sacrifices was at an end, and the New Covenant of grace was now inaugurated.

Between the young life and the temptations of an evil world God has set the Christian home. Can anything be more pitiful than this home should open its doors to temptation, letting the poisioned atmosphere of unnatural excitement banish the sweet serenity that should breathe through it? There is not a community where half a dozen determined Christian households, working together, might not bring about any social reform they thought desirable in their own circle, and such homes would be sanctuaries of blessing to all coming within their influence. Why not unite to keep up a round of informal, simple, home receptions; for reading, for study, for music, for entertainment—for anything rational that shall make prominent the idea of mutual helpfulness, and the fact that we are in this world for growth and education and advance, and not as simple, irresponsible pleasure-seekers.—Emily Huntington Miller.

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On the Wing.

Presiding Elder Edward L. Gilliam, Lexington Conference.

Since the adjournment of our conference at Maysville, we have gone to work on the "New Indiana District," and trust, by the help of the pastors and under the guidance of the Holy Spirit, to bring up a good report when we meet next year in Louisville, Ky. We have had but seven short weeks of this conference year in which to labor, and yet, although there were twenty-four changes on this district, the pastors have all settled down to work without complaining, and the people have accepted the changes without grumbling.

We have organized a new church with 17 members at Columbus, Ind.; have more than $300 raised for the erection of a brick edifice at Muncie; plans on foot to secure a lot at Alexandria, Ind.; a permanent place of worship, with a good attendance, secured in Chicago, and every pastor determined to make this the banner year of his ministry. "No steps backward" is the motto of the new Indiana District, and we are determined, God helping us, to lead the districts this year. Special efforts are being put forth by the pastors to raise their benevolences early in the year.

At every point I am urging the people to subscribe for the SOUTHWESTERN, and have secured the services of several persons to act as agents for me. I am resolved to make a determined effort to secure the 250 subscribers pledged at Maysville.

Our Epworth Leagues will do more effective work this year than ever before, while the missionary spirit is being developed in the Sabbath schools to a greater degree.

While the pastors are doing heroic work, I would not overlook the faithful and efficient help rendered by our noble superannuated brother, Rev. John Downs, at Muncie, to whose efforts is due largely the success that has attended us thus far.

There are forty-eight preaching places on the district as it now stands, and it embraces all of the State of Indiana, the eastern part of Illinois, and the Kentucky towns on and near the Ohio river, from just below Louisville to Cairo, Ill.

I shall travel at least 14,000 miles during the year, and should I hold the quarterly conference, I shall not be burdened with any surplus time on my hands.

Our district conference is to be held in Terre Haute, Ind., August 7 11, and Pastor Taylor and officers are busily engaged in raising funds to erect a new church by that time. The editor of the SOUTHWESTERN is cordially invited to be present.

Natchitoches District.

Notwithstanding the hardships that we are undergoing, and being deprived of many necessities of life, we thank God for the beautiful spring.

Brother Willis Carr went to Cades and Brother James Lopez to Boyce—the two thought the change desirable. They are encouraged and speak well for the future.

Brother H. W. Welsh, at Fairmount, has the work well in hand and it never looked brighter; people happy, as is the preacher.

Brother A. W. Goins, at Chapin, has things in good shape. This is a large field and hope that he will cover the ground.

Brother J. R. Williams, at Colfax, is hopeful, and there are indications of success.

Brother James Roberson, at Robeline, owing to a little friction at one of his churches, gave it up; otherwise, he is holding his own.

Brother John Sparks supplies New Town with indications of success.

Brother J. J. Ohee, at Marthaville, speaks well of his League in revival; he is succeeding at all of his points.

Brother W. Harrison, at Pleasant Hill, is holding things in his usual way, and is striving to master a small debt.

Brother Alfred McGlocklin, at Bedford, is himself again; people glad of his return. He is making preparations for our district conference and rallying his forces as none before.

Brother John Coleman, formerly supplying Springfellow and having been suspended, Brother W. C. Archie fills the place so far satisfactorily.

Brother John W. Lewis, at Coushatta, takes well among all. The outlook is bright. He has covered the parsonage.

Brother J. F. Fisher, at Alpha, left his work, and is being supplied for the present by Brother Jacob Stephens.

Brother M. S. Goens, at Compte, is a good fit; he has affairs in pretty good shape; large congregations fill the church.

Brother M. C. Harrison, at Lake End, gave up the work and Brother Fairfax fills the hill satisfactorily to all.

Brother M. T. Fairfax, at Allen, is abounding in work and everything looks bright for success. The new church will be occupied in the next thirty days.

Brother H. C. Chatman, at Cane River (Mount Sterling), is succeeding well.

Brother J. S. Wright, at St. Maurice, is striving hard for the church; he is a young man full of vim.

Brother Wm. Ector, at Columbus, is doing well. He has just finished a church at Aunacoco, where we held the conference, and is a nice little building. At Leesville he is about to build another. He will be a church builder in the near future.

Brother M. J. Dyer, at Natchitoches, mourns the death of his estimable wife, which occurred March 5. Sister Dyer was a wonderful woman, with hardly an equal in the State as a vocalist and worker for her church. Her place cannot be filled and her death touches us all. We can but bow in sympathy with our brother. She was sick only nine days and none thought her end was so near. Brother Dyer, the trustees and brethren have moved the old church from the corner, where the new one is to be built, and placed it in the rear portion of the church lot, and fixed it up, preparing for the new church, and when it is up, the old building will be used for school purposes, as an auxiliary to New Orleans University.

Notes on the District:

At Pleasant Hill, Miss P. L. Cauine has a good school in our church.

Rev. Father Nathan Taylor, one of the best friends we have, is confined to his bed. The district prays God to spare his life to us a while longer.

Brothers Welsh, Lapaz, Lewis and M. S. Goins are our new men. They, of course, will be watched by the old men. Brother Welsh leads so far.

Brother McGlocklin lead in benevolent money, also in finance; Brother Dyer in accessions, last year.

E. T. Roberson, Esq., of Bedford, La., has tendered his teams to Brother McGlocklin to transfer the people from Mansfield and Bock during our district conference.

Mr. Hutchison, Landry and all the white friends are interested in our conference here.

Brothers Sparks, Ohee and this presiding elder put in one good day's work on our church at Many, in finishing up. We held three services in our new church at this place.

This trip we went where we had never gone before. The times are closer on money matters than in the history of the oldest inhabitants of the country.

The people are pushing on with their crops in advance of last year, and prospects were never better in Red River, Natchitoches, Sabine, Grant, Rapides, DeSoto and Vernon. These we have traveled. The cane will be short; this cuts off our molasses and other comforts this fall. With renewed energy with preachers and God's help, we expect to come up in good shape. Yours,

Leesville, La. H. J. WRIGHT.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9 30 pm	Passenger.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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NORTH AND WEST

Pullman Palace Buffet Sleeping Cars through without change to Chicago, Sioux City, St. Louis, Memphis and Kansas City. Only one change of cars between New Orleans and New York, Boston, Philadelphia, Baltimore and Washington.

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☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains. In effect at New Orleans, April 7, 1895.

LEAVE.	SCHEDULE.	ARRIVE
No 26, 7.00 a. m.	Local Mail and Express.	No. 25 9:30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Also sleeping cars between New Orleans and Memphis.

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6	Fast Mail..7..40 a.m	3	Fast Ex.....7.35 a.m
4	Fast Ex...11.00 a.m	7	Coast acc'm...8.55 a.m
8	Coast acc'm.3.25 p.m	1	Lim. Ex.....5.00 p.m
2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
Sunday	Ex....7.55 a.m	Sunday	Ex.....9.30 p.m

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It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from *flash-light photographs of real life*. Ministers say "*God speed it.*" Everyone laughs and cries over it, and Agents are selling it *by thousands*. 1000 more Agents wanted—men and women. $100 to $200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

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For Indigestion, Biliousness, Headache, Constipation, Bad Complexion, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.
RIPANS TABULES
act gently yet promptly. Perfect digestion follows their use.
May be obtained by application to nearest druggist.
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For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.

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The A. M. E. Zion Centennial.

The committees are busily at work making arrangements for this great celebration, which will take place in New York City in October, 1896.

The Centennial Celebration shall continue ten days, not counting Sabbaths. These ten days shall be divided as follows:

1st Day.—Preliminaries.

2nd Day.—Historical Data of the A. M. E. Zion Church.

3rd Day.—Historical Data of the A. M. E. Zion Church.

4th Day.—Woman's Day.

5th Day.—Our Sister Denomination's Day.

6th Day.—Missionary and Church Extension Day.

7th Day.—Education Day.

8th Day.—Children's Day.

9th Day.—Miscellanies.

10th Day.—Grand Centennial Jubilee Day.

Executive Committee—Bishop Alexander Walters, chairman; Bishops J. W. Hood, C. C. Pettey, I. C. Clinton, T. H. Lomax, C. R. Harris; Revs. Wm. Howard Day, J. W. Alstork, E. G. Biddle, W. H. Chambers, J. S. Caldwell, G. W. Clinton, Wm. H. Goler, R. S. Rieves, H. Blake, M. H. Ross, Hon. J. C. Dancy.

General Program Committee—Bishop J. W. Hood, chairman; Revs. B. F. Wheeler, secretary; R. H. Stilt, G. L. Blackwell, J. E. Mason, G. W. Clinton, Hon. T. Thos. Fortune, Hon. J. C. Dancy.

General Finance Committee—Bishop C. C. Pettey, chairman; Bishops T. H. Lomax, I. C. Clinton, Revs. Wm. Howrrd Day, E. G. Biddle.

Local Committee—Rev. J. S. Caldwell, chairman; Revs M. A. Bradley, E. G. Clifton, D. D.; W. H. Coffee, D. D.; J. H. Anderson, J. H. White, Jacob Thomas, D. D.; G. S. Adams, M. H. Ress, J. B. Colbert.

Committee of Special Arrangement—Mr. E. V. C. Eato, chairman; Messrs. C. Bakar, B. Trotman, D. King, R. Dyer, A. Barrell, W. Prickard, J. Chase, J. Jackson, B. Purvis, W. Johnson, T. Cohen, G. Washington, N. Harper, P. Richardson, D Landiene, J. Nickson, P. Williams, W. Fisher.

Three ladies from each conference will compose the woman's auxiliary. The great reception tendered committees on Monday night by the ladies of Metropolitan A. M. E. Zion Church was a grand affair. Signed,

ALEXANDER WALTERS, General Chairman.
JNO. C. DAUCY, General Manager.
B. F. WHEELER,
Special Correspondent to the Press.

Holly Springs District.

Program for the Holly Springs District, Upper Mississippi Conference, June 26, 1894:

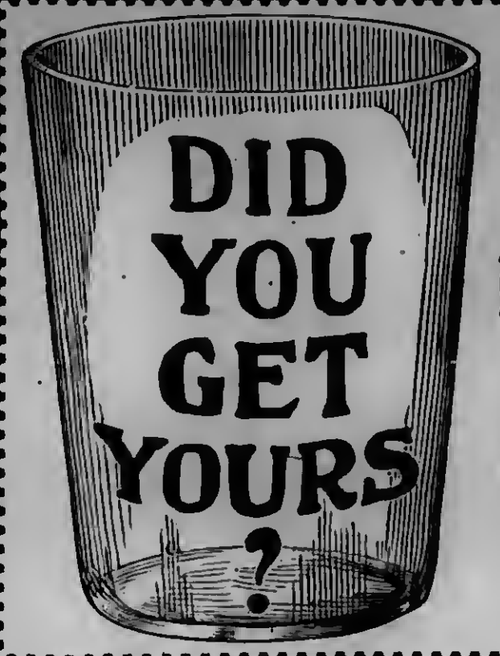
Wednesday.—9 a. m., devotional service by W. F. Isaiah; 9:30 a. m., organization of the conference; 9:30 a. m. to 12 m., conference session; 12 m., conference adjourns; 2:30 p. m., Is not moral persuasion a better method to suppress intemperance than legislative enactments, Elliott and Pott's Camp Circuits; 2:30 to 3 p. m., Has Science and the Bible kept pace with each other? Batesville Circuit; 3 to 5 p. m., work of committees; 7:30 p. m., welcome address, J. M. Brewer; 8 p. m., sermon, Grenada.

Thursday.—9 a. m., devotional service by W. C. Hilliard; 9:30 a. m. to 12 m., conference session; 12 m., conference adjourns; 3 p. m.. The M. E. Church as a factor in evangelizing the world, Holly Springs Station and Oxford Circuit; 3:30 to 4 p. m., Does the States permitting divorce produce more evil than good? Oxford Station and Holly Springs Mission; 4 to 5 p. m., Is sanctification gradual or instantaneous? Elijah and Bright Prospects Circuits; 5 p. m., conference adjourns; 8 p. m., sermon, Grenada Circuit.

Friday.—9 a. m., devotional service by W. H. Isom; 9:30 a. m. to 12 m., conference session; 12 m., conference adjourns; 3 p. m., The Freedmen's Aid and Southern Education Society, Prof. E. H. McKissack and G. G. Logan; 3 to 4 p. m., How should the pastor enter his new field? Abbeville; 4 to 4:30 p. m., How to prepare for a good revival, Hernando; 5 p. m., conference adjourns; 8 p. m., sermon, Holly Springs Circuit; 9 to 9:30 a. m., devotional service by M. D. McKinney; 9:30 a. m. to 12 m., conference session; 12 m., conference adjourns; 3 to 4 p. m.; Is the theory concerning transporting the Negro to Africa a safe one for our people? Grenada Circuit and Oxford Station; 4 to 5 p. m., Nature of baptism, Grenada; 5 p. m., conference adjourns; 8 p. m., sermon, Batesville Mission.

Sunday.—10 a. m., love feast, Hernando; 11 a. m., sermon by Dr. C. E. Libby; 3 p. m., sermon by presiding elder; 8 p. m., sermon, Oxford.

Committee—N. H. Williams, C. W. Butler, G. J. Dobson.



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FROM PRESIDING ELDERS.

Tupelo District—

Dear Brethren—The first session of the district conference for Tupelo District, Upper Mississippi Conference, will convene in St. Paul M. E. Church, July 25-28. And the Sunday School and Epworth League will meet July 23-24. Now let each pastor see that the Leagues and school send $2 to the institute. Let the pastors please come prepared to report that every local preacher and exhorter in his charge is taking the SOUTHWESTERN. That will make a good show for you. All members bring written reports. Yours,

S. H. NEVILS, P. E.

Hot Springs District—

Dear Brethren—Do your best to make your benevolence report in full by the district conference. Don't fail to keep up the matter of your benevolence assessments. Do all possible to collect your entire assessments by the time of the district meeting, and try to be ready to make a full report on benevolences. The brother who will trust in God's promises will not fail to succeed as a minister, and those who work the hardest for God and Church will find more coming to them. All things are possible with God. Do your best, and send money to treasurer as soon as collected. Don't forget the SOUTHWESTERN. Do everything possible to put the paper in the homes of the people of your charge. The brother that will bring up to the district conference the largest number over 25 of six months and one year subscribers for the paper will be entitled to draw on the presiding elder of the district for a handsome and valuable present as a premium. Let us pray and labor for a year of grand success.

A. J. PHILLIPS, P. E.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge.

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The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati

MARRIAGES.

.....Give Name and Place Distinctly.....

Elliott, Miss.—Robert McWilliams to Mary Sykes, April 10. G. J. Dobson officiated.

Webb, Miss.—Wm Strong Roener Jackson, on April 10. J. B. Starkey officiated.

Clarksville, Tex.—Andrew Berry to Ella J. Caton, April 4. Teuola Edwards officiated.

Canton, Miss.—F. M. Parker to Susie P. Levy, April 34. Also, Wm. J. Latham to E. C. Montgomery, April 30. R. P. Threlkeld officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Altair, Tex.—Brother Martin Kile, a faithful preacher in our Church, aged 94 years, died April 6. Also, Menny Dunbar, aged 11 years, died in peace April 17. G. W. Nevils, pastor.

Lauderdale, Miss.—Brother Jack Sledge, an old man and member of our church, departed this life a few weeks ago. A. Butler, pastor.

Butler, Tex.—Sarah Manning, a faithful member of our church, 82 years, died in peace Feb. 13. R. Hillary, pastor.

Roanoke, Ala.—Rev. J. H. Scales died April 30, at his home, in the triumph of faith. B. G. Smith, pastor.

Baton Rouge, La.—Sister Harriet Wiefield, a faithful member of our church, died in the triumph of faith April 21. J. A. Tirault, pastor.

—Do not forget that a yearly subscriber counts *four times* as much as one for three months.

PLENTY OF PROGRAMS

FOR CHILDREN'S DAY,

Ready for mailing at this office.

CONFERENCE NOTICES.

Natchitoches District.

Second Round.	May.		
Kynett	25 26		
	June.		
Natchitoches	1 2	New Town	4
Mount Sterling	5	St. Maurice	6
Mount Zion	8 9	Union	11
Lake End	12	St Paul	14 15
James Chapel	21 22	Marthaville	29 30
	July.		
Bobeline	6 7	Columbus	13 14
Cropin	20 21	Colfax	22
	August.		
Mount Carmel	1 2	Coushatta	3 4
Bedford, Wesley	10 11		

District conference, Bedford, 14 15.

H. J. Wright, P. E.

Hot Springs District.

Second Round.	June.		
Bearden	1 2	Camden	11 12
Magnolia	22 23	Lewisville	26 27
Canfield	29 30		
	July.		
Wilton	3 4	Texarkana circuit,	6 7
Texarkana	10 11	Fulton	13 14
Lockshurg	21 21.	Clow	27 28
Hope & Prescott	30 31		
	August.		
Gurdon	1 2	Hot Springs	3 4
Hot Springs mis.	6 7	Center Point	10 12

A. J. Phillips, Presiding Elder.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, MAY 30, 1895.—Vol. 30. No. 22. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

OUR FALLEN HEROES—

MEMORIAL DAY, MAY 30.

Tens of thousands of grateful people will make pilgrimages on memorial day to the various places where sleep the sleep of death some of earth's greatest heroes. They will go to these shrines, not to worship the dead, but to strew flowers upon the graves of those who have covered themselves with an earthly immortality. It is a high privilege to stand amid bust, and shaft, and urn, and tomb, and more unpretentious tablet to be reminded that these all died in the defense of the Union. Believing in the supremacy of the law they marched forward with unswerving devotion, and stood by the National government when it was assailed by those who had sworn to protect and defend it. Thanks be unto God for the triumph of these noble men—martyrs they were for freedom. They perished, indeed, in the grandest conflict of modern times, but they decided the destiny of this nation. And this decision saved the Republic and liberated a race. This day comes to us with great and important lessons. Standing by the graves of our honored dead, we are reminded of the progress which our great country has made during thirty years of peace. Thirty years under the grand old flag which has stood for the Union and the constitution since the stirring days of "'76." There have been mighty strides toward the unity of the people, the burial of sectional hatred and strife, during these thirty years. With the exception of a persistent disposition in some localities to honor the memories and lift to the dignity of martyrs those who sought to destroy the institutions which we now enjoy, it is pleasant to recognize an increasing spirit of loyalty and patriotism in all sections of our great Republic. Is it not an increasing evidence that the people, with enlightened reason and a pure conscience, will take a more active part in the development and perpetuity of our "government of the people, by the people, and for the people," and which, under God, "shall not perish from the earth."

Let us then be grateful to Almighty God that the cause for which these noble heroes fought, bled and died, represented the unity of those institutions, which are the pride and glory of all loyal Americans. We owe them a debt of gratitude. Pilgrimages to the silent cities of the dead, where they sleep the sleep of the brave, eulogies of their heroism and prowess, the erection of monuments to perpetuate their memory, are in perfect keeping with the spirit of a grateful people. Even this is not enough. While we cherish their memories, let us treasure up their deeds and solemnly resolve, since they bequeathed to us such a noble legacy, that we will see to it that these glorious institutions shall be protected and defended forever. To the widows and orphans of these heroes, and to those veterans who now survive and bear the scars of many battles, the nation owes at least generous words, and such provisions for their welfare, as the higher and better instincts of loyalty, patriotism and humanity may dictate.

—President Cleveland has refused executive clemency to Editor Chase (colored) of the Washington Bee, who was convicted of malicious libel. In handing down his refusal, the president said: "This crime is a most detestable one. It has become so common and is so seldom punished that I cannot reconcile executive clemency in the case here presented with the duty I owe to decent journalism, the peace of society, and the protection of those constantly subjected to libelous attack."

THE BLACK REGIMENT.

By GEORGE HENRY BAKER, in Zion's Herald.

Dark as the clouds of even
Banked in the western heaven,
Waiting the breath that lifts
All the dead mass, and drifts
Tempest and falling brand
Over a ruined land,—
So still and orderly,
Arm to arm, knee to knee,
Waiting for the great event,
Stands the black regiment.

Down the long dusky line
Teeth gleam and eyeballs shine;
And the bright bayonet,
Bristling and firmly set,
Flashed with a purpose grand,
Long ere the sharp command
Of the fierce rolling drum
Told them their time had come.
Told them what work was sent
For the black regiment.

"Now," the flag-sergeant cried,
"Though death and hell betide,
Let the whole nation see
If we are fit to be
Free in this land; or bound
Down, like the whining hound,—
Bound with red stripes of pain
In our cold chains again!"
Oh, what a shout there went
From the black regiment!

"Charge!" Trump and drum awoke;
Onward the bondmen broke;
Bayonet and sabre-stroke
Vainly opposed their rush.
Through the wild battle's crush,
With but one thought aflush,
Driving their lords like chaff,
In the guns' mouths they laughed;
Or at the slippery brands
Leaping with open hands,
Down they tear man and horse,
Down in their awful course;
Trampling with bloody heel
Over the crashing steel,—
All their eyes forward bent,
Rushed the black regiment.

"Freedom!" their battle-cry,—
"Freedom! or leave to die!"
Ah! and they meant the word,
Not as with us 'tis heard,
Not a mere party shout;
They gave their spirits out,
Trusted the end to God,
And on the gory sod
Rolled in triumphant blood.
Glad to strike one free blow,
Whether for weal or woe;
Glad to breathe one free breath,
Though on the lips of death;
Praying—alas! in vain!
That they might fall again,
So they could once more see
That burst to liberty!
This was what "freedom" lent
To the black regiment.

Hundreds on hundreds fell,
But they are resting well;
Scourges and shackles strong
Never shall do them wrong.
Oh, to the living few,
Soldiers, be just and true!
Hail them as comrades tried;
Fight with them side by side;
Never, in field or tent,
Scorn the black regiment.

"THE COTTON STATES EXPOSITION."

Under the above caption, Editor H. C. Smith, of the *Cleveland Gazette*, speaks his piece in the most emphatic way. He says:

"The South does not recognize Afro-American gentlemen or ladies Neither hotels, nor restaurants, nor public places of amusement, nor railroads, nor educational institutions, nor elemosynary institutions, nor rest cures are open to the man of color *in common with other men*." [Italics ours.—ED.]

For these and many other reasons the *Gazette* urges our people not to attend the coming Exposition at Atlanta, Ga. While we are willing to acknowledge the truthfulness of many of the statements contained in the very able editorials, we believe that there are many, very many people in this prejudice cursed Southland who are generous enough, and magnanimous enough to recognize the true merit of their colored fellow-citizens, and they are doing all they can to mitigate the rigors of the terrible ostracism to which our genial confere calls attention. Our official duties require us to travel extensively through the Southland, where we have been frequently subjected to the treatment referred to. We find often very bitter prejudice in the North. Nevertheless, in spite of all these things, we do recognize an increasing spirit of tolerance, and a disposition to regard the better class of Negroes as worthy of recognition at least. The Cotton Exposition at Atlanta promises to be a big affair, and sentiment is very much divided as to the propriety of our colored people attending, either as exhibitors or as visitors. It should be understood that the Cotton States Exposition should not be held responsible for the discomforts to which colored people may be subject in transit to and from Atlanta. Several of the States have laws which compel the railroad companies to provide separate accommodations for colored passengers. We know, however, that the commissioners, both white and colored, are doing all in their power to secure for their colored visitors that treatment which will be entirely satisfactory.

After a careful study of the situation and weighing all the circumstances, we give it as our deliberate opinion, that if our colored people will make a creditable display of those products which are distinctively their own; if they will bring to this Exposition the results of their own achievements in literature, and science, and philosophy, and of their proficiency in the various social, domestic, industrial and mechanical departments, it will go farther toward breaking up the accursed prejudice against them than anything that has ever happened. It will, we verily believe, furnish to the Southern people, and all people for that matter, an opportunity for knowing that the Negro can advance under the most adverse circumstances, and is "not wanting in manhood, in courage, in moral character, and in all those virtues that distinguish the man from the brute."

The Negro is making a gallant fight in the South, against overwhelming odds. They are "coming up through great tribulations," and they will succeed, for the very reason that they insist on taking an active part in all that pertains to the development of the great South—socially, morally and politically, and in every other way; everywhere, where true merit is the test. If they "sulk in their tents," they will not only lose the opportunities which might otherwise furnish the inspiration for the development of the manhood of the race. We sincerely wish the able editor of the *Gazette* could see it in a better light, and that he would waive his objections. We have profound respect for his able opinions, and recognize him as one of the safest of our leaders. But we wish he could see the matter from the standpoint which we take, and come and, by actual contact with these Southern people, get an experience which we believe would enable him to present the case in a less gloomy form.

We believe it would be a capital idea to have the Afro-American Press Association hold its annual meeting at Atlanta sometime during the Exposition. By all means, let us go to the Cotton States Exposition with the best we have of brain and muscle—of hand, and head, and heart—with the firm conviction that we will be able to say, We came, we saw, we conquered.

—Rev. Henry Swann, presiding elder of the Waco District of the West Texas Conference, sends us a kind invitation to attend the next session of his district conference, and at the same time encloses his pledge card for 25 or more cash subscribers in addition to the large list which he has already sent in. Oh, for [illegible] Swanns!

EDUCATIONAL.

The Tuskegee Normal and Industrial Institute.

Commencement occurs Thursday, May 30. During commencement week there will be a number of exercises held here representative of the work done at the institution. The commencement sermon will be preached by Rev. E. Winchester Donald, D. D., of Trinity Church, Boston.

Our fruit and vegetable crop this year promises to be very large. Most of the vegetables consumed by the school are raised on its farms.

The Senior's Model Home, now in process of erection, is to be used exclusively for the young women of the senior class. In this building the young women of the senior class will room. One of the ends sought is to give the seniors an idea of a model home.

The class of '95 contains teachers, farmers, scientists, carpenters, printers, a preacher, dressmakers, cooks, lawdresses, nurses, and in fact almost every kind of craftsmen.

Every girl who graduates this year will wear a dress made by her own hands.

"Make a way," is the motto of the class of '95.

Mr. S. Laing Williams, one of Chicago's most noted colored lawyers, will deliver the annual address.

A fish pond is being made here. Fish will be sent to it by the Fish Commission at Washington.

Gilbert Academy and Industrial College Exercises.

May 30 to June 3—Commencement week.

Thursday, May 30, 8 p. m.—Annual exhibition of English Department.

Friday, May 31, 8 p. m.—Joint anniversary of literary societies.

Sunday, June 2, 11 a. m.—Annual sermon by Dr. L. G. Adkinson, president New Orleans University. Anniversary of White Cross Society at 3 p. m.

Monday, June 3, 8 p. m.—Commencement. Annual exhibition by graduates of English course. Dr. E. W. S. Hammond, Editor of SOUTHWESTERN, will deliver commencement address.

Philander Smith College.

The following is the program for the commencement exercises of Philander Smith College, Little Rock, Ark., May 31 to June 6, 1895:

Friday—8 p. m., anniversary of Mason Lyceum.

Sunday—9:30 a. m., annual love feast, conducted by Rev. W. O. Emery, D. D.; 11 a. m., baccalaureate sermon by Rev. D. H. Snowdon, D. D.; 3 p. m., annual sermon by Rev. A. J. Fletcher; 8 p. m., annual lecture by Rev. D. H. Snowdon, D. D.

Monday—8 p. m., anniversary of Philomathian Society.

Tuesday—10 a. m., meeting of Board of Trustees; 8 p. m., annual musical concert.

Wednesday—8 p. m., Alumni exercises.

Thursday—10 a. m., graduating exercises

Bennett College.

Pursuant to notice the Board of Trustees of Bennett College met in the office of the president of the institution, May 15, in their annual session. Those present were: Revs. J. D. Chavis, J. P. Morris, L. B. Gibson, W. P. Hayes, E. M. Collet; Messrs. A. A. Mendenhall, D. B. Yancey, C. H. Moore, and Mrs. Grace Nelson.

After a careful inquiry and investigation into the work done by the president, Rev. J. D. Chavis, and his faculty, during the past year, the trustees heartily and unanimously commended and endorsed his administration. They also made special inquiry concerning the income and expenses of the institution, the result of which proved very satisfactory, indeed, considering the financial stringency. The school has been in an usually prosperous condition during the past year, there having been about two hundred students enrolled. The best of all, there were scarcely half a dozen who had not professed a saving faith in our Lord and Savior.

The commencement exercises were very excellent. They took place Wednesday evening in St. Matthew's M. E. Church. Rev. J. W. E. Bowen, D. D., of Gammon Theological Seminary, delivered the annual address. It was a masterful, forceful and practical one from beginning to the finish.

The trustees discussed at some length the question of conferring degrees, as there were a few candidates for such honors before them. After looking at both sides of the question, it was agreed that the Board be very cautious and careful about bestowing such honors, unless they were fully aware of the fact that the person upon whom it is to be bestowed merits it on account of his scholarship, usefulness and moral standing.

After recommending President Chavis and Prof. J. P. Morris to the Parent Board at Cincinnati, Ohio, for re-election, the trustees adjourned. C. H. MOORE.

Greensboro, N. C., May 20, 1895.

Political Reform.

A Call for a National Conference.

The advocates of political reform, representing various views and various methods of procedure, unite in a call for a National Conference to be held in the University Temple, Prohibition Park, Staten Island, June 28 to July 4.

The object of the conference is to be an interexchange of views on the following leading questions:

1. No manufacture or sale of alcoholic liquor for medical or other use except by the State and Federal Government; total Prohibition for beverage purposes.

2. The details of the Tariff regulated by a National Bureau.

3. No monopolies or Trusts dealing in the necessities of life and preventing fair competition.

4. The ownership by the Government—Federal, State or Municipal—of railroads, telephones and telegraphs.

5. Civil Service Reform rigidly applied to non political offices.

6. Woman Suffrage.

7. Tax Reform.

8. Bi-Metalism.—Monometalism.—Free Coinage of Silver and Gold.—The demonetization of both gold and silver.

9. A National Currency issued by the Federal Government only, exchangeable in gold and silver bullion at the option of the Government; in gold bullion at the rate of 25.8 grains (standard) to the dollar, and in silver bullion of an equivalent market value.

10. The election, by direct vote, of United States Senators.

11. The system of proportional representation.

The discussion shall be open alike to those who are friendly or hostile to these various views, believing that the way to reach a closer union is through free speech and a clearer understanding of the views held by all. E. J. WHEELER,

Temporary Secretary,

30 Lafayette Place, New York.

The call is signed by some of the most eminent gentlemen and ladies in the United States, among whom are: B. O. Flower, editor of "Arena," Boston, Mass.; Mary E. Lease, Kansas; Rev. W. F. Crafts, secretary of the Bureau of National Reform, Washington, D. C.; A. B. Leonard, D. D., corresponding secretary of the M. E. Church, New York; Frances E. Willard, president National W. C. T. U.; I. K. Funk, D. D., president of Funk & Wagnalls Company, New York, and others.

GOOD WORDS.

From a Presiding Elder.

Rev. Dr. Wesley Prettyman, presiding elder Birmingham District, Central Alabama Conference, says:

"We enjoy and highly approve the SOUTHWESTERN, and pleased to do all we can to increase subscriptions."

For the SOUTHWESTERN.

The Colored Ministry of the M. E. Church.

The Magnitude of the Work.

By R. E. GILLUM, Central Missouri Conference.

The nature and object suggests the vastness of the task which one assumes in writing on this subject. We frankly acknowledge our inability to treat it as it should be, and plead as an excuse for its introduction, the timeliness of such a discussion.

Man has ever been a worshiping being, whether in his savage stage or in the highest state of civilization, and as such, has always had his religious teacher.

The ministry is ordained of God and has been adapted by Him to the different dispensations of His church. If the law was our school master to bring us to Christ, and the types and shadows of the Old Testament were fulfilled in the New, we conclude that the ministry of the Christian Church surpasses that of the old, as far as the antitype surpasses the type. There are positions which men aspire to and think themselves happy if they attain them.

The higher the position sought, the greater the effort to reach it, and the honor conferred on the successful candidate; but the office of the Methodist preacher is not one to be sought because of the honor and profit accruing therefrom. The man who stands in a Methodist pulpit, unless he be an imposter or deluded by a distorted judgment, occupies the highest position ever conferred by Infinite Power and Wisdom on mortal man, and commensurate to the honor and dignity of the calling is, the responsibility which rests on the individual called of God to preach the Gospel. Every man who is worthy of the name of a preacher, feels his inability and would avoid such a weighty responsibility if he dare do so. Yea, he feels that he is not meet to be called a preacher, and that he is the least of all; but, like the great apostle, he says, "Though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel. For, if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me."

How the words of the Master should ring in the ears of the true minister, saying, "As Thou hast sent me into the world, even so have I also sent them into world." If we understand the import of these and similar scriptures which shed light on this theme, the preacher does not arrogate to himself the honor and dignity of this high calling, but has a conscientious call to it from above; and let it be understood that we distinguish between a Divine call to the ministry and a blind impulse born of selfish ambition. It was pertinently said by a president of the United States once, when asked for an appointment by a clergyman, "You have a higher position than it is in my power to give you." A proper conception of the calling is indispensible, that the preacher may, by pains-taking effort, accomplish the greatest results. The Apostle Paul said, "Inasmuch as I am the Apostle of the Gentiles, I magnify mine office." Paul's thorough knowledge of the vastness of the work, his own weakness and the fearful consequences that follow any neglect upon his part, filled him with holy aspirations, kept him vigilant and alarmed with fear, until he exclaimed, "Brethren, I count not myself to have apprehended, but, this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

International complications render wise diplomacy absolutely necessary, and those who have the appointing of the men to fill this high and important function and are careful to select men renowned for their patriotism and their knowledge of international law. The [illegible] of the city government dependents largely upon the wisdom and faithfulness of its representative. This only throws a dim light on the culling of the ministry. He is called of God because of his moral and mental fitness to represent the Divine government to fallen humanity.

We do not wish to be understood as saying that man is perfectly qualified, either morally or mentally, for the ministry, but that such qualifications do come into the count. The preacher is not sent to teach his views or theory, but carry a message received of God as revealed in the Bible.

The one business of the preacher is to know this message and so deliver it as to make it effectual in saving men or leaving them without excuse.

What we have said applies to the ministry in general. We now desire to speak of some of the peculiarities of the colored ministry of the M. E. Church. In a former article we said the relation of the colored ministers of the M. E. Church to the two races made them responsible for the proper solution of the race problem. While there is no law dividing the white and colored congregations, circumstances does so divide them.

The condition of the American Negro, as a consequence of slavery, renders the work of his ministry exceedingly difficult. Every vestage of the image of God that it was possible for an iniquitous institution to destroy was destroyed. A bare possibility of God's amazing grace is all that was left, and then to add to the difficulty, there were not enough colored preachers of intelligence for the stupendous work at the time of the emancipation and the confidence of the colored people in the sincerity of the friendship of white people was so shaken, that those of them who were loyal and true could not reach them.

Therefore it devolved on the colored ministry to lift up these oppressed people, though a large percent of the men thus put into the pulpit were wholly unqualified. They were not only required to preach, but they must help the people out of their poverty and ignorance, and teach them how to care for their bodies. It will avail little to preach to people not to steal, who are naked and hungry, and more especially is this true, if the audience has been robbed of its conscience, or if the conscience has been wrongly educated. If the Methodist Church has not been able to do all she desired, she has rendered incalculable aid through her colored ministry, in holding up the Prophet's hands.

The Summer Excursion.

The SOUTHWESTERN CHRISTIAN ADVOCATE calls the following from the New Orleans Tribune a bit of "downright, hard hoss sense," and so it is:

"Spring time has come, and notwithstanding the levee outrages, the Jim Crow cars and the concubinage bills, and numerous other outrages, some of the Negro preachers are busy already planning summer excursions. When will the Negro preacher learn to be a man and respect himself and race more than a silver dollar? If the existing circumstances are not sufficient to disgust the Negro preacher with railroad excursions, we don't know what will convince him."

This is rather tough on the precious preachers, but is well deserved. The clergy is expected not to lend its influence to those demoralizing summer outings, and if the interests of the race are consulted opposition, and not an active acquiescence, 'is to be expected. The clergy is a concededly powerful ally for good or evil and its influence is needed on the side of earnest protest against those things which tend to moral or financial demoralization of the race.—Texas Freeman.

[Pass it around.—ED.]

People rightly have faith in Ayer's Sarsaparilla, more than in any other blood medicine.

Those who have secured the numbers thus far issued of that splendid Holy Land art portfolio series, "Earthly Footsteps of the Man of Galilee," are most enthusiastic regarding the religious, educational and art value of the work. The entire set of 24 parts only costs $3.40 and [illegible].

WATCH TOWER.

Pound Cake for the Children

BY UNCLE THOMAS.

[CONTINUED.]

Unhappy is a very bad chicken. Some boys and girls keep him in their house nearly all the time; he is so much like Dissatisfaction that you can hardly tell the difference between them. So, when you find them around your door, run them out, and keep them out forever more. I have named a few of the chickens, so that you may know what sort of creatures they are; that when you find them around your door. run them out, and you will be satisfied, good-humored and happy—playmates and friends will be happy. "Consider the lilies of the valley, how they grow," and the birds, how they sing, beautifying and making merry our homes. Why should children not do the same? They can grow pretty, sing sweet and make home pleasant and loved ones happy. God, the creator of all things, loves His little ones. He has blessed you with life and music. Sing good songs and praise His holy name. Run the little chickens out and keep them out forever.

Now I am going to change my subject some, and I am going to tell you some things that I want you to always remember. There is a great evil prevalent in the land, and it not only affects the guilty, but the innocent; the (infant) dear little baby, who can only smile in token of its love for mamma, papa and friends. It, with the millions of others, is caused to suffer from the destructive rage of this evil and curse upon mankind. A revolution to check its course has already been started. But its greatest battles are to be fought and noblest victories achieved by the little boys and girls of this nineteenth century. Men of to-day can only build the arsenals, enlist the armies and drill them for the great battle to be fought. There is no time to be lost, for the great day of battle is at hand. Boys and girls, muster up courage and be ready to do your part in the work. This great evil and enemy to the human race is ALCOHOL, better known by the names of whisky, brandy, wine, rum, gin, beer, ale, and all such spiritous, vinous and malt liquors, as are dealt out by the man who stands behind the bar. These liquors are drank by some poor child's father, mother, sister or brother; relative or friend of the family.

"Remember, child, remember,
That God is in the sky.
That He looks down on all we do,
With an ever-wakeful eye."

T. R. FLETCHER.

COOPER, Texas, April 20, 1895.

Dear Editor—I am a girl 13 years of age. My father is a pastor of the M. E. Church here, and the SOUTHWESTERN has been coming to our house more than six years and mamma loves to read of the good tidings. I think papa is doing a good work this year, and he is preparing to build a new church.

SUSIE EPPERSON.

To Our Young Readers.

I want to ask all of the Sunday School scholars a question. It is this: How many times is the eagle mentioned in the Bible? I will give a nice present to the one who sends in the first correct answer. The answer must be accompanied with the proofs. I will give the name of the successful contestant in the SOUTHWESTERN. Write to H. HESLUP. Morton, Miss.

Send for sample copies, and start a SOUTHWESTERN revival on every charge. It will "win its way" if you present it faithfully.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

For the SOUTHWESTERN.

How Debt Robs and Enslaves Its Victims.

Testimony of a Southerner Against the Lien Laws.

The great majority of our colored people own nothing; or worse than this, they are in the bondage of debt. Their sad state is not to be wondered at, seeing that the white farmers are largely in the same condition. The Negro started out in the struggle without anything. In most cases he had to go in debt and give a lien on his crop in order to secure a farm and to keep his family in supplies. Debt, however incurred, is a curse. It robs the poor man; it breaks many a heart; it keeps a man in practical slavery to others.

Our hatred of the whole credit system in the South has been newly aroused by the reading of a book, by Mr. Aiken, a leading Southerner, with the title, "The Ills of the South." What a terrible indictment of the whole lien-law system is given in the following words:

"These lien laws have been the occasion of many unscrupulous transactions. Fair-minded, straight forward dealers, in large number, have not abused these instruments, but rascality has feasted on the opportunity. Signatures have been forged to notes; figures altered; a pound avordupois, according to the black code, contains 12 ounces, and a yard 25 inches. Poor Negro! Poor, ignorant white man! How you have suffered at the hands of the Philistines! Meanness, trickery and fraud have had full sweep at many an unfortunate victim."

Coming, as this does, from a loyal and intelligent Southerner, who has for years made a careful investigation of the whole credit system, it shows under what fearful odds the poor, ignorant blacks and whites have had to struggle. We have often feared that such grievious cheating was going on, that the poor, untaught Negro was being robbed of the results of his own labor and fleeced often out of his last dollar. Now we know it is so, on the authority of one who has the facts at his command, and who exposes the state of the ruinous credit system, in the interests of his fellowmen.

We again plead with the people to keep out of debt, live on scanty supplies till they are free from its burden. Raise your own home supplies; pay cash for what you buy; you thus get better goods and more of them. Once out of debt, you are a free man and have a fair chance in the struggle for independence and wealth. Buy land; build homes; educate your children. By this method, the Negro race in a single generation will silence all croakers against them, and will begin to take its rightful place among the most enlightened and progressive people of the earth.

Another Message to Robert Ingersoll.

On May 8 Colonel Ingersoll delivered his lecture on "The Bible," at Bangor, Me. Chaplain McCabe was passing through the city on his way to the seat of East Maine Conference. He had an hour to spend waiting for a train, and he went up to the Daily News office and asked permission to send a message to the colonel through its columns. Permission was granted, and the following is the message as it appeared in the columns of the Daily News on the morning of the day Colonel Ingersoll delivered his lecture:

"Dear Colonel—"While you have been lecturing against the Bible, the Methodists have built ten thousand new churches in this country. All other denominations have built ten thousand more at least. Meanwhile, you have not overthrown the humblest altar upon the farthest frontiers of this republic.

"In thirty years the Methodist Episcopal Church has increased its membership from nine hundred thousand to twenty-eight hundred thousand, and her church and school property has increased one hundred and twenty-five millions of dollars. Never were we so successful as now. In heathen lands orphanages and hospitals and asylums for children, for the sick, for the aged, and for the insane, spring up as if by magic. Thirty-five years ago we had but one convert in all the heathen world. Now we have one hundred and thirty-five thousand converts in foreign lands, and they give over three hundred thousand dollars a year to propagate the faith.

"Come and join the Methodists, Robert! Stranger things than that have happened. Saul of Tarsus joined the Christians. He built up the faith he sought so vainly to destroy. Come and do the same. We are praying for your conversion. Take your Bible; read the Sermon on the Mount; think what a world this would be if its teachings were universally obeyed. Meantime look out for your hammer. The seal of the Huguenots had on it a representation of an anvil surrounded by broken hammers and this legend:

'Hammer away, ye hostile hands;
Your hammers break,
God's anvil stands.'

"C. C. MCCABE."

Our Houston Correspondence.

HOUSTON, Texas, May 15, 1895.

Dr. Hammond—I have just closed a three weeks' protracted meeting at Mt. Vernon Church, which resulted in 35 conversions and accessions. It was in every way a grand and glorious meeting. Rev. Wm. Bartley, P. E.; Rev. J. T. Gibbons of Oakland, Texas; Rev. S. M. Bolden of Conroe; Revs. G. Todd, O. I. Jones and Dr. W. Hamilton, of this city, preached able sermons to my people, for which we are all greatly indebted to them.

On consenting to come to this congregation at conference I had in mind to revive it, and also pay their large and beautiful church edifice out of debt as soon as possible thereafter. I can now praise God for having succeeded in raising the money and lifting several very grievous notes against the church in five months. The members and friends of this church are rallying remarkably well. We will soon be in a position to take up our Church Extension debt which has run badly behind, and do our honest duty by the same. We raised $115 Easter Sabbath, which was probably the largest in the Texas Conference.

We have the Children's Day program, entitled "The Golden Gate," by Dr. C. H. Payne, and are preparing to make June 9 a great day for education at Mt. Vernon.

Yours truly, F. PARKER.

Tennessee River District.

I have completed my second round. Some of the brethren had a good many hardships during the winter, but they did not despair of hope. So we set our watch, and made our prayer unto God, I was able to meet all of my appointments. Clarke's Chapel leads the way with 78 converts. They have planned to build a new Clarke's Chapel. A new church will be erected at Savannah during the summer. The Epworth Leagues have greatly inspired the district. Easter tidings were encouraging. Those that have reported: Franklin, $4 20; Dickson, cash and subscription, $9 05; Paris and Springville, $1; Waynesboro, 60 cents; Dover, $2 10; Clifton, $5 38; Adamsville, $2 50; Lawrenceburg, $3 38; Petersburg, $3 50. Other points not heard from: Clarke Chapel, Brentwood, Cumberland, Beach Grove, Lewisburg, Spring Hill, Perryville.

We aim to have Children's Day this year at every charge. We are still determined to do our best for the paper. Find enclosed cash.

S. B. DANLEY, P. E.

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that nine-tenths of my troubles were caused by constipation, I began the use of Ayer's Pills, with the most satisfactory results, never having a single attack that did not readily yield to this remedy. My wife, who had been an invalid for years, also began to use Ayer's Pills, and her health was quickly restored. With my children I had noticed that nearly all their ailments were preceded by constipation, and I soon had the pleasure of knowing that with children as with parents, Ayer's Pills, if taken in season, avert all danger of sickness."—H. WETTSTEIN, Byron, Ill.*

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Mrs. Phillips Land, Sweet Springs "
C. T. Stingleman, Grand Pass. "
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Mrs. Maud B. Joy, Eddyville, Ky.

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Southwestern Christian Advocate

PUBLISHED EVERY THURSDAY BY

THE METHODIST BOOK CONCERN,

HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

THE State Superintendent of Schools, W. M. Sheals, has recommended to the Legislature of Florida the enactment of a law making it a punishable offense "for any school, public or private, in the State to allow white and colored students to be educated together," and also, forbidding any white people to teach in the colored schools. Of course, the infamous bill has passed the lower house, and, if we know anything of the sentiment of the senate, the bill will be immediately passed by that body. Thus the chivalric Negrophobists of Florida aim to widen the almost impassable gulf between the races, and to strike down the heroic band of self-sacrificing white teachers who have gone into the Southland to help lift up the Negro. We deprecate this action greatly; since, if such a system should become general in the South, there will inevitably follow that indifference on the part of the constituted school authorities, which will permit and encourage the employment of inferior teachers, to the great detriment, if not to the utter annihilation of our colored school system. We have positive knowledge that, in places where this exclusive system is insisted upon, that inferior teachers are preferred. But such a law is clearly in contravention with the rights of a free people, and is in direct violation of the constitution of the United States. Our colored fellow-citizens of Florida should invoke the higher law in overthrowing this high-handed outrage.

"THE NORTHERN RELIGIOUS PRESS."

The editor of the *Texas Christian Advocate* of the M. E. Church South, evidently has a grievance; yea, he waileth bitterly because his Northern religious confreres (except Drs. Buckley of the *Christian Advocate* of New York, Gray of the Chicago *Interior*, Bishops Foster and Foss, and Hon. G. I. Seney, et. al.) have had the timerity and effrontery to speak favorably of the late Frederick Douglass, whom the doughty editor of the *Texas Christian Advocate* is pleased to call the "notorious ex-slave," and of the late John Brown, whom this adept, in the use of expletives and adjectives, calls "that typical old anarchist and anti-slavery fanatic." Here is a specimen:

"The bitterness of the Northern religious press toward the South is something unparalleled in the history of journalism. * * * * The other day the *Independent* brought out a special Lincoln number—forty pages extra. The *Northwestern Advocate*, not to be outdone, followed suit with a widely advertised Grant edition. Thus the war and the chief figures of it are constantly kept before the public, and the smouldering embers of sectional hate are continually fanned into a flame."

The editors of these journals ought to know that there are people down here who cannot see the superlative greatness of either President Lincoln or General Grant, and if they expect their journals to be popular among that class of people they should studiously refrain from mentioning their names. And, as for the names of the "notorious ex-slave" and that "typical old anarchist and anti-slavery fanatic," oh, my! It is too much; the one was a Negro, and the other had planned to liberate some Virginia Negroes before the war, both of which are unpardonable crimes in a certain section of our great Republic. But poor Brother Potts of the *Michigan Christian Advocate* has the "riot act" read to him in a most emphatic manner. He was so thoughtless as to say among other things:

"To honor the courage of Confederate soldiers is noble-hearted; the attempt to honor and perpetuate the cause in which they fought is disloyal to the Government. To attempt this in a Northern city whose sons gave up life in crushing that treasonable cause is insolent. It is injudicious and a piece of bold effrontery to thrust such a mounment under the gaze of old soldiers of the Union, some of whom still suffer from wounds received in putting down the 'lost cause.' It would show better taste and wiser judgment to at least limit such memorial shafts to the area where the rebellion prevailed."

Whereupon the Southern editor saith:

"To think that the *Michigan Advocate* would begrudge those ill-starred Confederate soldiers a few feet of common dirt as a burial place! 'Twas hard luck that gave these poor fellows a last resting-place in a foreign soil and in an alien clime, and it is nothing better than downright inhumanity to refuse them a chaplet of flowers or a monumental shaft. That they are buried in Northern soil is their misfortune and not their choice. That sympathetic hearts, recalling their valor and the pathos of their untimely taking-off, should try to honor them is natural. To rebuke the tenderly humane procedure is a species of indefensible babarism. The Grand Army of the Republic protests against the desecration and the *Michigan Advocate* endorses it! We dare say that these blatant objectors are not the highest type of the Union soldier, but on the contrary the pension-sucking element. That such a paper should have prostituted itself to the voicing of the hypocritical and cowardly remonstrances of a lot of low-minded 'pension bummers,' is a mystery to us. Heroes respect heroes."

Such pathetic and impassioned eloquence is enough to stir the ashes of the "ill-starred Confederate soldiers," who were so very "unfortunate" as to die in an "alien clime," and to have the "misfortune" to be buried on "foreign soil." And then to have the additional insult offered to their memory by a refusal on the part of these "low-minded pension bummers" to join in the erection of a monument commemorative of their unparalleled devotion to a lost cause. Our Texas editor grows more earnest and proceeds to say:

"We avail ourselves of this occasion to serve notice upon our Northern friends, that it is idle to talk about closer fraternal relations until such editorials as the aforesaid are a moral impossibility in a decent Northern sheet. We advise our people to be patient, charitable and kindly, but at the same time to assume and maintain inviolably an attitude of self-respecting independence." [Applause.]

And further:

"We desire fraternity, but only upon the broad platform of even-handed justice and unimpeachable brotherly love. [How about Brothers Frederick Douglass and John Brown?—ED.] We demand that the profound convictions of Southern people shall be respected. [We would add, Northern people also.—ED.]"

But we refrain. The subject is too vast. A generous diet of Warner's Safe Cure or Carter's Little Liver Pills will accomplish more than invective.

THE MASONS AND WHISKY.

"The Masons of Mississippi are after the whisky dealers with a sharp stick. Five members were expelled for selling liquor by the Greenville Lodge during the past year. An appeal was taken to the Grand Lodge recently convened in Jackson. The Greenville Lodge was sustained. The report of the committee confirming the action of Greenville Lodge was adopted by a nearly unanimous vote. The general rule under which this action was taken reads as follows: 'No Mason, either as principal, agent, employe, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty therefor shall be expulsion.' Now, if the brethren of the square and compass would also get after those of its members who *drink* the destroying stuff, they might accomplish a world of good. Does some one say that this would be interferring with the personal liberties of its membership? How about the personal liberties of those who want to sell?"

The above is from *The Epworth Herald*, the most largely circulated of all Methodist periodicals. It has the right ring. The Masons of Mississippi are to be commended for their stand in favor of temperance. If they, and other Masonic bodies, will be as diligent in suppressing that other evil of holding meetings for work on the Sabbath, they will impress the Christian people of this land more and more as to their right to the title of an "Ancient and honorable order."

PERSONAL AND GENERAL.

—Canton, Miss., under the pastoral care of Rev. R. P. Threlkeld, has just closed a glorious revival with 23 conversions and accessions. Rev. Payne of Summit, Miss., assisted.

—Rev. J. A. Tillory of Anderson, Texas, has been the recipient of unusual favors recently. Two storm parties visited the parsonage, and left many substantial evidences of their esteem.

—The members of our church at Rising Sun, Miss., surprised their pastor, Rev. J. M. Bell, recently, with a most welcome visit to the parsonage with well filled baskets, bundles, etc.

—Rev. R. E. Gillum, presiding elder in the Central Missouri Conference, would like to correspond with two or three young single men who want work. Address R. E. Gillum, Box 450, Topeka, Kan.

—Our church at Glade Springs, Va., is greatly revived. A glorious revival resulting in the conversion of 19 souls, 14 of whom were added to the church, is the cause of much rejoicing. So writes S. M. Seals.

—Lassoter, Texas, pastored by Rev. T. Ward, is holding its own nobly. The church is greatly revived, and all seem happy. The good people stormed the pastor and family a few weeks ago, and left many tokens of their good will.

—Rev. F. Gilmore of Millican, Texas, is full of labors and usefulness. He reports the work as flourishing in all respects. A new church is nearly completed and work is being done on the parsonage. Twelve additions this year.

—Progress is the watchword at Heidelburg, Miss. The pastor, Rev. C. N. Jones, is abreast of the times. Writes E. Cooper, our correspondent: "One conversion. Epworth League prosperous. Class rally. Collected $13 07."

—"Eola, La.," Ammie Shelby writes, "is looking up and taking an active part in the upbuilding of the Master's kingdom. The young people of the church gave the pastor a surprise party not long since, which was greatly enjoyed.

—Rev. G. A. Shauklin, pastor at Calvert, Texas, is highly pleased with his people, who doubtless appreciate his services. The church is greatly revived, in consequence of a gracious revival which resulted in the conversion of several souls.

—A most excellent quarterly meeting was held at Danville, Texas; Rev. M. Q. A. Fuller, pastor. The presiding elder, Rev. A. C. Culbreath, was present, and greatly inspired the work. Many good things were said in favor of the SOUTHWESTERN.

—Rev. E. H. Scott of Vacherie, La., has taken hold of the work earnestly, and has already been rewarded with success. A good Sunday School has been organized, and preparations making to build a new church. He desires all the pastors to help him by a collection.

—J. E. Warren, Grand River, Ky.: "My circuit is in a good condition, and spiritually alive. Sunday, May 5, I baptized two and added two to the church. We are having a good time. Remember the promise I made—10 new subscribers to the SOUTHWESTERN. I will do all I can for our paper."

—Miss Carrie D. Harding of Dulac, La., says: "Our church and Sunday School has been closed nearly five years. We wept when we remembered Zion, but our weeping is turned to joy. Rev. A. A. Lacey is doing a grand and noble work. He leads in every enterprise of the Sunday School and Church."

—Rev. R. C. Barrow of Woodlawn, La., was in the city last week, and paid the office a delightful visit. He reports the work at Woodlawn as flourishing. A gracious revival resulted in the conversion of 104 souls. The work goes on with power. Brother Barrow will begin remodeling his church in June next.

—Clark Chapel, Nashville, Tenn., is holding her own. Rev. C. B. Wilson, A. M., the able and cultured pastor, moves forward cheerfully, and is successfully leading the hosts. The last quarterly conference was an occasion of much rejoicing. Presiding Elder Danley was present, and preached helpful sermons. A series of meetings just closed resulted in the conversion of 70 souls, 58 of whom were added to Clark Chapel, which is alive with the glow of spiritual light. Brother Wilson adds to our list of subscribers.

Southwestern
Christian Advocate.

No. 139 Poydras Street.

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$1 a Year to Pastors.

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From May 20 to 27.

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Robt King	Z Kelley
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S J Jordan	S Hughes
J Miller, Jr.	S A Gilliam
James Pyles & Sons	T Larkins
Horace Macoy	J J Cathey
Straight University	W McDonald, 1
N H Williams, 2	S D Tromp, 1
G W Hunt	J H Everett
Wesley Fletcher	W H Stevens
J Ogilvie	J J Johnson, 2
John Mayo	C I Hood & Co
H Mays, 4	B F Anderson
E D Pack	D C Lacy
Archey Hardricks	M S Lave
P M Burke	J H Thompson
J P Wragg, 5	R H Johnson
M Adams	J S Ferguson
W L Harris	Miss E A Page
W C Clay, 1	G C Brown
J H Craig, 1	Mac Hussey
J P Patterson	R C Barrow
P R Moore	Mrs E Powell
N H Speight, 3	J R Rimmon
W H Stevens, 1	Mrs Wade Hamilton, 7
M T Fairfax	E D Mountjoy
A D Harris	R W Weaver
J M Moody, 1	Sam Lindsey
A G Gill	H Ronndtree
H Swann	A M Trotter, 2
I C Rucker	J W Wheeler
Macie E Qualls	R Roberts, 2
W E Logan, 2	C W Kershaw
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NEW ORLEANS AND VICINITY.

Sunday was pre-eminently New Orleans University Day in this city. The University Chapel was well filled at the morning service with a select and representative audience to hear the baccalaureate sermon by President Adkinson. The doctor was at his best, and delivered a most excellent and eloquent sermon, which will not soon be forgotten. The music, under direction of Prof. Adkinson, son of the president, was commendable.

The Alumni sermon was preached at Old Wesley at 3 p. m., by the Editor of the SOUTHWESTERN. The pastor, Rev. T. J. Johnson, deserves much credit for the very perfect arrangements made for this service. The church was beautifully and tastefully decorated for the occasion by the King's Daughters, Epworth League, and young people. A number of the students with representatives of the Alumni, together with a large congregation composed of the most progressive people of the city, were present, and gave evidence of deep interest in the purposes of the Alumni Association. Rev. J. W. E. Bowen, D. D., of Gammon Theological Seminary, preached grandly at Wesley on Sunday night.

The assistant superintendents and agents of the American Accident and Life Insurance Company presented to their retiring superintendent, Rev. Geo. S. Easton of Hammond, La., a beautiful gold-headed cane, as a token of their esteem and respect. Brother Easton is one of the most zealous and faithful among our white pastors in the Southland, where he has won many friends.

First Street M. E. Church covered herself with glory on Sunday last. The interesting program of corner-stone laying for the new First Street Church was successfully and impressively carried out in the presence of what was considered the largest gathering of people ever before assembled for such a purpose in this city. The pastor, Rev. W. R. Butler, and Presiding Elder, Rev. Pierre Landry, were ably assisted by Rev. A. E. P. Albert, D. D., who preached an able and interesting sermon. Revs. F. T. Chinn, P. E., Monroe District; A. J. Ford, pastor of Union Chapel; Stephen Priestley, of Mallalieu; T. G. Montgomery, of Mount Zion; P. Morgan, D. D., rector of St. Luke's Episcopal Church, and Rev. C. D. Shallowhorne, of Donaldsonville, were also present, and assisted in the impressive ceremony of laying the corner-stone according to the ritual of the Methodist Episcopal Church. The M. W. Enreka Grand Lodge and the Commandery of Knights Templar laid the corner-stone according to Masonic usages, after which the cash collection of $1,164 87 was taken. Rev. C. D. Shallowhorne of Donaldsonville, La., preached a grand sermon at night.

—Our Book Concerns have issued the highest and choicest collection of songs for Sunday Schools and young people's societies, entitled "The Junior Hymnal," edited by Edwin A. Schell and Mary Chrisholm Foster. One hundred and fifty songs, twenty of them new and twenty of them popular songs of the Sunday schools and social gatherings of thirty years ago; the remainder are the pick of to-day's favorites. Board covers, 20 cents postpaid; 25 or more copies, 15 cents each, not prepaid. For sale at this office and all the depositories.

$100 Reward $100,

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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What the Negro Is Saying.

We must instill into the mind of our youth the value of a good character. Our minds are given us, but our characters we make. Great characters are made by many little acts and constant efforts. A good character is a precious thing, and we must keep thought constantly before the coming generation.—Guardian.

It is the duty of every colored man to patronize his own people and stick to his own nationality, first, last, and all the time. Were they united like the Jew, German, Irish, or the white race, they would be a power, and no profession or business, legitimate in its nature, engaged in by various individuals of the race, would lack for support. We want to see that day come when colored people will pride themselves in the support and maintenance of their own business and their own professional men.—Gleaner.

Local agents, under the influence of the town people, are putting up "color line" signs or rather "Jim Crow" signs at small stations. There is positively no law in North Carolina authorizing the placing of these "Jim Crow" sign-boards, and decent people should not make the concession of recognizing them. We were surprised to find these boards up at Concord, a few days ago. These boards are not designed for any thing except to awe decent colored people from taking first class accommodations and forcing them into dirty waiting rooms with the toughs of both races. It is these sorts of encroachments upon the natural, public rights of the colored people that influence us in holding off from the Negro Department of the Atlanta Exposition. Our leaders by eagerly rushing into that are tacitly endorsing "Jim Crow" arrangements generally.—Afro-American Presbyterian.

Our Morgan City Correspondence.

MORGAN CITY, La., May 6, 1895.

Rev. J. H. Pierre, our pastor, has appointed five of us young ladies as agents for the SOUTHWESTERN. We are earnestly at work for the grand old paper. We shall soon send you some cash subscribers. Please give us young ladies credit for it.

Last evening we surprised our pastor with a $30 suit of clothes, by the following ladies: Mrs. C. Calven, Mrs. M. Burke, Miss C. Lyons, Miss J. Lyons, Mrs. Hardon, Mrs. M. Bell, Mrs. M. Thomas, Miss P. A. Thomas. Yours, a true worker, MISS A. LYONS.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Our Jacksonville (Fla.) Correspondence.

Dear Brother—Ebenezer Church, Jacksonville, Fla., is in the midst of a sweeping revival. Within the last three weeks 93 souls were converted, and an accession of 117, and the end is not yet. This is one of the most genuine revivals in the history of this church, for which it is noted. Besides the large number converted, many have been reclaimed. We rejoice with the pastor, Rev. J. B. L. Williams, and his faithful members, in this the grandest success any church can desire or achieve. Yours fraternally,

J. GRANT, P. E.

From Atlanta, Ga.

Rev G. W. Arnold, A. M., B. D., the able and successful pastor of Loyd Street Church, has been appointed presiding elder of the Atlanta District, to fill the vacancy by the death of Dr. C. K. Wright. Rev. G. W. Arnold has had charge of Loyd Street Church for nearly four years. During his administration the church has grown on all lines, and all her interests well fostered. The membership has been greatly increased. Valuable improvements made on the church, both inside and out, and a beautiful set of new chandeliers put in this year. The members and many friends of Loyd Street regret very much to give up their beloved pastor. Rev. S. J. Harris, of Macon, now takes charge of the church.

T. T. GREENWOOD.

Atlanta, Ga., May 20, 1895.

Episcopal Visitations for 1895.

Conference and Place.	*Time.*	*Bishop.*
Colorado, Denver	June 6	Foss
Wyoming mission, Cheyenne	June 14	Foss
Utah mission, Salt Lake City	June 20	Foss
N. Montana Miss., Ft. Benton	Aug. 15	Ninde
Idaho, Ueiua, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S. D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn.	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Metropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss. Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'a California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
Des Moines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Nowark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abingdon, Va.	" 16	Goodsell
Austin, Denton, Tex	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

OUR BOOK TABLE.

"Stay in the High School and Go to College." By Rev. Edward A. Schell, D. D. This little booklet, just issued from the M. E. Publishing House in Chicago, is designed to attract the attention of the young people of the Church to our Methodist schools and colleges. It is written in the author's usual racy and earnest style. Captures and entertains from the beginning. The subject matter is worthy of perusal, since it opens up a very important field for the thought of Christian Methodist parents, and their children as well. The book ought to be put into the hands of our young men and women at once. It would be a splendid inspiration and an invaluable auxiliary to the splendid program already arranged for Children's Day Anniversary. Chicago: Cranston & Curts. Price, 5 cents per copy; 50 cents per dozen.

Year Book of the Young Men's Christian Associations of North America, for the year 1895. It is a splendid compilation of facts and other valuable information concerning this magnificent organization. No person who desires to keep abreast with the progressive spirit of Christian activity of this all important age, can afford to do without this Year Book. Price, 50 cents. Published by the International Committee, New York.

The complete novel in the June Lippincott's is "The Battle of Salamanca," a stirring tale of the Napoleonic wars, from the Spanish of Benito Perez Galdos, an author of high repute in his own country, but hitherto too little known in America. Under the title, "William Shakespeare: his Mark," William Cecil Elam shows how largely the speech of illiterate Virginians is that of the corresponding class in England near three centuries ago, as preserved by the great dramatist. W. D. McCrackan furnishes a sharp essay on "The Referendum and the Senate."

Thoughts for the Occasion Anniversary and Religious. A repository of historical data and facts, beautiful thoughts, and words of wisdom. Compiled by Franklin Noble, D. D. New York: E. B. Treat, 5 Cooper Union. Price, $1 75.

The publishers have again placed public speakers and lovers of good reading under obligations for this very timely compilation. Thought for the Occasion Anniversary and Religious supplies a want not fully met in a recent publication designed more particularly to patriotic and secular occasions. In this volume we have a splendid grouping of useful and beautiful thoughts, which will be found especially "helpful in suggesting themes, and in outlining addresses for the observance of timely occasions and special days indicated by our Christian year." It is altogether a valuable acquisition to our current literature, and gives to the reader the benefit of the best thoughts of some of the most eminent writers of the age.

An article on "The Psychology of Woman," embodying the results of a careful scrutiny of the subject, by Prof. G. T. W. Patrick, is to appear in the June Popular Science Monthly. It is crowded full of facts and comparisons showing what traits and capabilities woman possesses in high or low degree, and affording valuable material for social and political reformers.

Debate on Baptism and the Book of Mormon, between Rev. W. H. Cooper, Methodist, and Elder A. Leverton, Latter Day Saint. Price, 50c. W. H. Cooper, Filbury Centre, Ontario.

For clear, logical reasoning, deep research and effective putting of the truth, Rev. W. H. Cooper, who was pronounced the successful contestant in the debate, must be commended by all practical Bible students. The book is well worth reading.

"The Monthly Illustrator" for May is as strong as usual in articles of general interest. The photographic reproduction of living flowers is continued this month by a collection of pictures of epiphytal orchids, and Lennie Greenlee relates many facts about them, leaving the terrestrial orchids to be similarly treated later. Harry C. Jones, editor and publisher, 96 Fifth ave., New York.

Harper's Round Table, as Harper's Young People is henceforth to be called, announces for publication during the summer the following special features:

"Heroes of America," a series of six articles by Hon. Theodore Roosevelt; serial stories by Ellen Douglas Deland and Capt. Charles King; and "Great Men's Sons," articles on the sons of Alexander the Great, Charlemagne, Luther, Shakspeare, Cromwell and Napoleon, by Elbridge S. Brooks.

Don't talk in prayer meeting without having something to say. If you want to get hold of thoughts that will be helpful to others, read "Chicago Tabernacle Talks," by Evangelist George F. Hall, on such subjects as Prayer. Faith, Repentance, Confession, Was Jesus Divine? Vain Excuses, Heaven, The Great Commission, How to Hold Out Faithful, etc. Just published, 331 large pages, only 50 cents, postpaid. Address the publishers of this paper, or Charles H. Kerr & Co., publishers, 175 Monroe street, Chicago.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

Princely Givers and Peanut Peddlers.

During the past year $19,967,116 was given by private gifts and bequests to colleges, museums, churches, libraries, art galleries and other helpful agencies. In 1893 these free gifts reached the colossal figure of $33,319,866. These statistics do not include sums less than $1,000. The beginning of the year 1895 has been signalized in the matter of gifts to colleges by gifts to Columbia College, New York, aggregating more than $1,000,000. That institution during the month of January received $350,000 from the Vanderbilt brothers: $200,000 from Mrs. W. D. Sloane, who was a Vanderbilt, and also a gift of $500,000 from two persons whose names are withheld.

But of all this phenomenal giving, Southern institutions received next to nothing. It seems that Southern men of wealth have never learned this high art. Few of them seem to have broad mindedness enough to know how to use their money. They are not statesmen who take wide views of men and things, and make provision for the best and noblest interest. They are penny-picking peddlers who worship the dollar they work for.

We do not write these lines expecting any of them to read or heed what we say. They do not read much of anything outside of "prices current," and least of all do they read religious papers.

We write as we do in order to relieve our own mind of some of the contempt we feel for the affluent ignorance and vulgar money-getters of our section who ape the wealthy of other sections in all their pomps and vanities, but who have no heart for imitating anything better. What we write may also help some of our readers to relieve themselves of the disgust which they feel for this sorry crew. The accumulating nausea which comes to a man of sense who witnesses the antics of these pompous peddlers from day to day, must have some sort of vent.

If our colleges are ever endowed it will have to be done by our poor people and by our people of moderate means. Most of our rich people can do nothing in this line because they are too busy showing off their stuff and trying to make more stuff to show off.—Ex.

Notice.

The district conference of the Gainesville District, Savannah Conference, will convene at Union Grove, Ga., on Wednesday, August 7, 1895. Union Grove is six miles from Covington, Ga., and arrangements will be made to convey members and visitors to the conference, from Covington, on the first day only. Those arriving after that time will possibly be compelled to walk.

J. E. Watkins, P. C.

Covington, Ga., May 21, 1895.

"A Friend in Need is a Friend Indeed."

A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Avenue, Brooklyn, N. Y.

My son was afflicted with catarrh, I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

Price of Cream Balm is fifty cents.

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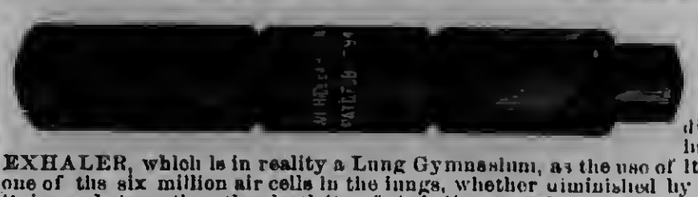
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IT IS THE

SUPERIOR SOUTHERN ROUTE.

Grateful Appreciation.

Anamosa, Iowa, May 15, 1895.

Dear Editor—Can you find a corner for me in your valuable paper, in which to express my grateful appreciation for the many courtesies received from the members of the Texas and West Texas conferences while in the Home Mission work?

To each brother beloved, who did his best to aid the cause, giving so many gracious words which greatly lightened the labor; and to each dear sister who so heartily welcomed me to her hospitable home, I give the warm hand clasp of changeless friendship, and am comforted with the knowledge that Heaven is large for us, who truly love and serve our Lord, to dwell forever together in that land of eternal delights. I shall hold them all ever in affectionate, Christian remembrance and pray the great Head of the Church to lead them to perfect victory.

I have great satisfaction in recommending them publicly, what I have always done conversationally, the rare opportunities for students at Wiley University. Even one year there, will be of lasting advantage. Last year and this, I visited many of the classes and was delighted with the work of the faculty and students.

I have only words of praise and commendation for the heroic workers at King Home and Wiley University.

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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson IX. June 2. The Resurrection of Jesus. Mark 16. 1-8. A. D. 30. Commit to memory verses 6, 7.

HOME READINGS.

M. Mark 16. 1-8. Tu. Matt. 28. 8-15. W. John 20. 11-18. Th. Acts 13 26-37. F. 1 Cor. 15. 12-20. S Rom. 6. 1-11. S. Acts 2. 1-12.

LESSON HYMN. S. M.

The Lord is risen indeed,
The grave hath lost its prey;
With him shall rise the ransomed seed,
To reign in endless day.

The Lord is risen indeed;
He lives, to die no more;
He lives, his people's cause to plead,
Whose curse and shame he bore.

The Lord is risen indeed;
Attending angels, hear!
Up to the courts of heaven, with speed,
The joyful tidings bear.

Time.—April 9, A. D. 30; the first day of the week after the passover. Each "first day" is now called Sunday, a name borrowed from heathenism, and unknown to the Jews. But the day of which we are now to study differed from a modern Sunday in that (1) it had no sacredness until the events of our lesson came to be commemorated; (2) every day with the Jews began and ended with evening, so that the dawn of the day was not at its beginning, but half way toward its close.

Place.—The tomb at Golgotha, near Jerusalem, outside the city walls.

Rulers.—Pontius Pilate, procurator of Judea; Caiaphas, high priest; Herod Antipas, tetrarch of Galilee and Perea.

Introductory.—On the evening of our Lord's death, Friday, his body was buried by Joseph of Arimathea in his new rock-hewn tomb. On the next day, the Hebrew Sabbath, our Saturday, by Pilate's authority the stone door of the sepulcher was sealed and a guard of soldiers placed about it.

Parallel Passages.—Matt. 28. 1-10; Luke 24. 1-12; John 20. 1-18.

The Resurrection of Jesus.

(Mark 10. 1-8.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"The Lord is risen indeed." (Luke 24. 34.)

Joseph of Arimathea, a just and good man, went boldly to Pilate and begged the body of Jesus. His request was granted. He, assisted by Nicodemus, took the body down from the cross, wrapped it in a linen shroud, and laid it in his own new tomb. Then they rolled a great stone over the door of the sepulchre and departed. The chief priests and Pharisees went to Pilate and asked for a guard to be placed about the tomb. This was done. The governor's seal was then placed on the stone over the entrance. All was made secure. He must not arise.

1. The *time* of the resurrection. It was at the *close* of the Jewish Sabbath. This Sabbath was instituted at the close of creation, placed in the law at Sinai, and became a part of the Decalogue. It was the last day of the week, and enjoined rest and devotion. Jesus was in the tomb all of this day. How dull and dead must have been the temple service. If Christ be dead all our worship is vain. It was at the *beginning* of the Christian Sabbath. There is no command for a change of the Sabbath from the last to the first day of the week, neither is there any command against it. The resurrection of Christ, and the descent of the Holy Spirit, were likely the chief causes of the change. What God demands is one seventh of our time for rest and devotion.

2. The *manner* of the resurrection. There was an *earthquake*. When Jesus died there was darkness and a rending of the earth, and when He arose from the dead there was light and a trembling of the earth. All nature was in sympathy with the death and resurrection of Jesus. "The angel of the Lord descended from heaven." Angels show profound interest in our Savior. They came to announce His birth, they ministered unto Him when He was tempted, they comforted Him in the garden, and they were near when He arose from the dead. They desired to look into the Plan of Salvation wrought out by Him. "And came and rolled back the stone from the door, and sat upon it. His countenance was like lightning and his raiment white as snow." See here the power of the angel—he rolled away the stone; the authority of the angel—he sat upon it; and the glory of the angel—his countenance was like lightning. "And for fear of him the keepers did shake, and became as dead men." The [illegible] of Jesus was a terror to the wicked, but a source of joy to the righteous. So will it be at the end of the world. Those who work abomination will cry to the mountains to fall on them, but the pure will return to "Zion with songs and everlasting joy upon their heads."

3. The *visit* of the women. Women were the last to leave the tomb and the first to return to it. The love of God only, surpasses the love of a true woman. The *time* of their coming—"very early in the morning." Those who would receive the richest of Christ's blessings should come to Him early—early in life and early each day. The *design* of their coming—"That they might anoint Him." This was an ancient custom, the design of which was to keep the body from decay. They had no thought that He had arisen from the dead. We should pay every tribute of respect to the dead. Their *conversation*—"Who shall roll us away the stone?" It is well to make all arrangements for worship before we begin, but burning love will rush on without consulting slow, plodding judgment. There are many stones in the way when we would come to Jesus. There is the stone of pride, the stone of unbelief, the stone of profanity, and the stone of intemperance. True love will remove them.

4. The angels' *message* to the women. They remove *fear*—"Be not affrighted." "Fear not ye." That guard may well be filled with fear, but you need not be afraid. The true friend and faithful worshiper of Jesus need not fear to approach Him at any time. They give *information* by telling the women their design in coming to the sepulchre—"Ye seek Jesus of Nazareth." The hosts of heaven know our motives same as our words and deeds. They know us all together. They gave two *proofs* of His resurrection. His words—"He is risen as He said." He had told them more than once. He would arise on the third day. We have no reason whatever to doubt any words Jesus has ever spoken. They will all come true. They point to the vacant tomb—"Behold the place where they laid Him." You knew where His friends placed the body. You see He is not there. "He is risen." These are very consoling words to the saint. They remove, in part, the fear of death, and the terror of the grave. They strengthen our faith in a risen living Savior. They deliver a *message* to the women. "Go quickly and tell His disciples that He is risen from the dead." The angels were the first preachers of the resurrection, and the women the second. St. Peter was spoken to individually. This may have been because he thrice denied the Master. As a rule, it is not well to name persons in preaching, or in praying aloud. "And goeth before you into Galilee." Jesus has ever been going before His disciples. He opens the way for them and leads them on to victory. He also goes with His followers—"Lo, I am with you always." He accompanies them to encourage, strengthen, and keep them. "There shall ye see Him." We may by faith ever see Christ. It is our privilege to have Him continually at our right hand, then we shall never be moved.

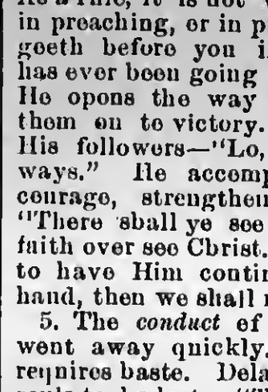
5. The *conduct* of the women. "They went away quickly." The Lord's work requires haste. Delay has caused many souls to be lost. "They were filled with fear and great joy." This was a strange mixture in the same soul. Good and bad, truth and falsehood, may dwell in the same heart. "They told all these things to the eleven." Judas was now dead, and Matthias had not yet been chosen. Their words seemed to them as idle tales. They believed them not.

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ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Lou s fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc...3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
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☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains, in effect at New Orleans, April 7, 1895.

LEAVE.	SCHEDULE.	ARRIVE
No. 26, 7.00 a. m.	Local Mail and Express.	No. 25 9:30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7.00 p.m.

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Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8	Coast acc'm.3.25 p.m	1	Lim. Ex.....5.00 p.m
2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
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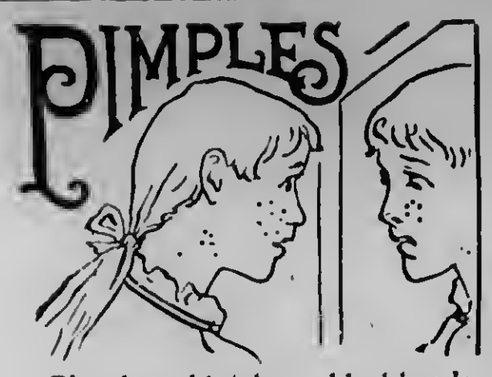
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Cumberland River District.

The conference of the Cumberland River District, Tennessee Conference, will convene in its second semi-annual session in Gallatin, Tenn., on Thursday, July 25.

All local preachers and exhorters must be on hand for their annual examination and renewal of licenses; failing to do this will put an end to their exercising authority until the next district conference. We want all present at roll call, so that we can begin business on time. You must come to stay until the conference business is over, as we expect to adjourn on July 28. Drs. Hartzell and Mason will be with us. Also, Bishop I. W. Joyce is to be with us. The following is the program:

Duties of stewards, George B. Payton.

Duties of class leaders, Joe Rollings.

Rules for preachers' conduct, J. W. Richmond.

Where and how to preach, B. F. Whitley.

Duties and powers of Trustees, J. B. Bradford.

Freedmen's Aid and Southern Education, J. P. Price.

Regeneration, R. A. Dowell.

Justification, T. W. Ward.

Adoption, T. C. Harden.

Power of Central Tennessee College, W. T. Denton.

Education, S. S. Rideout.

Church Extension, T. W. Belcher.

Mission, David Gordon.

Sunday School Union, Sam'l Hartsfield.

Tract Society, Benjamin Payne.

Conference claimant, William Bryant.

How to hold revivals, N. Betty.

How to get people in and out of the church, Samuel Broddie.

Duties of local preachers, Jas. Martin.

Duties of exhorters, J. M. Lyght.

Duties of district steward, Thomas Robinson.

The SOUTHWESTERN, Robert Figgins.

Our Book Concern, R. B. Baker.

Minister for the tinies, R. R Burnley.

To preach the opening sermon, J. B. Bradford.

To preach the missionary sermon, A. P. Blakemore.

How to build and pay for churches, Frank Smith.

The care of probationers, Anthony Douglass.

Object, power and aim of the Epworth League, Lewis Withers.

Should we build parsonages? Andrew F. Reasonover.

Object, power and aim of preaching, G. G. Gordon.

The promise of the church to the ministry, Bird Dowell.

The promise of the ministry to the church, Peter Tubb.

The object of infant baptism, J. B. Bradford.

The power of the M. E. Church in the South, A. P. Blakemore.

How to open and close services, E. F. Carter.

How to make a collection, Page Belcher.

Should we bring children in the church? H. Carter.

How long should members remain on probation? Johnson Robinson.

Episcopal fund, J. F. Crockett.

The difference between the M. E. Church and other churches, Brooksy Seay.

Camp meeting, Allen Hancock.

How to keep peace in the church, Frank Brierson.

The work of the Holy Ghost, James Price.

Called to the ministry, S. Cage.

Falling from grace, C. Railey.

Unity, J. F. Crockett.

The colored membership in the M. E. Church, Rev. Keeton.

The doctrine of the M. E. Church, E. J. Guthrie.

Pastors will send me, at Gallatin, Tenn., the names of local preachers, exhorters, class leaders, S. S. superintendents, district stewards and presidents of Epworth League chapters, who are members of the district conference, so as to have the roll complete. All members, whose names do not appear in the program, will write upon such subject as they feel disposed.

E. J. GUTHRIE, Sec'y.



All the Clothes,

all at once, makes too much of a wash, perhaps. Use Pearline, and it's easy to do a few at a time. Lots of women do this. They take the napkins, towels, handkerchiefs, hosiery, etc., each day as they are cast aside.

Soak them in Pearline and water, boil them a few minutes, rinse out—and there they are, perfectly clean.

No bother, no rubbing. When the regular wash-day comes, there isn't much left to do.

Why isn't this just as well as to keep everything and wash in one day?

FROM PRESIDING ELDERS.

Austin District—

The district conference of the Austin District will convene in St. James Chapel at 9:30 a. m., August 20, with the reports and exercises of the Epworth League Chapters, followed by the Sunday School Institute works. As these departments of church work are still in their incipiency, the two first days of the district conference will be devoted to that work respectively. Remember, Tuesday and Wednesday are the days set apart for this work. If necessary, evening sessions will be held by these anxiliary workers. The presidents of Epworth League Chapters and the presidents of the Sunday School Institute will please have the committees on program to furnish me with their programs, respectively, for the press, by June 15, for the purpose of allowing time to make changes, if necessary; corrections, if need be, before printing program.

The preachers, aided by the stewards and committees, will report as much of their benevolent money as possible at the district conference, and be able to report an increased list of subscribers, to the SOUTHWESTERN, over last session.

MACK HENSON, P. E.

San Antonio District—

The twentieth session of the San Antonio District Conference will convene at Segnin, Texas, at 9 a. m., August 21. Let each one come with well written subjects, as much will be expected of yon at this conference. Come with two-thirds or all of your benevolences raised. Yon are doing well up to date, but let us push on to victory; for yon see our anuual conference will meet November 27. Many of the members of the district want to see our able Editor of the dear old SOUTHWESTERN before they cross the river of death, therefore he is respectfully invited to attend our session.

E. HENDERSON, P. E.

MARRIAGES.

.....Give Name and Place Distinctly.....

Paris, Texas.—J. E. Baker to E. E. Wyatt, of of Leonard, May 8. J. H. Reed officiated.

Topoka, Kan.—Wm. Knight to Ellen McDowell, Also, Willis Braggs to Tennie McClelian, April 1. W. A. Ray officiated.

Opelousas, La.—Rodney Green to Fannie Williams, April 24. E. B, Richards officiated.

Napoleonville, La.—Edmund Appleton to Mrs. Georgiana Williams. S. Mitchell officiated.

Washington, La.—Marshall Haltor to Lizzie Opinion. Also, Frank Lavier to Ellen Harrison. A. J. Pickett officiated.

Fayetts, Miss.—Van R. Brister to Tempie Freeman. Nathan Cannon officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Fayette, Miss.—Sister Maneva Smith, a member of our church, died February 19 in the triumph of faith. Also, Catherine Logan on the 2d of same month. Nathan Cannon, pastor.

Washington, La.—Sisters Lnoy Williams and Fanny Mitchell, and Brother Dnary Henry, an old member for 50 years. A. J. Pickett, pastor

Manor, Texas—Sister Carrie Arnold, aged 22 years died happy April 15. W. E. Blackson, pastor.

Lonoke, Ark.—Albert Cox, aged 24 years, died in hope of eternal life. C. A. Taylor.

Lula, Miss.—Brother Dock Mayfield, died April 21, and Champ Green, aged 110 years, died on the 25th of same month. Both in triumph of faith. S. M. Taylor, pastor.

Wilson, La.—Bro. Lud Taylor, a local preacher of Wesley Chapel, died April 27. A. G. Davis, pastor.

Dickson, Tenn.—Sister Ella Swift, wife of Rev. A Swift, died on the 4th instant. She had been a member of the church since a 12-year-old girl, and quietly fell asleep in Jesus. R. H. Johnson.

Willis, Texas.—Hattie Black, a faithful member of our church, died April 26. M. Q. A. Fuller, pastor.

Anderson, Texas.—Sister Rachel Farrow, aged 75 years, died on the 1st instant. She was a faithful member of our church, and died happy. The funeral was attended by Revs. E. Michaux, Wash Brown and J. A. Tillory, pastor.

CONFERENCE NOTICES.

Waco District.

Third Round.	June.		
Blooming Grove cir,	15 16	Corsicana	22 23
Mexia cir	29 30		
	July.		
Grossbeck	6 7	Reagan	13 14
Marlin	20 21	Springhill	20 21
Waco, St. James	27 28		
	August.		
Mooresville	3 4	New Zion	3 4
Waco, Sweet Home,	10 11	Milford	17 18
Lancaster	19	Fort Worth	21 22
Pilot Point	24 25	Sherman	27 28
McKinney	29	Gatesville, 2 days,	31
Dallas, St. P., 2 days	31	Valleymills 2 days,	31
Aquilla, 2 days	31		

H. Swann, Presiding Elder.

Austin District.

Third Round.	June.		
Littig	29 30		
	July.		
Simpson	6 7	Cedar Creek cir't,	13 14
Wesley Chapel	20 21	Lock Hart	27 28
	August.		
Georgetown	3 4	Kell Branch	10 11
Lampasas	17 18		
District Conference embraces fourth Sunday,			25
	September.		
Taylor, Aug. 31 and	1	Davil'a cir, at Lease	7 8
Port Sullivan	7 8	St Luke	11 12
Calvert & Mt Zion,	14 15		

Mack Henson, Presiding Elder.

Huntsville District.

Second Round.	June.		
Decatur	1 2	Oakland	8 9
Athen	12 13	Huntsville	15 16
Scottsboro	22 23	Linn Rock	25 26
Stevenson	29 30		
	July.		
Guntsville	6 7	Centre Grove	20 21
Blonntsville	13 14	Triana	27 28
Mount Moriah	30 31		
	August.		
Cedar Grove	3 4	Sheffield	6 7
District Conference, at Courtland, Aug. 8			
Courtland	10 11		

Israel Townsend, Presiding Elder.

Navasota District.

Third Round.	June.		
Navasota	15 16	Yarborough	22 23
Navasota cir	22 23	Anderson	29 30
Caldwell & Lyons,	9 30	Courtney	29 30
	July.		
Millican	6 7	Bryan	12 14
Bryan cir	13 14	Brenham cir	20 21
Brenham, S S Institute & Epworth League,			18 21
Hempstead	27 28		
	August.		
Caldwell	3 4	Hockley	10 11
Bellville	17 18	Sealy	23 25
Hempstead cir	24 25	W. L. Duncan, P. E.	



"Could I have another Glass of that

HIRES' Rootbeer

Give the children as much Hires' Rootbeer as they want. Take as much as you want, yourself. There's no harm in it—nothing but good.

A 25 cent package makes 5 gallons.

The Chas. E. Hires Co., Philada.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JUNE 6, 1895.—Vol. 30. No. 23. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

We call the attention of the Epworthians, also to the Epworth League department. Rev. E. B. Bourroughs writes entertainingly.

DON'T fail to read "The Women We Need," by Miss Alice Jean Parham, of St. Joe, Mo. Her article in this week's paper shows her to be one of the leading yonng women of the race. She will be a frequent contributor to our colnmns.

We have given unnsnal space to Tidlngs from the whole field this week in order to rednce the vast pile ot letters which are constantly increasing. Brethren, send in more subscribers, for we really need more space; without the former the latter is almost impossible.

THE KIND OF WORK NEEDED.

Rev. I. L. Pratt is the able and energetic presiding elder of the Brookhaven District of the Mississippi Conference. He is also thoroughly in sympathy with the SOUTHWESTERN. In addition to forty-six snbscribers previonsly sent in, he seuds us a cheering letter with a pledge of twenty-five more. Our readers may imagine how happy we feel. We will report these pledges as they come in.

BISHOP WILLIAM TAYLOR has just arrived in this country from his fifth trip to Africa. He expresses himself as more deeply interested in Africa aud more hopetul in its future than ever. Dnring this tour he has visited all the Methodist stations on the west coast from Liberia to Angola aud the Congo District. He has traveled about 3000 miles, mostly by meaus of small low steamers. In addition too, he has traveled inland through the Angola statiou, a distance of about 400 miles, principally on foot. He was not sick a day during his stay in Africa. He has had wonderful success in acquiring the langnage of the strange people among whom he has traveled, and the work will be further advanced by the nse of the printed grammar and the translation of the gospel by John in the Kimbunda. Surely God has wonderfully preserved the life of his chosen servant, and the reports of his work with his wonderful experiences in the "Dark Continent," told as he alone can tell them, will awaken fresh interest in his vast field and quicken the zeal of our Methodism to take a more active part in its salvation.

THE Messianic era may still be somewhat remote, bnt out in distant Brownsville, Tex., there are signs of its approach when a Ladies' Aid Society can be organized with a Jewess as president, a Roman Catholic as secretary, and a Qnakeress as treasnrer, while an Episcopalian rector appeals in its behalf.—Jewish Messenger.

The *Messenger* is about on the right track. It does look a little like the Messianic era to see those good people of such diverse religions beliefs working harmoniously together. If they will now lay their hand of charity upon the colored women of the communities in which they live, and lift them up to a higher and a nobler womanhood, they will be conferring blessings upon untold millions, and thus better prepare the way for the diffusion of that desirable era when Jew and Gentile can unite in the exemplification of those prinoiples upon which hang all the law and the prophets, viz: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself."

NEW ORLEANS UNIVERSITY.

The commencement exercises of this noble institution were among the most interesting of all the services. The commodious chapel was filled on Sunday morning the 26th to hear the baccalaureate sermon by President L. G. Adkinson. It was a masterly effort, and delivered in the doctor's usual forcible aud eloquent style, and made a profound impression upon all. Monday night witnessed a magnificent gathering of the alumni and friends to partake in the annual reunion of the association. Rev. Prof. J. W. E. Bowen, D. D., of Gammon Theological Seminary, was the orator of the evening, and right well did he maintain his high standing as a speaker of great ability and power. He is a great favorite here, and his fame as well as his friends are increasing. Tuesday was the great day. In consequence of the threatening inclement weather, the services were held in the college chapel. Not more than half the people who attended could be accommodated. The editor of this paper, with a dozen other members of the "cloth," heard from the outside. Our special correspondent, who took time by the forelock, speaks in the most glowing terms of the exercises. The following program was rendered to the great delight of an admiring audience:

Senior College Preparatory—Oration, Progress of the Age, Edgar Louis Hamilton. Oration, The Relation of Education to Church and Government, Oscar A. Holt. Oration, A Search for the Unattainable, Joseph B. Randolph. Oration, As is the Life so is the End, Elvira B. Spears. Oration, The Battle of Life, Carrie B. Turpeau.

Normal Department—Oration, Formative Influences of Literature, Laura F. Albert. Oration, The World Moves, Aaron W. Brazier. Oration, Rise and Fall of Republics, Perum A. Cook. Oration, We All Wear Veils, Lucy E. Fisher. Oration, Between Life's Morning and Evening Dreams, Florence L. Myers. Oration, There Shall be no Alps, Ruth E. Weathers. Presentation of Diplomas, President Adkinson.

College Liberal Arts, (Classical)—Oration, Self-knowledge the Criterion of Wisdom, Frank B. Smith Vocal solo, Merrily I Roam, Elvira B. Spears. Conferring of degrees, President Adkinson.

Music Department—Presentation of certificate to Miss Liatta Marshall. Concerted piece.

At the annual meeting of the trustees of the university, held on the 23d, President Adkinson's report showed that the year had been the best of all. The bequest of Thoma Lafon had proved to be double what was expected, and the ten thousand dollars had been secnred by Bishop Mallalieu for the medical college. A resolution expressing the thanks of the board to Dr. Adkinson and family for faithful work was passed with many expressions of heartfelt approval. The degree of Bachelor of Arts was conferred upon the gradnating classes. The degree of Doctor of Divinity was conferred upon L. W. Munhall, of Philadelphia; F. A. Griffin, of Troy, N. Y., and E. O. Thayer, of Gardiner, Maine.

FROM the *Pacific Methodist Advocate* it appears that our Baptist brethren are not enjoying that increase which their statistics are made to show. It says:

"The Baptists are a great Church and a mighty power for good. They teach that 'once in grace always in grace,' and it seems that they are such rigid disciplinarians that they excommunicate the 'very elect,' or they, like some of their neighbors, sometimes receive the unconverted into their communion. In the Baptist churches of this country last year the total number of exclusions was 46,618, and the erasures 10,901, making a total of 57,419, or more than one-fourth as many as were baptized (27.4 per cent). That means more than one-fourth of all who are baptized and become members of Baptist churches lapse and become separated by some other means than by death."

MEMORIAL DAY SERVICES.

Chalmette, the beautiful city of the dead, where sleep the remains of the brave 12,000 men who gave their lives to the service of their country, never looked prettier than on last Thursday, May 30. Hundreds and thousands of our best citizens gathered within this sacred place to take part in the decoration services. The veterans, representing nearly all the posts of the Grand Army of the Republic in the department of Louisiana and Mississippi, formed a line and marched through the cemetery under command of Major E. H. Wheeler. During the march a salute of artillery was fired. A fife and drum corps preceded the line of veterans, followed immediately behind by a detachment of United States troops from the barracks, under command of First Lieutenant Gallun. The States of the Union were represented by four little girls. Behind them came the Sons of Veterans, the Woman's Relief Corps and the department officers. At the monument, which stands in the center of the cemetery, Colonel Charles W. Keeting, department commander, read the general orders of the commander-in chief relating to exercises on Decoration Day. The monument was covered with floral offerings from the different posts, and from Mr. and Mrs. Charles H. Schute, Mr. and Mrs. E. H. Wheeler and others. The immense throng then marched to the rostrum, where the choir of Morris Brown Chapel opened the exercises with an appropriate song. Rev. J. Richards offered the invocation. Miss Eloise Bibb, one of our most progressive young women, read an original poem, which evoked frequent applause. It was in every respect a most creditable production. Hon. F. B. Earhart, United States District Attorney, as orator of the day, delivered a most interesting and eloquent oration. Among other good things he said:

"These graves that stretch before us in long rows do not represent sectionalism. Every man who died for the cause of his country—for its blessings and the happiness of its people—the prosperity of mankind—died in no cause based on sectionalism. The true basis was a principle that shall forever endure. It would come with ill grace for a Southern man to apologize for the course of his own countrymen. The deeds of the South in the contest have gone into history. They were deeds of devotion and duty, and their memory will live forever. They will last when the banners of both sides have been furled, and the last drum-beat of the veteran has been heard. The Southern heart, imbued with a sense of right, marched to the front and fought as only brave men could fight. The South was defeated, and the dream of Southern leaders for a Southern nation was shattered, but the Union lives on and we have one country still, with one constitution and one flag. Demagogues may appeal to prejudices for selfish ends. They may stir the embers of a dead hate, but the past lives in history and recollection. The facts have been written; the day of a greater unity has come, and I am glad to say to-day that more than ever before is this a nation of the people, by the people, and for the people. The heart of the North and the heart of the South beat in unison, and in all States and all sections tribute is paid to valor and the chivalrous dead are honored with one accord."

General Chas. H. Schute, junior vice commander, followed in an impromptu but interesting address; after which Col. Keeting spoke briefly but eloquently. The chaplain of the Department pronounced the benediction. It was altogether a memorable occasion.

TIDINGS FROM THE WHOLE FIELD.

—Mesdames B. L. Eloy, F. Garrett, M. Marrell; Misses A. L. Bullock, Bessie Murrell, Mary Flowers, and Messrs. V. Eloy, Waldo Needham; Garrett Graham, I. W. Birge and Z. B. Eubanks composed a party of friends who visited the parsonage at Forest, Miss., taking the pastor, Rev. M. White, and his excellent wife, by surprise. The good things they brought were abundant and their visit will make a lasting impression.

—Rev. A Foster, of Wesley Chapel of Austin, Texas, is unusually happy over a successful campaign for the Master. More than 300 souls have been converted, all departments of the church revived, and an active canvas inaugurated to secure 200 subscribers to the SOUTHWESTERN.

—Rev. N. Cannon, of Fayette, Miss., writes: "I held a revival four weeks, resulting in 5 conversion and 15 accessions to the church, among the number were two old sinners, 55 and 65 years old. The church is revived. I am trying to get my people to subscribe for our good paper."

—Reports from Easter Sunday are coming in too late to be published in full, and we give only a brief statement of each: Hahnville, La., E. H. Clark pastor, collected $3; Springfield, Tenn., J. P. Prose pastor, $8; St. Pauls of Meridian, Miss., J. C. Campbell pastor, $27; Mexia, Texas, L. H. Richardson pastor, $15 30; Columbia, Texas, J. Jones pastor, $22 40; Guthrie, O. T., D. G. Franklin, $8 10; Wallisville Circuit, Texas, C. M. Moore pastor, $17; Wesley Chapel of Austin, Texas, A. Foster pastor, $13.

—Meridian, Miss., St. Paul's, is in a flourishing condition. Rev. J. C. Campbell is a splendid organizer and has matters well in hand. Quarterly meeting was a splendid occasion.

—Rev. L. H. Richardson speaks encouragingly of his work at Mexia, Texas. Progress is being made toward paying off the church debt, Sunday school organized and a good condition generally.

—Heidelburg, Miss., in charge of R. N. Jones pastor, is in the front line of progress. All departments organized, and is working for the SOUTHWESTERN.

—San Augustine, Texas, Rev. A. W. Parker, has organized an Epworth League which is doing good work. He is also working for our paper.

—Rev. E. B. Richards sends word that the church at Opelousas, La., is moving forward.

—At Prairie Plain, Texas, E. Michaux pastor, the outlook is promising. Quarterly meeting and Easter day were good. Collections $34. There is a flouring Epworth League Chapter with 40 members.

—West Point, Miss., holds her own. D. T. Winbush writes hopefully. Easter service was a success, and all departments of the church organized.

—Elliot, Miss., G. J. Dobson pastor, rejoices over the prosperity of Zion. Bro. Dobson leads successfully. Missionary collection $4 22. Our paper is ably represented on the work.

—Rev. W. S. Simmons, of Newberg, Florida, is in midst of successful work. He has greatly added to the church and is moving along nicely.

—Rev. E. Halliday, of Lovelady, Tex., followed the Easter program, with $8 as the result of collections. Prospects are bright.

—Bro. Calvin Oliver, of Gainesville, Ga., writes: "Our first quarterly conference was held at this place April 27, with our new presiding elder, C. R. Buffington, in the chair. The elder found everything in fine shape. The pastor's report showed improvement; the new parsonage had been sealed and plastered and church lot beautified. A glorious revival resulted in 14 sanctified souls and 23 converts and accessions. We are favored with the presence of the Lord, which we hope will result in the conversion of many more. The Gainesville District is being stirred from center to circumference on the old Wesleyan religion, which sanctifies and saves. Our pastor, Rev. C. W. Adams, is showing himself a man equal to the task, and is much beloved by all. He is planning a SOUTHWESTERN Day and hopes to place the paper in all our homes. Pray for us, that our work may go on to perfection. Our new presiding elder is greatly beloved and we cannot say too much in praise of him who has done all things well."

—Brother R. B. Anderson, of Paulding, Miss., says: "We are moving on nicely, and have improved the parsonage by the addition of two rooms. Mr. Willie Crenshaw was the leader in a concert for the benefit of the pastor, which realized the snug sum of $6 45."

—Rev. Charles Jones, of Lagrange, Ky., writes: "We have just closed a revival of ten days, with 14 conversions and additions. The church is greatly revived. Sister D. Lewis with us and did good work. The outlook is good for Kynett's Chapel. We shall do all we can for our Church paper."

—Brother T. Moore, writing from Minola, Texas, says: "My second quarterly conference was held at Quitman April 27-28, with W. H. Logan in the chair. The presiding elder preached good sermons. Eighteen were received in full connection. Raised for all purposes $100."

—A. H. Banks, pastor at New Iberia, says: "We are closing a glorious revival with 45 conversions. Easter was a success, realizing $9. Our good old SOUTHWESTERN must come to New Iberia."

—Brother C. D. Shallowhorne, pastor at Donaldsonville, La., writes: "The Lord has blessed us with success. The members and friends have shown their appreciation of our labors. Three pound parties have been given us. The concert given by the Sunday School, under the direction of Mrs. Shallowhorne, was successful. Amount raised to buy literature for the Sunday School, $17 35. Easter Day program was carried out. The brick foundation of the new St. Peter was completed Wednesday, May 1.

—Brother William Parker, superintendent, Columbia, Central Missouri Conference, says: "Easter Sunday was duly observed here. Dr. Smith's program was used with good results. Mr. Francis Brown, one of our teachers, conducted the vocal and instrumental part of the exercise. Amount realized was $10 56. The service made a splendid impression.

—A. J. McNair, pastor at Meridian, Miss., writes: "Second quarterly conference was held at Bavon Chapel, April 27-28, with Rev. A. M. Trotter in the chair. Reports showed prosperity. Probationers received in full, 25. Nine dollars for benevolent causes. The church is spiritually alive. One young man was converted and joined the church."

—J. L. Marable of Walthall Circuit, Ala., says: "Our quarterly conference, with Rev. H. M. Brown, the presiding elder, in the chair, was a success. The work is in good shape. The elder preached and helped the good work generally. I am praying for the success of the SOUTHWESTERN." [Thank you.—ED.]

—David Hall, Oak Forest, Ark., writes: "Zion looks upward hopefully, and the battle goes on hopefully. Brother B. P. Scruggs, a faithful member of our Church, entered the heavenly city April 21. Aged 48. He leaves many friends to mourn."

—L. F. White, Aberdeen, Miss., writes: "Miss Ellen Reid, after viewing the situation of the pastor, went among the members and took a subscription to the amount of $50, to be paid at a set time. On the day appointed the effort resulted in a collection of $47. God bless Sister Reid."

—Miss Callie Davidson, Tullahoma, Tenn., writes: "Our third quarterly conference is just over. We had a grand time. Our revival closed with nine conversions. Collection, $26. Our pastor, W. R. Smith, leads grandly. The outlook is encouraging. H. W. White, the presiding elder, held our third quarterly conference to the great joy of all. He preached two helpful sermons, also lectured on Wednesday night, calling attention to the South and the grand old SOUTHWESTERN."

—A correspondent from Clifton, Tenn., writes: "Our presiding elder, S. B. Danley, came here on the 23d ult. He preached on Wednesday night, lectured to the Epworth League on Thursday night, held quarterly conference on Saturday night, and preached Sunday at 11 a. m. and 7:30 p. m. Total collection, $50 31. Miss Lula E. Truman of Mason, Tenn., principal of our city school here, has closed her school with remarkable success.

—H. Hampton, presiding elder of Hattiesburg, Miss., writes: "On the first Sunday in May we had a grand rally for the benefit of improving our church, and raised $42 71. Rev. A. Terrel rendered excellent service on the occasion."

—P. L. Jackson, Clarksville, Texas, says: "Our Easter Sunday services were grand at Pleasant Exchange. Total collection, $11 05. We are looking upward and going to the front on all lines."

—G. Washley, Altamaha, Ga., writes: "Easter was a grand day here. S. H. Jordan, our pastor in charge, preached a stirring sermon. Benevolent collection, $13 65. I am doing my best for the SOUTHWESTERN. I think we will get 12 subscribers this year at this place. I am trying to get all of my friends to subscribe for it."

—L. J. Lang, Sr., Texarkana, Texas, writes: "This is called the Twin City, because Arkansas and Texas join here. The city is on a boom at present. More than 50 buildings are being erected. The white and colored carpenters are working together as never before. Rev. W. H. Jackson just closed the grandest revival in the history of St. Paul M. E. Church—31 conversions and 33 accessions. He was assisted by the ministers of the city and Rev. P. Pruitt of Bagwell, Texas. Twenty-four conversions were Sunday School scholars. The colored people are buying homes here and building generally. Mr. W. M. Branch and Miss Mamie Johnson were married in St. Paul M. E. Church on the 2nd inst. Rev. W. H. Jackson officiated. The St. Paul Church is leader in this city. Rev. F. H. Beck of the Los Angeles (Cal.) Conference was with us on the 12th inst; indeed he is a worker. He was glad to be among his colored brethren in the South. Pray for us."

—Brother J. R. Reasonover writes: "My third quarterly conference of the Petersburg (Tenn.) Charge met at Poplar Ridge and Petersburg, with Rev. S. B. Danley in the chair. Reports showed that the church was alive. Raised for all purposes this quarter, $53 20. The presiding elder preached acceptably. One subscriber for the SOUTHWESTERN. Bro. Elijah Davidson departed this life May 8 in full triumph of faith. Aged 75 years. He leaves a wife and a host of children to mourn."

—J. C. Sherrill, Pine Bluff, Ark., says: "St. James M. E. Church is still spiritually alive. We went from a successful Easter service into a two weeks' revival service, which resulted in 31 conversions and 28 accessions. There are several subscribers for the SOUTHWESTERN, and there will be several more before the end of this quarter.

—W. S. Curtis, Jefferson, Texas, says: "I have just closed a rally on Sunday, May 13. Raised $146. Rev. D. B. Stovall, W. H. Logan, P. E., and Aaron Taylor, of Marshall, Texas, all preached grandly and rendered splendid help. The church is alive."

—J. L. Augustus, Jeanerette, La., writes: "The memorial service of Sister Emma Dyer, wife of Rev. M. J. Dyer, was held at St. Paul M. E. Church, May 12. Much sympathy was expressed for Brother Dyer in the loss of his noble wife. It was quite a solemn service. Many were in tears. Blessed are they that die in the Lord."

—Brother Dickson, Spring Circuit, Texas, writes: "The second quarterly conference convened at Oak Grove Church. Presiding Elder A. Culbreath being confined to his bed, Brother S. M. Bolden of Conroe held the quarter, and preached a sermon. Collection, $51 20. From classes 1 to 7, $38 90. Baptized one and received six into full membership. We are doing a noble work for God. Brother S. M. Bolden spoke good words for the SOUTHWESTERN."

—R. H. Patton, Green Hill, Miss., says: "Easter Sunday was a grand day here. First quarterly conference was held on time. Reports showed the work to be in a growing condition. Collected during the quarter, $54 05. Rev. J. C. Houston, P. E., preached an edifying sermon on Sunday. We are preparing to remodel our parsonage."

—S. D. Troup, College Hill, Miss., says: "The Epworth League Chapter No. 1 surprised the pastor and wife about 12 o'clock at night, led by their president, W. F. Isaiah. Their singing was delightful. They brought many good things.

—Brother Crawford, Burnet, Texas, writes: "I write to let you know we are moving along well. The people here seem well pleased. We are having a good time. Easter Sunday was grand. Collection, $4 60. The first quarterly conference was good. Presiding Elder Mack Henson was on time."

—A. Johnson, Conroe, Texas, writes: "Our second quarterly conference was held as per appointment; the pastor, S. M. Bolden, presiding. A good time was had. The pastor is much beloved by the members and friends of this charge, and he is a faithful worker for the SOUTHWESTERN. Collection, $10 70."

—M. J. Dyer writes from Natchitoches, La.: "Our work is in very good shape. After a two weeks' meeting we have one convert and two joined the church. On last Sunday we had an all day meeting. Everything is coming to life again. We have had a series of sad occurrences here. Henry Roberts was shot to death and one Edward Jones was seriously wounded in an affray at a dance. Sister Lizzie Matthew, an old member of Ashbury M. E. Church, fell in the fire, and was so severely burned that she died in a few hours. Many friends mourn her loss."

—A. Quinn, Dailville, Miss., writes: "My second quarterly conference met at Sumton Church, with the presiding elder, A. M. Trotter, in the chair. We had a good time. Church is alive.

—Phillis L. Carnine, Pleasant Hill, La.: "A grand concert was given by the Epworth League, under the auspices of W. L. James, the president, for the benefit of the indebtedness on Taylor's Chapel M. E. Church. We had a grand rally the third Sunday, and by the blessings of God we collected $27 30 on May 18."

—N. H. Williams, Oxford, Miss., says: "We have just closed a glorious revival meeting. Forty-eight souls were saved, and 39 accessions. The fire still burns. Revs. D. P. Shaw, G. J. Dobson and S. D. Troupe gave much assistance. Our Sunday School and Epworth League Chapter are stirred up."

San Antonio District.

Program for the San Antonio District Conference, to convene at Seguin, Texas, August 21:

Opening address, Wm. Reed; Introductory sermon, A. Brown; "Why I am a Methodist, C. P. Westbrooks; Baptism, T. H. Wyatt; Predestination, W. H. Mosley; Apostasy, J. H. Holden; Effect of the fall of man, Jas. Hutchinson; The second coming of Christ, A. James; Evidences of Divine Revelation, J. T. Jacobs; The duty of a pastor, N. H. Townsend; Future punishment, Moses Smith; Why we baptize infants, H. W. Pinkney; Why should we take the SOUTHWESTERN, Jas. Brawley; The doctrine of the Holy Trinity, E. Henderson, P. E.

Let each subject be well written.

Committee: MOSES SMITH, P. C.,
E. HENDERSON, P. E.

—No charge should fail to secure the benefits of celebrating Children's Day. Dr. Payne's Incomparable program can still be had at this office.

EPWORTH LEAGUE -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Choraw, S. C.

June 9, 1895.

The Ways of God Justified.

Scripture Lesson: Job 34:10-28.

Here we have a modest attempt, on the part of Elihu, to "vindicate the ways of God to man." The speaker endeavors to reconcile Job to his afflictions, and, in a measure, to comfort him under them. And to do this, he lays down the proposition that the ways of God are equal. He argues that it is impossible for God to wrong any of his creatures; that to do so would be altogether inconsistent with his divine nature; that motive must precede action, and that as God could not possibly have any motive to injustice, it follows to reason that he could not possibly be guilty of preventing justice. The idea of a Supreme Being being other than perfectly good is absolutely impossible to imagine. "A God who can do wrong is a contradiction in terms—an impossible, inconceivable idea. * * * Once rise to the night of the conception of a Power absolutely supreme, omniscient, omnipresent, the author of all things, and it is impossible to imagine him as less than perfectly good." True it is, that the apparent prosperity of the wicked and the sufferings of the righteous, may at times cause it to appear to short-sighted mortals that the ways of God are unequal; yet, it must be remembered, that "if services persevered in now go unrewarded, and sins persisted in now go unpunished, yet a day is coming when God will fully render to every man, according to his works, with interest for the delay."

Again, Elihu here reasons that God is not to be quarreled with for anything he does. That for sinful man to do so, is for him to be presumptuous and impious. That as God is independent, and exercises absolute sovereignty over the universe, it is but in keeping with the natural order of things for men to submit quietly and without complaining to all that he may do. Job had often wished to plead his cause before God. Elihu asks, "To what purpose? The judgment already given concerning them will certainly be affirmed; no errors can be found in it, nor any exceptions taken to it; but, after all, it must rest as it is." God's judgments are unimpeachable, and invariably beneficent, being always dictated by the greatest good to his creatures. Cox has truly said: "And he has also learned what some of us are still slow to see, that the goal and end of all divine judgments is mercy; that God strikes down the lawless oppressor, whether of the family or of the nation; from love to the oppressed, and brings successful evil to a sudden end out of compassion for the unthinking multitude, who might be dazzled and corrupted by it, were its triumphs to endure."

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Gleanings.

God wrongs none of his creatures.

Good works shall be rewarded.

The wicked shall not go unpunished.

God's power, while irresistible, is not arbitrary.

God having no respect of persons, it is therefore wrong to impute iniquity to him.

What we know not now, we shall know hereafter.

It is always the wisest and best to leave matters in the hands of God.

The Balky President.

The success of an Epworth League depends largely upon the quality and soundness of the material composing the cabinet. The League itself is responsible for the selection of those at its head, and should be governed by common sense when voting for its officers. Avoid voting for anyone who aspires to an office and tells you confidentially that "things" would go differently if he were in the chair. There is a vast amount of littleness and no small amount of arrogance in the one who, ever so slightly, intimates that he would like for you to nominate him as president. Such a one is not the person to place at the head of the League. The president should be destitute of all desire to "rule things." He should be ready to work in concert with the rest of the League, and willing to withhold his own opinions and views of things until those advanced by others have been shown impracticable. The most remarkable phenomenon that has lately come within our observation is that of a newly-elected president who "rose up in meeting" and requested that a certain other office be left vacant, as he had his own notions as to how the affairs of that office should be conducted and did not wish his own will regarding same to come in contact with another's—he was ready to fill both positions. May the Lord help the League which has so presumptuous a presiding officer! It will have a hard time helping itself. Is the president an autocrat to dictate what the League is to do? By no means. His duty is to carry into effect the wishes of the League, to promote harmony among its members, to be an example of meekness and self-sacrifice; not holding too high an opinion of himself, nor exalting himself above his fellows. Next to the pastor, his advice and counsel should be sought upon all matters of importance, and he should be ready to "put the brakes on" when necessary; but when, *sese invito*, he undertakes to dictate to the League, officers, committees, and all in all their movements, he is trespassing the limits of his province. Such a disposition is to be condemned, and such a president is one of the "unreasonable men" from whom St. Paul prays to be delivered. It were better to have a president diffident, and with a modicum of brains, than a smart president who knows it all, and is always ready to assert his authority in the face of all comers. A good president, in common with charity, "vaunteth not himself." He should work in harmony with his cabinet, and strive to gain the love, respect, and confidence of all the members. This end will not be attained by high-handed dealing, nor an exhibition of long-eared obstreperousness. His zeal should be tempered by good will. If convinced that his own "wisdom" is superior to that of others, let him discreetly convince the League of that fact also, before attempting to run things all by himself. Some may not be of his mind on the subject, altogether. Let wise ruling bring them over. Mr. President should get in harmony with the members of his cabinet, give ear to their opinions, and mild expressions to his own. Kicking is odious at all times, and entirely of no effect, except to stir up hard feeling. Let all pull together, and thus promote the general good.—John W. Boswell, Jr., in Epworth Era.

In Memoriam.

Rev. E. M. Stephenson, Tuscaloosa, Ala.

Rev. E. M. Stephenson, of Tuscaloosa, Ala., departed this life May 21, 1895, in full triumph of faith. He was born in Macalpin District, West Moreland, Parish Whithouse, Jamaica, B. W. I., August 31, 1859. Was pastor at the above named place in 1893, and a student at Gammon part of the same year; appointed principal of Marion Institute in the district conference held at Marion, Ala., in July, 1894, where he served part of six months, but failing in health he went to Tuscaloosa for improvement, and where he died. All the ministers of the city were present at his funeral. Brother Stephenson was much beloved by the city and all denominations administered to him.

L. D. Williams, P. C.

The Peloubet Series of International Sunday-School lessons are good, and must be very popular in the denominations where they are chiefly used. Published by W. A. Wilde & Co., Boston, Mass.

EDUCATIONAL.

Claflin University.

The commencement of Claflin University, Orangeburg, S. C., May 19-25, was of special interest. The total enrollment for the year was 570.

The address before the Y. M. C. A. and Y. W. C. A. was delivered by Prof. Wm. L. Bulkley, Ph. D.; the baccalaureate sermon by President L. M. Dunton, D. D.; the annual sermon by Rev. C. C. Jacobs, A. B., agent of the S. S. Union, and the annual address by Rev. J. W. Hamilton, D. D., corresponding secretary F. A. and S. E. Society.

Seven graduated from the college classical course and received A. B; one received Ph. B.; two graduated from the college preparatory, and eleven from the normal course. Total graduates, 21. Prizes were awarded to Miss L. A. Jenkins for special work in English, to Miss Cherrie B. Townsend for superiority in elocution, and to Miss Allonia L. Townsend for excellence of debate.

The industrial exhibits from the various manual training departments were very creditable.

In connection with the commencement exercises, an orphan's home building was dedicated free from debt.

The honorary degree, doctor of divinity, was conferred upon Rev. Richard W. Humphries, Philadelphia, Pa., and doctor of laws upon Judge Hiram L. Sibley, Mariotta, Ohio.

About 5,000 people were present from all parts of the State to witness the exercises.

L. M. Dunton.

Brief Mention.

—Prof. J. Applesses, at St. Paul, Starlight, La., is doing a great work in education. He is making a deep impression on the minds of the community. He is a lover of the Southwestern, and sends two subscribers.

—Rev. V. D. Jenkins of Kings, Ga., was waylaid by highwaymen a few weeks ago, and but for the presence of his wife would have been robbed of the missionary money he had collected at the church during the day. He thanks God for deliverance, and promises to send 10 cash subscribers to the Southwestern.

—Rev. Augustus Tolton of St. Monica's Church, Chicago, and Rev. Charles P. Uncles, professor in Epiphany College, Baltimore, are the only colored Roman Catholic priests in the United States.

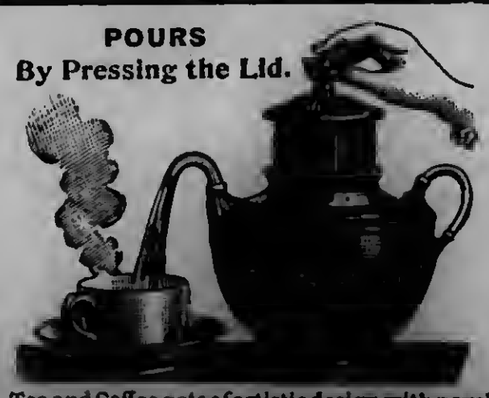
—We are under many obligations to Rev. G. W. W. Jenkins, the new presiding elder of the North Baltimore District, for encouraging words concerning an increase of subscribers on his district. Brother Jenkins thinks we ought to have 20,000 names added to the list before May, '96, and promises to do all he can to secure a goodly list for the district. This, from our old home and conference is cheering news.

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FROM
RHEUMATISM

C. H. King, Water Valley, Miss., cured by

Ayer's Sarsaparilla

"For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending $1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles



being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith." *

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Combines every element of beauty and purity. It is beautifying, soothing, healing, healthful, and harmless, and when rightly used is invisible. A most delicate and desirable protection to the face in this climate.
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PUBLISHED EVERY THURSDAY BY
THE METHODIST BOOK CONCERN,
HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

FOR COLORED PEOPLE.

The report has been proudly, ingeniously and industriously circulated that the Roman Catholic Church absolutely made no distinctions among its worshipers on account of race or color. Indeed we have read the utterance of one of the bishops of that church to the effect that "Roman Catholicism absolutely knows no distinction on account of race or color." We know that this practice has obtained in some sections of our country, and have not hesitated to applaud it, since we believed it to be in strict keeping with the teachings of our blessed Redeemer. In the Roman Catholic diocese of New Orleans, however, things have been different, in recent years at least. There is quite a large constituency of colored adherents to this church in this city, who have worshiped in the various Catholic churches with their white fellow-worshipers. There have been frequent instances where this mingling together has been characterized by more or less friction. Indeed, it is reported that some of the priests have drawn the color line, and have insisted on separating the races, which has occasioned no little dissatisfaction. But our colored Catholic friends, like the rest of the race, have patiently borne these thrusts at their manhood with the hope that the teaching of the great Christ would by and by become the dominant influence among all professing Christians. The resolution to build a church for the use of colored Catholics only was in obedience to a pressure upon the bishop and priests of the city by that class of white people who cannot endure the idea of worshiping in the same church and at the same time with Negroes. Hence the division between the sheep of the same fold. A most incongruous thing among people claiming the sole right to administer the oracles of God forsooth. It was perfectly reasonable that many of the more intelligent colored Catholics should look upon the remodeling of the old St. Joseph's Church for their use exclusively as an innovation entirely out of harmony with the spirit of a progressive age and a violation of their perogatives as faithful members of the Roman Catholic Church. Bishop Janssens has at times taken a noble stand in the defense of the black people of the State, for which he will have their gratitude; but his efforts to separate his worshipers on the color line, though inspired by the benefactions of an eminent and philanthropic member, is, in our judgment, a surrender to a most cruel prejudice, and mars an otherwise honorable record. We believe that distinctions based upon color alone are silly and unreasonable; but when the line is drawn in the churches to gratify the whims of a class of worshipers, and by the sanction of those who stand related to the people as shepherds of the flock, the discrimination, whether practiced by Roman Catholics or Protestants, is out of all harmony with the teachings of Christ.

IMMIGRATION OF NEGROES TO LIBERIA.

"WASHINGTON, May 23.—The immigration movement of Negroes from the South to Liberia is not proving altogether satisfactory, according to a report from United States Consul Payne at Monrovia. He says that the Danish steamship Horsa arrived there on April 7, after a voyage of eighteen days from Savannah, Ga., having on board 197 colored emigrants from different parts of the United States. She was chartered by the International Migration Society of Birmingham, Ala. The consul says these immigrants were landed at Monrovia, and the government of Liberia will have to provide for them, as they have not been provided for by the company."

We have reasons to believe that the above Associated Press dispatch is true. This African immigration business as at present conducted bears upon its face the marks of a gigantic money-making scheme. Our people should regard all such schemes with suspicion. We do not believe in being too premature in emptying our vast colored population on the shores of Africa. When we go out, if go we must, we must not go empty-handed, but like Israel out of Egypt, with higher and better types of the kind of civilization the world needs than are possessed by those who have made our stay in our native land intolerable. But somehow we do not believe that the time has come for our going, except it be in the training of our young men and young women for work as missionaries in the "Dark Continent," who will in this way discharge an obligation which they owe to the land of our forefathers in common with other nations of the earth. The money squandered in fitting out these immigrant expeditions could be more properly spent in the equipment and endowment of training schools, from which we could send those who would really be helpful to Africa and to all humanity.

A WORTHY CAUSE.

Our people though generally poor, and especially during this very severe season, should not, yea, must not, forget their suffering fellowmen in Nebraska. A letter from Mrs. J. Hewitt Broaddus, local agent relief work for Nebraska sufferers, sends us the following:

"To-day on the plains of Nebraska thousands of families are destitute. Our legislature made an appropriation for seed grain and feed, but that does not provide food for our people. We are compelled to again turn to the charitable people of the United States and ask, 'Can you help us?' 'Will you help us?' Our condition must remain the same until a crop is harvested. In your beautiful homes of plenty you can have no conception of our humiliating dependence. Money and supplies should be sent to Mrs. J. Hewitt Broaddus, local relief agent for Nebraska sufferers, Ewing, Neb. Reference—G. F. Smith, Rep. 50th Dist., Lincoln, Nebraska; A. R. Wightman, prof. Gates' College, Neligh, Nebraska; Rev. David Marquette, presiding elder, Neligh, Nebraska; M. N. Vanzandt, banker, Ewing; J. A. Jrommershausser, chairman town board, Ewing, Nebraska."

Should this appeal touch a responsive chord in the heart of any one who reads it, Mrs. Broaddus would see that any help given will reach those for whom it is intended.

AN exchange says: "A sudden flash of the electric light of God's providence in St. Louis last week, in the shameful death of a State senator, revealed the fact that this city had sent to the State senate a saloonkeeper and a social outlaw, whose life and death were so beastly that the Roman Catholic Church refused him Christian burial."

State Senator P. Morrissey is the person referred to, and he met his death after a night's debauch with an abandoned woman, being shot to death by his paramour. Some one of his partners in crime, perhaps, offered a motion in the State senate authorizing a committee to attend his funeral, of course at the expense of the State. There was one man in that body, thank God, who had the moral courage to "thunder his protest against appointing a committee to attend the funeral of such a man." There are others like him who should be at once relegated to political oblivion. But this will not take place while ward heelers, political tricksters, bummers and hoodlums control the primaries, and by fair means or foul, send men of that stripe to the legislatures of the State, and often to Congress, to make laws. The question of Morrissey's burial in consecrated ground will not reflect so much upon his untimely taking off as upon his moral training.

—Seldom was the degree of D. D. more worthily bestowed than upon Rev. E. O. Thayer, of the Maine Conference, by the trustees of the New Orleans University at the recent commencement. It was done in recognition of his eight years' faithful work as president of Clark University in Atlanta, and without his knowledge or consent.

—Rev. W. N. J. Lipscomb of Garlandsville, Miss., rejoices in the increasing prosperity of his church. On a recent Sabbath he baptized six infants and received six persons into full membership.

WHAT THEY THINK OF US ABROAD.

From the London (Eng.) Echo.

"FALSE ACCUSATIONS."

"To the Editor of the *Echo*:

"Sir—A cabled report is going the round of the British press to the effect that two Negroes and three Negresses were lynched the other day in Alabama, after having been caught in the act of burning the body of a white man called Murphy, whom they had murdered. Lawless although this act of vengeance was, it appeared according to the report, that the lynching had but forestalled an inevitable verdict of capital punishment, as the murderers seemed to have been caught in the very act. Permit me to furnish the other side of the story, which has just appeared in the New York *Age*, a leading Afro-American journal, and which is confirmed by the Rochester *Herald*, one of the few white American papers which give the colored people fair play. It appears that Murphy was killed during a quarrel, and that his body was placed in a bush heap and burnt. Six persons who had been in the habit of working with him were arrested. One of the men confessed to the deed and implicated five others. On this evidence only all the suspects, except one who escaped, were lynched on their way to the county jail by a mob which overpowered the sheriff's posse and immediately strung up the prisoners. The New York *Age* adds: 'The sheriff made the usual farcical resistance to the mob, the chances being that he knew all about the plans to accomplish the lynching, for the State of Alabama has a reputation for lawlessness which is a disgrace to the whole American people.' This case is but a specimen of the way in which stories are trumped up to palliate the lawlessness of white men. These persons have thus been lynched on the sole evidence of a self-accused murderer. The ghastly deed accomplished, some excuse had to be invented, and hence the story grows, until false statements are quoted, in perfect good faith by honorable persons. I would venture to beg the public to receive all statements concerning alleged Negro outrages with caution, unless the version furnished by white Americans has been compared with that of the colored people themselves. Yours &c,

"FLORENCE BAGGARNIE,
"Hon. Sec'y. Anti-Lynching Com.
"13 Tavistock-square, W. C., May 4."

Since the above was written, another Negro in Florida has been forced to confess complicity with two or three others in an outrage upon a white girl, with the usual results. Arrest by the sheriff; gathering of an infuriated mob; confession of one or more of the guilty (?) Negroes; sentence of death, etc. The Negroes are literally flayed alive, strips of their flesh being found scattered promiscuously about near the scene of the execution. We insist that these confessions are very often misleading. When one takes into consideration all the circumstances, the intense excitement, the thought that a Negro has committed this great offense against Southern society, it is an easy thing to conjure fancies into facts. Hardly a Negro feels safe, and often the really innocent try to escape, knowing how easy it is for the offended parties to make a mistake with reference to the identity of the guilty parties. This so called "confession" of guilty Negroes is alarmingly frequent; so much as to suggest very strongly the probability of a systematic and determined effort to find a victim at all hazards. We are glad our friends across the sea are recognizing the fact that there are generally two sides to these so called Negro outrages. Meanwhile, under the present regime in many of the Southern States, the better people have turned over the administrations of the laws into the hands of the mob.

—The *Guardian*, of Vicksburg, Miss., is a new competitor for public favor. Its initial number is bright, newsy and makes altogether a creditable appearance. It is the official monthpiece of an organization composed of several of the leading citizens of Vicksburg. It has a splendid field, which it will no doubt successfully cultivate. Mr. D. B. Temple is the editor, with Mr. T. V. McAlister as business manager.

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Christian Advocate.

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, furthef more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From May 27 to June 3.

J A Wyatt	J Bernes
R W Weatherford	C D Shallowhorne, 1
G W Manning	S T Hickerson
Anny Hopkins	W J Harris, 1
G G Morton	J C Adams, 1
S A Davis	W B Brooks
A B Logan	F M Robinson
M White, 1	H C Gair
W M Young	Tonola Edwards
Eugene Baptiste	P Landry
L H Smith	S E Ewing
J T Cannon, 1	C V Hill
Wm Harrison, 1	W McNell, 2
A J Meadows	S M Bolden
A Lnster	J S Moton
J F Marshall, 2	M Adams
D G Pharris	J H Patterson
J P Bayliss, 1	Mack Honson, 2
A J Lynch	W H Dakine
Miss Nanne King	A J Pickett, 2
L Bibolet	W L Lamb
Frank Aldridge	B W Kirtley, 1
W L Ames	M S Goins
G H Harvey, 1	J W Robinson, 1
W H Jonee	S Mitchell
E Hrrrison, 2	T H Wyatt
J H Thompeon	P S Bowie
W S Simmons	Wm Hopkins
Levi Bridges	S Priestly
Aldan & Faxon	H E Erwin
D W McQueen	B H S Fergneon
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

NEW ORLEANS AND VICINITY.

Brother Timothy Gates, our city canvasser, is hopeful of getting the SOUTHWESTERN into the homes of many more of our people. His visit to the office last Monday morning was helpful.

Rev. E. B. Richards of Opelousas, and his brother, Prof. J. O. Richards of New Orleans University, were among the pleasant callers on Monday last. Their presence and good words greatly cheered us.

Brother Richards reports that Sunday services at Malden were unusually interesting. Rev. E. B. Richards, brother of the pastor, preached, and the services were greatly enjoyed.

Old First Street is yet rejoicing over her great victory of a week ago. The $1,250 raised has only given them an inspiration for grander effort. Under the splendid leadership of their big-bodied, big-hearted pastor, Rev. W. R. Butler, they will do a work in every way creditable to the race and the church.

Last Sunday morning it was warm within and warm without. There was a "Thanksgiving" sermon by the Editor of the SOUTHWESTERN. The services were grand. A gentleman of voracity and experience informed us that nearly all of the twelve hundred dollars collected at the corner-stone laying was the result of the thorough organization of the membership during the preceding six or eight weeks, and that the large crowd present did not augment the collection more than forty or fifty dollars, the splendid sum having been previously provided for in the very perfect organization.

—Rev. Dr. M. C. B. Mason, assistant corresponding secretary of our Freedmen's Aid and Southern Education Society, has just returned home for a few days' rest after an extensive tour in the East and West. He has traveled 10,879 miles, having spent only seven days in his home since Jan. 24. He is now planning to visit as many district conferences as possible, throughout our entire territory, and requests the presiding elders to write him places and dates at once. The doctor is very happy over his work, and reports the collections as steadily increasing.

Walter Baker & Co. have found it necessary to issue a special notice cautioning consumers against attempts to substitute other manufactures, bearing labels, and done up in packages, in imitation of theirs. A sure test of genuineness is the name of Walter Baker & Co.'s place of manufacture—"Dorchester, Mass."

—The Louisville and Nashville Railroad commenced, on Wednesday last, to run their excursion trains to Ocean Springs. They will run every Wednesday throughout the season; $1 for the round trip. The excursions are probably the most popular of any leaving the city, owing to the many popular resorts on the route. Splendid equipment and uniform courtesy of railroad management.

—Our Book Concerns have issued the brightest and choicest collection of songs for Sunday Schools and young people's societies, entitled "The Junior Hymnal," edited by Edwin A. Schell and Mary Chrisholm Foster. One hundred and fifty songs, twenty of them new and twenty of them popular songs of the Sunday schools and social gatherings of thirty years ago; the remainder are the pick of to-day's favorites. Board covers, 20 cents postpaid; 25 or more copies, 15 cents each, not prepaid. For sale at this office and all the depositories.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

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OUR BOOK TABLE.

As a special inducement, to any who desire to make a trial subscription to Littell's Living Age, the twenty-six numbers, forming the first half of the year 1895 (January to June inclusive), will be sent for $3. To any one remitting $6 in payment for the nine months, April to December inclusive, the thirteen numbers forming the first quarterly volume of 1894, will be sent free. Littell & Co., Boston.

Julian Ralph's first paper on China, printed in the June Harper's Magazine, strikingly illustrates the difference between the points of view of the usual traveler who writes as an after thought and the trained journalist who travels for the purpose of writing. China has been described often as a sort of Proletaria to the whole earth. Its people are commonly supposed to be degraded and vicious, living in filthy poverty in an over-populated land. Mr. Ralph found the Garden Provinces of China as beautiful and prosperous as Holland, and almost as clean. The cities, he declares, are no dirtier than others he has seen, and the people were uniformly courteous.

"Twilight Tales of the Azores" is the attractive title of an article in the June number of The Chautauquan, by Lyman Horace Weeks. He shows that popular tales of these primitive people possess much romantic sentiment and simple beauty.

Northern Africa probably presents the best example of a ruined empire. Assyrian and Egyptian remains are of the remote past, but the ruins of Roman cities in Africa belong to the present, and their description by William Sharp, in the June Harper's is a page out of the history of our own civilization. This paper is fully and handsomely illustrated.

It is claimed that Rev. Robt. Collier's article, "The Woman Who Most Influenced Me," in the Ladies' Home Journal for June, is at once the daintiest and strongest contribution to it. Dr. Parkhurst, for the first time, writes of woman suffrage in an article, "Women Without the Ballot," which will probably call forth a storm of dissent. Edward Bok writes of "Girls Who Pose as 'Trilby'," and of the "New Woman," whom he says does not exist. Women who love dainty needlework will be delighted with the various designs. The journal costs only one dollar a year and is published by The Curtis Publishing Company, of Philadelphia.

The Season for June abounds with pretty serviceable toilettes for the month of roses. A number of very pretty costumes are shown, suitable for all occasions and for all ages—some very simple, others quite elaborate. The art work contains much that is new and useful. To those who love their beautiful homes, some exquisite designs for window draperies come in this copy. Yearly subscription, $3 50. Single copies, 30 cents. The International News Company, 83 and 85 Duane St., New York, N. Y.

A Chance to Make Money.

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over $500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. I believe that in two years from now every family will have one. You can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over $3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. MRS. B.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to enquire through your paper for my people. My name is Caroline Williams. Father and mother were named Henry and Maria Knights and they had four children, three girls and one boy, named Jane, Caroline, Harriet and Steve Knights. We were taken from South Carolina by a man named Jim Andrews, from Anderson Courthouse; mother's brother's name is Squire Knights. Write to Caroline Williams, Tupelo, Mississippi.

Greenwood District.

Program of the Greenwood District, Upper Mississippi Conference, which convenes at Vaiden June 26-30:

Organization at 9 a. m. Sermon, L. L. Shumpert; duett, Pickens; Effects of the district conference on the community in which it convenes, M. C. McEwin, J. W. Parks and M. Lockman; The relation of the preacher to all reforms, D. A. Bragg, J. H. Simpson and B. F. Woolfolk; 8:30 p. m., sermon, E. H. Holmes.

Thursday—Devotion, J. H. Simpson, conference business; sermon, J. W. Washington; duett, Winona; John Knox as a reformer, D. Green, C. P. Head and Ed. Newton; The pulpit and the press as a civilizing agency, J. W. Washington, N. L. Lockey, D. P. Shaw and B. S. Strading; 8:30 p. m., sermon, A. D. Gerron.

Friday—Devotion, E. M. Byrd; conference business; sermon, F. G. Wilbon; solo, Durant; The origin of the Christian Church, F. G. Wilbon, A. D. Gerron and M. W. Reid; Martin Luther as a reformer, W. H. Scott, W. M. Bell and N. R. Clay; 8:30 p. m., sermon, W. H. Scott.

Saturday—Devotion, C. J. Johnson; conference business; sermon, M. W. Reid; duett, Lexington; The work of the M. E. Church to the Negro in the South, W. H. Hundley and G. H. Harvey; The work of the SOUTHWESTERN for the M. E. Church in the South, W. F. Wright, E. H. Holmes and A. B. Blewit; 8:30 p. m., devotion, H. Y. Salter; Anniversary of F. A. and S. E. S. and the Missionary Society, Prof. G. G. Logan and others.

Sunday—Love feast, M. Lockman and G. H. Harvey; 11 a. m., sermon, Dr. M. C. B. Mason; 3 p. m., sermon, C. P. Head; 8:30 p. m., sermon D. P. Shaw.

Committee—N. L. Lackey, W. H. Hundley and N. R. Clay.

W. E. MASK, Presiding Elder.

A False Diagnosis.

La Grippe is confounded by many persons with a severe attack of catarrh, which in some respects resembles the former. These individuals suffer severely with pain about the forehead, eyes and ears, with soreness in the throat and stoppage of the nasal passages, and in fact are incapacitated for work of any kind for days at a time. These are catarrhal sufferers. Ely's Cream Balm has been used with the best results in such cases. The remedy will give instant relief.

Readers are keenly alive to the high art value of the photo-engravings in the new Holy Land series, "Earthly Footsteps of the Man of Galilee." Outside their religious and educational worth they will be widely treasured as photographic gems. Ten cents and a coupon secures a part, postpaid, if ordered from us.

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40 YEARS THE STANDARD.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

SEVENTEENTH LETTER—BY T. E. W.

What a wonderful amount of meaning there is in the word opportunity. By opportunity we mean suitable time, combined with other favorable circumstances, for the accomplishment of some object or enterprise. There occurs in the life of every individual a suitable time combined with other favorable circumstances, in which they may become great; hence it is, by the neglect of these opportunities, that so many of us fail.

"It is not the situation that makes the man, but the man that makes the situation." We each have opportunity for growth in every respect, and should your friend become great, while you still toil on, does not signify that our Heavenly Father loves you any less; but it does signify that you have neglected that which you should have seized in your youth.

My friends, how happy it makes us feel when we think how very unselfish this thing we call opportunity is. Rich and poor share it alike. Was Abraham Lincoln born in a king's palace? No; but by grasping the opportunity, he became one of the greatest men of the age.

Therefore, let us start out on our life's voyage with a determination to strive with Christian fortitude to reach the goal of success. When we have done this, then there will be some hope of the world growing better by our instruction.

For the SOUTHWESTERN.

The Women We Need.

By MRS. ALICE JEAN PARHAM, St. Joseph, Mo.

I cannot understand why some mothers take pride in saying "My daughter does not know how to work," and I am more deeply surprissed when I hear it from mothers of our hapless race of people. It is a sad mistake and should be "nipped in the bud." There is a feeling of disgust that steals over me in spite of myself, when I see mothers (not the old-fashioned mothers, God bless them; they did the best they could) so airing themselves.

Labor is the vein through which all good must come to a people—it is by idleness and conceit that we are chained to poverty and degredation. Labor is the high road upon which every pair of feet seeking success must trod. It is the sword that must be wielded by every pair of hands that starts to conquer. It is our respect and practice of labor that marks our weal or woe. It is labor that knocks at every closed door of enterprise and gains admittance. Labor stands a monarch—is good to all that seek him faithfully, awarding prizes to those who are worthy; in short, and indeed, labor is the very life-blood of a nation's progress. It is by the ladder of industry that we climb and we as a people should grapple, with an iron will, all the powers that have made other nations great. Every woman that feels that labor is degrading, has no right to cross the threshold of the marriage sanctuary. No woman of that kind has a right to accept any good man's propesition to become his wife. The woman that feels that work makes her less a lady, has no right to take upon herself the care of a home, and any man that takes this miserable counterfeit to his heart and hearth, is ruined forever.

Home is woman's eminent domain—the sweetest word in any language, with the tenderest, deepest meaning. Home is a divine institution, the roots of which run back and are embedded in the soil of Eden. It has come down to us like a rare gem, saved from a wrecked ship from out the ruins of paradise.

One of the great needs of the colored people to-day is to have good men who will take to themselves good women to wives, make for them good homes and rear good children. The strength of England is her homes—the curse of France the lack of them. Home is the propegater of affection, that chain of gold that binds the heart of nations that nothing on earth can break asunder. Every woman should have a thorough domestic training—our men are poor. One failing among us colored people—we feel rich off of too small a capital. True, we boast of several millions of dollars paid for taxes on property owned by colored people; but look at the price of land; look at the tax system, then look at our millions of people who stand month agape, without a foot on which to live, and less on which to die, and still less in which to be buried! Our men should seek to marry sensible, industrious women who do not expect all the luxuries of life until they have economized with him to get them.

Dr. Beecher says, "the wife is the economist." That is one thing our girls do not know anything about, and it only comes by careful practice and strict adherance to rules. To spend less than one earns, is the secret of domestic thrift as well as substantial riches. Thus the balance is on the right side. But, let it be reversed—the out-go lapping the in-come, and the family is bound to poverty and want forever. It is essential that every wife should feel that she is the partner of her husband, and while he goes out to fulfill by work one portion of the partnership duty, she stays at home and by the care of the household or its economy, has to take another portion, and it is part or parcel of one operation. It need not be a fine dwelling with grand appointments, but the wife with domestic training will convert her home, however humble, into a bower of bliss. Then let every man marry a suitable woman, build him a house, plant a garden and eat the fruit of it, he and his. The woman that feels that a knowledge of work is degrading, will not only fail as a wife, but as a mother also. It is here that all her knowledge of domestic duty is called in practice. It takes a vast deal of earnest, patient labor to raise children, but the labor is not without its reward; they are to make our future men and women, and every noble-minded woman will feel that she does heaven service by welcoming and dutifully caring for the tiny bits of humanity that are entrusted to her. Train their young minds to thought, their hands to labor, their hearts to reverence, and their knowledge of books and the fine arts will be learned outside the home perhaps; but the forming, and molding, and shaping character, all depend on mother—it is the part that lasts the longest, goes the farthest. They will rise up and call her blessed. However widely one may roam, the influence of a good home will follow him. Then let the children have to say, mother's beds were the whitest, the rooms the neatest, her table the most inviting; I have found no such snowy bread as mother's—in fact, mother's house was the most beautifully ordered and regulated than any I have seen. Then mother comes in memory before them with her sweet, patient face and toil-worn hands that she thought not too beautiful to labor for her loved ones.

If I should be asked what I thought the future success of the Negro race depended on I should readily answer—its women. Whenever our women refuse to be considered a flock of gay butterflies to be chased, looked upon as a set of giggling nonentities, a lot of dressed-up dolls to be stared at, selected from and bought for the most money; a troop of gossiping, gad-about women whose souls are deformed by malice, envy, jealousy and deceit; shaking off these coiling serpents, mount the place assigned her by heaven, becoming intelligent, industrious, moral and gentle, man's true helpmeet, making good mothers of good children in good homes.

When this is done, there is no race or class of people that have bolts and bars strong enough to keep such a host of deserving people from opening her doors and entering her paths of respectability and renown. Then, daughters, awake; lay aside your mistaken ideas, like poison slowly but surely coursing through your veins and will undoubtedly cause your moral death.

Make it your highest aim to be good wives; the race needs you and must depend on you. For when we come to calculate the forces that decide the destiny of nations, it must be confessed that the mightiest and grandest come from home—good homes, the very salt of society, the strength and joy of any nation. Then banish from your minds, I pray you, that labor in itself is harmful and degrading.

Don't Try To Quit.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

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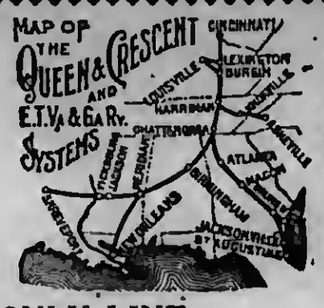
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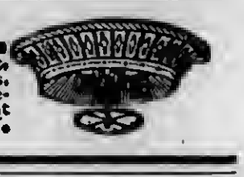
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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson X. June 9. The Walk to Emmaus Luke 24. 13-32. A. D 30. Commit to memory verses 25-17.

HOME READINGS.

M. Luke 24. 13-24. Tu. Luke 24. 25-32. W. John 20 24-31. Th. 1 Peter 1. 1-12. F. Luke 18 28 34. S. Mark 16. 9-14. S. Acts 3. 19-26.

LESSON HYMN. C. M.

I know that my Redeemer lives;
What joy the blest assurance gives!
He lives, he lives, who once was dead;
He lives, my everlasting Head!

He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives to help in time of need.

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there.

Time.—April 9, A. D. 30. The same day as that of the last lesson, but late in its afternoon.

Place.—A country road leading from Jerusalem to Emmaus.

Rulers.—Caiaphas, high priest; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

The Walk to Emmaus.

(Luke 24. 13-32.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"He opened to us the Scriptures." (Luke 24. 32.)

Ten times did Jesus appear to His disciples after His resurrection and before His ascension. The lesson we study today is His fourth appearance. It occurred in the afternoon of the day He arose from the dead. It is one of the most beautiful passages in St. Luke's gospel.

I. Jesus *joining* the disciples. 1. The two *disciples*. The name of one is Cleopas, and the name of the other is not known. Many think it was St. Luke, the author of this lesson. The writer, no doubt, knew the other man, but for some cause withheld his name. The entire incident is told like the person saw and heard what he related. The chief speaker was Cleopas. Many saints not known by name on earth are enrolled in the Lamb's book of life.

2. *Emmaus* was a village about seven miles southeast of Jerusalem. The present name is Kulonieh. The word means "hot springs." There were three villages in Palestine by this name. The name indicates that the water possesses medicinal properties. This may have caused Luke, the physician, to be drawn there.

3. The *subject* of their conversation was the "things which had happened" at Jerusalem. That is, the trial, death, burial and resurrection of Jesus. They talked over these facts in a reverent, thoughtful way. It is well when on a journey with those who love Jesus to make Him the subject of conversation.

4. Jesus "drew near" and joined the company. "Where two or three are gathered together in my name, there am I in the midst of them." "They that feared the Lord spoke often one to another, and the Lord hearkened and heard it." (Mal. 3. 16.) They did not recognize Him. St. Mark says "He appeared unto them in another form;" the text reads, "Their eyes were holden." A mysterious change had taken place in the body of Jesus. It seems impossible to give a satisfactory reason why they did not know Him. They that look on Jesus till they become like Him, then know Him. Blessed are they that see God, for they shall be pure in heart. Jesus is ever present with His worshipers, but I fear there are many whose eyes are holden so they do not see Him.

II. Jesus *talking* with the disciples. 1. The *question* of Jesus—About what were you talking, and why are you sad? This was not asked for information. Jesus knew their heart. He wished to draw them out, that He might teach them. They had been talking about the Christ. They were sad because an innocent prophet had been put to death. We are always grieved when our loved ones are taken from us.

2. The *answer* of Cleopas. (1) The *life* of Jesus. "He was a prophet mighty in deed and word before God and all the people." By His teaching and works He convinced all that He was sent from God. May our daily life harmonize with our profession of godliness (2) The *trial* and *death* of Jesus. He was condemned and crucified by the chief priests and rulers. His trial before the council, before Herod and before Pilate was solemn mockery. No accusation worthy of death or bonds was brought against Him. He was pronounced innocent by all save the council, and their charge of blasphemy was absolutely false. The trial throughout was so absurd that all Jerusalem was talking about it. It is always profitable to the Christian religion when all the people begin to investigate the life of Jesus. (3) The *blasted hopes* of the disciples. "We trusted that it had been He which should have redeemed Israel." They hoped He would set up an earthly kingdom, break from their shoulders the Roman yoke, raise them to great dignity and honor, and subject all other nations unto them. False hopes, well they were blasted. It is good for us to be disappointed sometimes. (4) The *resurrection* of Jesus. "To-day is the third day since these things were done." Jesus had more than once told them He would arise on the third day. This they no doubt had heard. Some women and men also, who had been early at the tomb, had astonished them by saying the body was gone. No one had seen Jesus arise, yet they knew He had arisen. Then the women said they had seen a vision of angels which said He was alive. These disciples believed in the life and death of Jesus, but when they came to His resurrection their faith staggered. They did not believe what they could not understand. The resurrection was to them a great mystery; therefore, they were "slow of heart" to believe it. We should not reject all we do not understand.

3. The *teaching* of Jesus. (1) He *chided* them for being slow to believe the prophets. All the apostles were disposed not to believe in the resurrection. They would not believe it while they had any reasonable ground to doubt it. It took unmistakable evidence to convince them. How slow are we to believe the greatest truth of Revelation. (2) He *questioned* them about the sufferings and glory of Christ. The things Jesus suffered were the agony in the garden, the cruel mockings, the bitter scourging and the shameful death of the cross. The glory refers to the joys of heaven. This glory is His by creation. He left it when He came to redeem the world. When that work was completed He returned to it again. "Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. (3) He *preached* to them. Text—Old Testament. Subject—Himself. Sermon—Not given. Would to God we had it. It swept away doubt, confirmed faith and caused the heart to burn. He likely showed that He was the Seed of the woman, the promised heir to Abraham, the Paschal Lamb, the Scape Goat, the Brazen Serpent, the great Prophet, the Star and Scepter, the Meek Sufferer, the Branch, the Son of the Ruler from Bethlehem, the Lowly King, the Pierced Victim, the Messenger of the Covenant, and the Son of Righteousness. He likely ceased as they drew near to the village. The salvation of the world through Christ is the theme of the Old Testament.

III. Jesus *eating* with the disciples. 1. The *movement* of Jesus. "He moved as though He would have gone further." He no doubt would have left them had they not prayed Him with real earnestness to abide with them. How many are there *to* whom Jesus has appeared, but *with* whom He has not tarried, because they suffered Him to depart? He would be invited from the heart to abide with us.

2. The *conduct* of the disciples. "They constrained Him saying, 'Abide with us.'" They were not willing He should depart. They hoped to hear more of this matter. The day was far spent. It closed at sunset, and this was late in the afternoon. The place was likely not a residence, but an inn. "Jesus went in to tarry with them." If we will open the door of our heart and invite Him, He will come in and sup with us and we with Him.

3. At the *meal* Jesus "offered thanks." The bread was blessed, broken and given to them. "Their eyes were opened; they knew Him, and He vanished out of their sight." Sin has obscured the vision of many, but the blessing of Jesus has opened their eyes till they could see and know Him.

4. After the departure. "Did not our hearts burn within us while He talked with us by the way?" Jesus found them sad and left them glad; He enlightened their minds and warmed their hearts. Is not that the mission of His children today? Cause the people to see and know Jesus, and they will be holy and happy. They arose and returned to Jerusalem. They found the eleven "gathered together." "They told what things were done in the way, and how He was known of them in breaking of bread." When Jesus blesses us we should make haste to tell it to others.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....0.30 pm	Passenger,.....7 60 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express ....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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Arrival and departure of trains, in effect at New Orleans, April 7, 1895.

LEAVE.	SCHEDULE.	ARRIVE
No 26, 7.00 a. m.	Local Mail and Express.	No. 25 9.30 p.m
No. 2, 5 55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.

Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4 00 p m	10.00 a m
Vicksburg & Natchez Ex..7.30 a m		5.30 p m

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8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
Sunday Ex....7.55 a.m	Sunday Ex.....9.30 p.m

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FROM PRESIDING ELDERS.

Natchitoches District.

The district conference will meet Wednesday, August 14, at Bedford, La. Further notice will be given as to route and conveyances.

H. J. WRIGHT, P. E.

Birmingham District.

Birmingham District Conference, of Central Alabama Annual Conference, will be held at Springville, August 7, instead of July 11. W. PRETTYMAN, P. E.

Lexington District.

Dear Brethren—You are doing well. We are very anxious that you should succeed—continue your work earnestly and prayerfully, and success is yours. The district conference, Sunday School Institute and the Epworth League Chapters meet at Paris, Ky., at 9 a. m., Thursday, July 25, 1895; district stewards meet the same day at 3 p. m. The other presiding elders, Editor SOUTHWESTERN and some one of the secretaries of the Freedmen's Aid and Southern Education Society are invited to attend. Send in your minute money at once. Yours ever,

JOSEPH COURTNEY, P. E.

Columbus District.

Dear Brethren—Remember that the annual conference will convene in Calvert, Texas, Nov. 27. Let there be no time squandered. Work with a will to fill every blank. We want to do better than we did last year. The only way to do this is to push your benevolent collections to completion at the earliest possible date. Do not neglect the envelops sent to you by Dr. Hartzell; gather them in and forward them at once.

Bear in mind, our district conference will convene in Luling, Aug. 20. Let us have a full representation. Also our district league will convene in Oakland, July 4. Let every chapter be represented. Do not forget the SOUTHWESTERN; bring it before the people, and urge they subscribe for the same. I am yours in the work, B. F. SMITH, P. E.

Marshall District.

District conference at Mineola commences at 9 a. m., Aug. 22. All local preachers, exhorters, superintendents, district stewards and Epworth League presidents should be present the first day.

W. H. LOGAN, P. E.

Starkville District.

Dear Brethren—Our first district conference on the Rock Hill Circuit, four miles north of Starkville, in the Rock Hill M. E. Church, will convene July 25-28. The Sunday School Institute and Epworth League will meet July 24.

Let each pastor come prepared to report full assessments collected for all benevolences, and that the grand old SOUTHWESTERN is in every family on the work.

Dr. Hartzell writes that he or one of the representatives will be present; also, Prof. G. G. Logan, of Holly Springs.

We invite Dr. Hammond to be present, and hope he will be with us, as it will be a blessing to the district.

Brethren, do your whole duty to the Church and God will then bless our work and give us prosperity. Come with written reports. God bless you, brethren,

Yours, in the work,

P. O. JAMISON, P. E.

Holly Springs District.

The first session of the Holly Springs District, Upper Mississippi Conference, will convene at Duck Hill, Miss., June 26, 1895. Pastors and delegates coming by the way of Holly Springs and all on that line will arrive at Grenada, Miss., in due time to change cars, as the first train do not stop at Duck Hill. Others coming will not have to make any change. Ample preparation is being made to make your stay with us a pleasant one.

G. J. DOUSON, P. C.

A dose of Ayer's Sarsaparilla each morning, during vacation, will greatly benefit you.

Brookhaven District.

The Brookhaven District, Mississippi Conference, will convene June 27-30, at Summit, at 9 a. m. sharp. The following is the program:

Opening sermon, 8 p. m., James Ford. Repentance, I. C. Rucker; Justification, A. Davis; Regeneration, I. S. Thomas; Adoption, Wm. Payne; Entire Sanctification, Handy Roundtree; How am I to know that I am a child of God? H. Henderson; Evidences of a general judgment, D. Ray; Atonement, S. McDavis; A successful pastor, J. H. Cook; Unity of the human race, M. A. Hobson; What place should Fred Douglass hold in history? R. Coleman and P. H. Rembert; The call to the ministry, J. B. Smith, Witness of the Spirit, N. D. Hopkins.

Local preachers can select their subject. We are looking for a full attendance, and the people of Summit are making great preparation for the conference. We are to have with us several distinguished visitors, viz: Dr. Hammond, editor of the SOUTHWESTERN; Dr. Mason, field agent of F. A. and S. E. Society; Presiding Elder Cowan, and Prof. G. G. Logan, of Rust University, Holly Springs.

Dear brother pastors, please bring what money you have on hand for Rust University. Prof. Logan will receive it and give conference voucher.

The conference will meet one day sooner than first published.

In getting tickets, ask agent for certificate showing that you paid full fare. We may be given reduced rates.

I. L. PRATT, Presiding Elder.

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Episcopal Visitations for 1895.

Conference and Place.	*Time.*	*Bishop.*
Colorado, Denver	June 6	Foss
Wyoming mission, Cheyenne	June 14	Foss
Utah mission, Salt Lake City	June 20	Foss
N. Montana Miss., Ft. Benton	Aug. 15	Ninde
Idaho, Union, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Ill'k Hills Miss., Lead City, S.D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn.	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N.W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
Des Moines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 20	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Newark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Deaton, Tex	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

MARRIAGES.

.....Give Name and Place Distinctly.....

Marthaville, La.—Butler Colbert to Nona Phillips. J. J. Obee officiated.

Opelousas, La.—Sherm Wilson to Mary Lon Gilbert, on 16th ult. E. B. Richards officiated.

Kennerville, La.—Peter Windsor to Louisa Butler on 26th ult. Daniel G. Taylor officiated.

Buffalo, Tex.—Anthony Perkins, of Palestine, to Mrs. Mary Lusk, April 25. Also, at Jewett, Tex., Richard Nealey to Angeline Perkins, on the 9th ult. J. S. Ferguson officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Bastrop, La.—Sister Margaret Matthews, a faithful member of our church, died on the 16th ult., in full triumph of faith. A. B. Voonble, pastor.

McMinnville, Tenn.—Sister Millie Belle White and Sister Jennie Finch, both faithful members of our church, departed this life in peace. H. Primm, pastor.

Helm, Miss.—Brother Carter Baker, a faithful member of our church, died April 17, aged 70 years. P. S. Bowie, pastor

Send for sample copies, and start a SOUTHWESTERN revival on every charge. It will "win its way" if you present it faithfully.

CONFERENCE NOTICES.

Lexington District.

Second Round.	June.		
Washington	22 23	Mossfloni	22 23
Sheburne circuit	27 : 8	Sharpsburg	29 30
Poplar Plains	29 30		
	July.		
North Middletown,	3 4	Mayslick circuit	6 7
Flemingsburg	13 14	Germantown	13 14
Orangeburg circuit,	15	Kinney circuit	20 21
Falmouth	27 28		
	August.		
Cleveland	3 4	Paris	10 11
Leesburg	10 11	Clay City circuit	14
College Hill cir.	19	Winchester	17 18
Spears	24 25	Asbury Temple	24 26
	September.		
Versailles, Aug. 31,	1	Frankfort	4
Cynthiana	7 8	Ruddels mills cir.	7 8
Gunn Tabernacle	7 9	New Zion	15 15
Boyd	14 15	Georgetown	21 22

Jos. Courtney, P. E.

Palestine District.

Third Round.	June.		
Harmo	15 16	Sutton	16
East Mexia	22 23	Woodland	25
Stewart's mill	29 30		
	July.		
Fairfield	6 7	Enst Calvert	13 14
San Augustine	20 21	Jacksonville	20 21
Leona	27 28		
	August.		
Madisonville	3 4	Buffalo	10 11
Oakwoods	14 15	Palestine	17 18
Butler	21 22		

W. Wesley, Presiding Elder.

Columbus District.

Third Round.	June.		
Columbus	15 16	Columbus circuit	22 23
Alleytou	25 26	La Grange	29 30
	July.		
La Grange cir	6 7	Giddings	10 11
West Point	13 14	Industry	20 21
Weimar	25 26	Schulenburg	27 28
	August.		
Oakland	3 4	Sublime	6 7
Hallettsville	10 11	Yoakum	17 18
Luling	24 25		

B. F. Smith, Presiding Elder.

Marshall District.

Third Round.	June.		
Mallalieu	19 23	Marshall cir.	22 23
Ebenezer	28 30	Woodlawn	29 30
	July.		
Hawkins	6 7	Jefferson	13 14
Jefferson cir	20 21	Ledl	27 28
Red Oak	26 28		
	August.		
Queen City	3 4	Kildare	2
Pittsburg	8	Dangerfield	10 11
Coffeeville	9 11	Mineola	21 26

W. H. Logan, Presiding Elder.

South New Orleans District.

	June.		
Donaldsonville	15 16	First St. Church	18
Simpson Chapel	19	Mallalieu Chapel	20
Williams "	22	Haven "	22 23
Camp Parapet	23	Maldea Chapel	24
Franklin	25	Wlusted	26
Godman chapel	27	Centreville	28 29
Verdonville	28 29		
	July.		
Patterson	1	Morgan City	2
Beattieville	3	Thibodaux	6 7
Napoleonville	13	Woodlawn	41
		Kletzville	21

Pierre Landry, Presiding Elder.

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Southwestern
Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JUNE 13, 1895.—Vol. 30. No. 24. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*, has received a bequest of $3,000 from the estate of Mrs. James Burns, of Detroit.

—We are wonderfully pleased with the new dress of the *Pittsburg Christian Advocate*. In many respects it reminds us of THE *Advocate*. Our congratulations to Dr. Smith and his vast constituency.

—There are some who take no interest in the SOUTHWESTERN, because the Editor is not all the time "puffing" them up. To all such we will say, that we are out of "gush." They must apply elsewhere.

—The Cuban insurrection seems to be gaining ground. We are not in favor of these periodical insurrections, yet we believe that the triumph of the Cubans would be a mighty stride toward freedom and the spread of the true Christian religion.

—Dr. J. P. D. John has resigned the presidency of DePauw University, to take effect September 1. Radical differences between the president and a part of the trustees as to the educational methods to be pursued are given as the reason for the action taken by the doctor.

—The faculty of Ohio Wesleyan University, after making a careful study of the matter, has decided to ask all students in that institution to discontinue the use of tobacco, beginning next fall, and if any tobacco-users enter the school, they will be asked to quit the habit or the school.

—Quite a number of our esteemed white ministers have been honored with honorary degrees by several of our Southern colleges and other institutions of learning. This is well, since the fortunate brethren richly deserve the honors. Now let some of our Northern institutions reciprocate by honoring some of our worthy colored ministers. This is the kind of reciprocity that looks well.

—The "sermonette" should go. That is to say, the poor little sickly thing which some of our editors are pleased to dub the "sermonette," meaning thereby, we suppose, a brief homiletical dessertation by a preacherette. But the "sermonette" hardly expresses that idea. How does this sound: Carette (half car and half wagon); satinette (half cotton and half wool, with a satin finish, and a superficial gloss)? Now what is a "sermonette?"

—Primitive Methodism cannot, must not be supplanted by the more vigorous and progressive movements of to-day. The Church has grown larger and stronger. There is much wealth among its membership, but the poor must have the same old Gospel. The same old pentecostal power is essential to the salvation of the masses, which the enlarged opportunities of the Church has brought within reach. Meekness, gentleness, humility, with simple unquestioning faith, cannot be dispensed with without great disaster. There has as yet been found no satisfactory substitute for the "old landmarks."

—Our brethren in the Southern conferences should not forget their obligations to the work of the Freedmen's Aid and Southern Education Society. There never was a greater demand for help than now. The indebtedness upon the society should be wiped out at once. We need more schools, more teachers, more money now. Our colored official, Dr. M. C. B. Mason, who has traveled thousands of miles, and performed labor which must severely tax his physical strength, will be in the field during this summer in the interest of the great cause. Drs. J. W. Hamilton and W. H. W. Rees are also expected to visit several of our district conferences. Let us give them a rousing reception and increase the collections a hundred per cent.

HON. WALTER L. GRESHAM.

The honored Secretary of State died at his post at Washington, D. C., May 28. His record was singularly pure. As a lawyer, judge, general in the army, diplomat, and lastly as the Secretary of State, he maintained his high repntation as a citizen of sterling worth and integrity. His views upon the great political questions were somewhat variant with those of the political party with which he once affiliated; nevertheless he was held in high esteem by his old party associates, and respected by all. His death is to be lamented at this particular time, since it creates a vacancy which will be hard to fill.

ATTENTION, LEAGUERS.

The Epworth Leagues of Old Wesley and other churches in New Orleans are putting forth special efforts to send a large delegation to the International Conference at Chattanooga, June 27. The district manager and Pastor T. J. Johnson are confident that the league of Wesley will be represented by at least thirty delegates. It is expected that the other leagues will swell the number to at least seventy-five, possibly one hundred from this city alone. Other leagues throughout the State will yet further increase the number. We should be glad to have all persons who expect to attend the conference send in their names to this office at once. If a sufficient number can be secured, a special coach or train will be placed at our disposal by the Queen & Crescent Railroad Company. Wednesday, June 26, 3 p. m., is the starting time. Fare for the round trip, $14 75. The convention will begin June 27 and close on the evening of the 30th.

THOSE LITTLE FOXES.

The SOUTHWESTERN is a vine; a little vine, it is true; yet it is contributing its share to the growth of the branches. We are sorry to say, however, that there are some *very little* foxes who are doing their best to cut and mar the vine, and so prevent it from growing itself, and preventing others from getting the benefit of its growth. We received a letter a few days ago from a prominent presiding elder in a certain conference which professes to be one of the most progressive conferences in our patronizing territory. Among other things he says: "*Some of my ex presiding elders tell me that if I fool away my time with the paper I will make a failure as a presiding elder.*"

The very idea is preposterous. These so called and misplaced leaders trying to prevent the circulation of the literature of the Church. How these *little* foxes get into the presiding elderate is a mystery. We say here, without hesitancy, that no man should be appointed a presiding elder who thus deliberately obstructs the circulation of the literature of our Church. A Methodist preacher is narrow indeed who considers it fooling away time to present the claims of his Church paper to his people. We think we can get a thousand witnesses to testify that the SOUTHWESTERN was never better than now. The brother who writes the letter is among those who recognize its merits, and is doing acceptable service in increasing its influence on his district. We withhold his name and the name of his conference for obvious reasons. We indulge the hope that the bishops and other progressive presiding elders and pastors will watch for and successfully weed out these foxes, even "the *little* foxes that spoil the vines, for our vines have tender grapes."

—Dr. J. W. E. Bowen, of Gammon Theological Seminary, has been compelled, owing to a pressure of other engagements and business, to postpone his visit to Germany this summer.

ALL HAIL, THE SUNDAY LAW IN THE CITY OF NEW ORLEANS.

For several Sundays attempts have been made to enforce the law now upon the statute books of the State, with reference to the closing of places of business on the Sabbath. The brave stand taken by our chief of police has stirred up the opponents of the law considerably.

Several arrests have been made, and while there is determined opposition on the part of liquor dealers especially, there is equal determination on the part of the officers of the city to enforce the law. The saloon business in this city is an unmitigated nuisance on the week days, but when it is pushed with the brazen effrontery of its adherents into the blessed Sabbath day, it becomes an unbearable abomination. We hail with joy the inauguration of this popular movement to preserve the sanctity of our Christian Sabbath, and feel profoundly thankful that there is a probability of prohibiting the sale of intoxicating liquors on one day of the seven at least. We see other reforms possible, among them those useless and senseless appendages to our social life here, the Sunday parade, Sunday picnic, etc. We are for the law first, last, and all the time.

LET US ALL REJOICE.

The war is over, and slavery is dead. Thanks be unto God. But ever and anon we are reminded of its blighting, withering curse. Hundreds of homes have been wrecked, hundreds of hearts broken by the relentless system which permitted parents to be torn from their children, husbands from wives, and every marital vow disregarded, to gratify the behests of those who believed that Negroes had no rights which white people were bound to respect. Our columns often tell a pathetic story of the meeting of friends and relatives, separated under this unholy system, and who, by the mere chance of advertising or diligent inquiry, learn of the whereabouts of those whom they have not seen for years. The following letter gives us joy, as it will the many friends of the brother who writes it. But there will be a mighty reckoning bye and bye:

LAKE PROVIDENCE, May 31, 1895.

Dear Dr. Hammond, Editor—I take this method of letting my many friends know that the Lord has enabled me to find, in Vicksburg, Miss., a dear sister of mine, who has been separated from the family for over sixty years. God be praised for his goodness. Please announce it through the columns of your paper, and oblige, your friend, F. T. CHINN.

A STANDARD TESTIMONIAL.

The *Standard* is a great religious paper. Dr. Justin A. Smith, the able editor, and the publisher, Mr. Edward Goodman, have labored together for more than forty years as true yokefellows, in making the *Standard* a great success. Although at one time it was thought that the enterprise would have to be abandoned for lack of financial support, it has justified the most sanguine expectations of its friends, who are legion.

Leland Hotel, Chicago, on May 23, was the scene of a most remarkable gathering. One hundred and thirty-five pastors and laymen from Chicago and vicinity sat down to a sumptuous luncheon in honor of these two men who have done so much for the cause of religion and morality. Great speeches were made by great men, and pledges of renewed and continued co-operation were made. We congratulate the *Standard*.

—The Atlanta *Constitution* commends very highly the address of Rev. Dr. Earl Cranston at the commencement of Gammon School of Theology.

TIDINGS FROM THE WHOLE FIELD.

—C. L. Walls, pastor at Okolona Circuit, Miss., says: "Elder Nevils held my second quarterly conference May 11-12, with much credit to himself. He found the work progressing, both spiritually and financially. He did not fail to speak of the SOUTHWESTERN, and secured several cash subscribers which we will send in soon."

—Kalis Terrell, Forest City, Ark., says: "At Kynnett Chapel there are signs of increasing interest in financial as well as spiritual matters. The first quarter was held on the 13th, Elder J. W. Jackson presiding. The officers of all departments of the church were present with full reports. Raised $75 60 for all purposes during this quarter. Our pastor, W. S. Sherrill, is deeply interested in the work, and we are looking forward for grand results during this ecclesiastical year."

—H. C. Gair, Booneville, La., writes: "The Willing Workers Society presented Booneville M. E. Church with a beautiful pulpit set costing $72. Presentation by Miss Stella Dotson on Sunday, May 19. Officers—Miss Emly White, president; Mrs. Hariot Wright, vice; Miss Bella Gadson, secretary, and Mrs Eddy Baham, treasurer. Also they give the preacher a pound meeting monthly. Rally realized $10 80. Mrs. Amanda Clinton, a faithful member of the church, died happy, May 20. Aged 40 years. She was a sister to Rev. Willis Carr.

—"We are moving along nicely. We have had one grand revival here, which resulted in 31 conversions and accessions to the church. We have built a fine parsonage since conference and put new furniture in the church. We are preparing to have a grand time here on Children's Day. We have three Epworth League Chapters on this circuit, and they are all doing excellent work." So says Gloster R. Bryant, Luling, Texas.

—James H. Love, Xenia, O., writes: "Frederic Brown, son of Albert and Frances Brown, members of the Methodist Episcopal Church of this city, departed this life May 6, 1895. He was born May 16, 1877, making his age at the time of his death 17 years, 11 months, 20 days. He professed a hope in Christ a week previous to his death, and died in the triumph of living faith. The funeral services were conducted by the writer, pastor of Xenia Mission, assisted by Rev. Joseph Thompson."

—W. A. Ray, Topeka, Kan., writes: "First quarterly conference of Mt. Olive M. E. Church was held May 18-19. Rev. R. E. Gillum, P. E., was present, and rendered satisfaction. He preached helpful sermons. Collections, $17 11. Baptized 3. Outlook grand."

—Rev. Wm. Ector, Columbus, La., says: "The first quarterly conference was held at Loesville Church. Brother H. J. Wright, P. E., was in the chair. All the conference brothers answered to their names. One new church built since the annual conference, and also $30 subscription for another church. We are doing all we can for the building up of the Church. Brother W. H. Simmons, from the C. M E. Church, joined us as local preacher."

—A. Butler, Lauderdale, Miss., writes: "Second quarterly conference convened on time, with Rev. A. M. Trotter in the chair. It was of interest and prosperity on all lines. The SOUTHWESTERN was looked after, and two subscribers secured and sent in; more to follow. Sacrament given to 40."

—H. A. McClellan, Dennis Mills, La., writes: "Presiding Elder Marshall held our first quarter May 18-19. The house was crowded and the elder preached an edifying sermon. Every department of the church is well organized. Collection, $25 75."

—J. E. Bryant, pastor at Palestine, Texas, writes: "At the church fair gotten up by Mrs. J. E. Bryant $140 was raised to pay a part of the Church Extension debt, the balance for painting the church; $70 being paid to the Church Extension Society and $70 to be put on the church. The people are now looking up, and are encouraged to do more for the Master than in the past. Rev. Mrs. Wesley, the presiding elder's wife, took an active part in our efforts. We pray God's blessings upon her. Total amount raised with expenses, $175."

—Rev. D. G. Taylor, Kennerville, La., writes: "Sunday, May 26, was a high day at Thomas Chapel M. E. Church. The Lord was with us. Four persons came forward and joined the church. The church is spiritually alive."

—J. H. Pierre, pastor at Morgan City, La., writes: "Sister Lottie Shaw, an old mother in Israel, native of Lexington County, Ky., departed this life in the full triumph of faith. Aged 87 years, and 51 years in the M. E. Church. She was formerly a member of old Wesley M. E. Church of New Orleans. She joined that church in 1844, and moved to Morgan City in 1873. She helped to organize the M. E. Church at that place. She paid the first dollar towards its erection."

—Jesse P. Price, pastor at Springfield, Tenn., writes: "Third quarterly conference closed a successful session at New Bethel Church, May 19. Nearly all the leaders were present with written reports, showing an increase in every department of church work. The Epworth League reports were cheering. Sunday was a high day. Love feast at 10 a. m., in a beautiful grove. The elder preached with great acceptability at all four of my preaching places. His visit was a blessing to our cause here. We observed Easter and the Epworth League anniversary, all of which was a success. Raised this quarter for all purposes, $74 30."

—J. C. Hibbler, Jackson, Miss., writes: "We have just closed a glorious revival. The Holy Ghost fell on the people. Many stout hearts were made to bend, and there were 45 conversions and 61 accessions. The church is spiritually aglow. We are now preparing for a rally on June 23, to finish paying debt on parsonage."

—C. W. Butler, Abbeville, Miss., says: "My second quarterly conference was held May 18-19. Presiding Elder W. McDonald was on time. After the elder's lecture, the reports of the pastors and leaders showed that the work was on the upward march. The elder preached on Sunday to large congregations. Collected $17 75. We are now canvassing the work for ten more subscribers to the SOUTHWESTERN. Have the money in hand for two; hope to be able to send ten together. The elder got one cash subscriber during the quarter."

—S. C. Upshaw, La Grange, Ga., says: "Never in the history of the La Grange Church has there been such a revival which has just closed with 100 conversions and 107 annexations. We were assisted part of the time by Rev. D. Gray. There are still others to come in. We had our newly appointed presiding elder, Rev. G. W. Arnold, with us, Sunday, May 19, who preached to us with much spirit and power. He is much loved by the people."

—Joseph Thompson, Hubertville, La., says: "The second quarterly conference was held by our presiding elder, S. E. H. Morant, May 25. Reports show an increase along all lines under our thoroughgoing and energetic pastor, H. C. Wilson. Have organized an Epworth League numbering 40; Sunday School 100, and mission school, 65. Our church is being looked after along all lines. The old SOUTHWESTERN is being spoken of at most every service, and a good number is pledged to take the good old paper. Seven reclaimed. Five additions. The church moves on as never before."

—W. H. Hundley, Pickens, Miss., says: "At Union M. E. Church, on May 26, a memorial service in honor of the Hon. Frederick Douglass was held, with some of the best talent of Holmes on the program. Fully four hundred persons were present to hear discussed the great deeds of the great Negro hero. Introductory address by the writer. Impressive and eloquent eulogies were delivered by Professors F. C. Robinson, P. W. Howard, T. W. Smith, D. W. Ambrose, and Revs. T. H. Allen and Anderson of the Baptist Church. The oration was rendered by Prof. R. A. Simmons, principal of Richland Normal School."

—D. H. E. Harris, pastor at Auvergne, Ark., writes: "My second quarterly conference was held May 25-26. There was a full attendance, and the reports showed progress. Rev. J. W. Jackson, P. E., of the Forrest City District, was present and presided. The Sabbath services were interesting and spiritual. Nine infants and two adults were baptized, and the sacrament of the Lord's Supper was administered. The Sunday School and Epworth League Chapters are in splendid working condition. Monday night the presiding elder lectured to a crowded house; subject, "The Possibility of the Negro in America." Dr. Henderson, of the class of '95, of Meharry, spoke also, and highly complimented the elder upon his able effort. Lookout for subscribers soon."

—H. M. Murphy, Timmonsville Charge, S. C., writes: "We have just closed a glorious revival at Haven Chapel, Cartersville, on the above named charge, resulting in the conversion of 62 precious souls, 50 accessions to the church, 16 infants were baptized, and $15 raised for Freedmen's Aid and Southern Education Society. The whole community is awakened. Praise God."

—McD. Spencer, South Atlanta, Ga., writes: "On the night of the 28th ult., the sisters of the churches of South Atlanta called on me with a surprise—Sisters Ada Johnson, Janie Johnson, Addie Bowlin, Martha Spiva, Lucy Lovejoy, Charlot Westbrooks, Anna Wynn, Cora Jones, Brother James Billingslia, and Sisters Wright, Low and Hunter. They are faithful to the church and pastor. Times are dull, but the good sisters and brothers say the pastor shall never suffer. Before leaving, Sister Ada Johnson had prayer, and then followed a precious season of rich Christian experience."

—T. Larkins, Lake Charles, La., says: "Sunday, May 26, was a high day for Warren Chapel M. E. Church. We raised $50 05 at our rally. We have just succeeded in putting a fence around the church and parsonage, and also made an addition to the parsonage. Brother Wm. Pritchard and Mr. Richard Lovan gave the lumber for the fence, and also Mr. John Watts aided much in getting lumber for the parsonage. God bless these dear friends. We are still alive and marching on. God is the captain."

—B. W. Kirtley, Augusta, Ky., writes: 'Our church is in a prosperous condition. Received eight in Church since conference. Sunday, May 19, was quarterly meeting; it was a great day of rejoicing in Zion. Raised $22. Our Epworth League and Sunday School is in a healthy condition also. We are trying to complete our new church, and expect to be able to dedicate it by July 28. When completed, it will be second to none in the conference. My predecessor, Rev. B. Daniels, deserves much credit for his labors among this people. The good people, sixty in all, visited the parsonage on May 3, and left their tokens of appreciation for pastor and family. We would not forget to mention the SOUTHWESTERN. It is a welcome visitor to our home each week. Enclosed find the money for one subscriber. I will send more later on."

—Our Book Concerns have issued the brighest and choicest collection of songs for Sunday Schools and young people's societies, entitled "The Junior Hymnal," edited by Edwin A. Schell and Mary Chrisholm Foster. One hundred and fifty songs, twenty of them new and twenty of them popular songs of the Sunday schools and social gatherings of thirty years ago; the remainder are the pick of to-day's favorites. Board covers, 20 cents postpaid; 25 or more copies, 15 cents each, not prepaid. For sale at this office and all the depositories.

We verily believe, if the Afro-American Republicans had held the fort in the Delaware legislature, that they would have shown their white Republican friends how to elect a senator—not to be all the winter at it and then stop, not knowing whether they had elected their man or not. We suggest that the Delaware Republicans turn the legislature over to the Afro-Americans next winter and try their hand at something else. Why, we never had anything like it during the palmy days of reconstruction—the days that Hampton, and Oates, and Morgan, and Eustis, and that class of statesmen are still weeping over. The fact is that when a man sets himself up to be greater than his party his head ought to come off. All can't be leaders. Somebody must take a back seat.—Cleveland Gazette.

New Idea for Review Sunday.

Prof. Seymour Eaton, Drexel Institute, Philadelphia, has arranged a very attractive Sunday School review exercise for June 30. It is printed in colors and has some bright illustrations. The price is $2 per 100. Prof. Eaton will mail a free sample copy to any superintendent who sends him his name and address and a 2-cent stamp.

TURNING GRAY
AND THREATENED
WITH BALDNESS
The Danger is Averted by Using
AYER'S
Hair Vigor.

"Nearly forty years ago, after some weeks of sickness, my hair turned gray and began falling out so rapidly that I was threatened with immediate baldness. Hearing Ayer's Hair Vigor highly spoken of, I commenced using this prepara-



tion, and was so well satisfied with the result that I have never tried any other kind of dressing. It stopped the hair from falling out, stimulated a new growth of hair, and kept the scalp free from dandruff. Only an occasional application is now needed to keep my hair of good, natural color. I never hesitate to recommend any of Ayer's medicines to my friends."—Mrs. H. M. HAIGHT, Avoca, Neb.

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EPWORTH LEAGUE -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Cheraw, S. C.

June 16, 1895.

The Discipline of Suffering.

Scripture Lesson: Job 34:29-32.

"With silence only as their benediction,
God's angels come,
Where in the shadow of a great affliction,
The soul sits dumb!"

Few there are who take pleasure in suffering. It cannot be wondered at thon that Job failed to be an exception to this rule. Suffering, however, comes alike to all. Its origin is *sin*. Had there been no sin, there had been no suffering. The school of affliction, though unquestionably a painful one, is nevertheless a highly beneficial one. For the true follower of Christ "it works out a far more and exceeding weight of glory." As has been truly said: "Life is an immense school. Christ is the majestic Teacher. Divine Laws are the rules. Suffering is the means of discipline by which order is preserved and the truest interests of all are promoted." Suffering is beneficial in that.

1. It affords time for meditation. The age in which we live is an extremely busy one. The demands upon one's time are innumerable. As a consequence very few ever stop sufficiently long to meditate upon the greatness, the goodness, the mercy of God. But there comes a time, when through the channel of suffering, God says: "Be still, and know that I am God."

2. It gives a proper estimate of this world. What an exalted opinion some men have of this world! See how they struggle for its wealth, its honors, its pleasures. Seemingly they forget that,

"It is not all of life to live,
Nor all of death to die"

When, however, they are brought through the mercy of God, to pass through a season of sore affliction, they realize that the things of life perish as they are used, and that now they have no continuing city, no place that they can call home.

3. It tests the genuineness of our consecration. To go out on dress parade is easy enough; to go out into actual contest is more difficult. Thousands are ready for the former; hundreds only are willing for the latter. Prosperity intoxicates; adversity brings despair. Hence, true indeed is he who can say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

4. It develops sympathy for actions. Experience is the best of teachers. One must first know what sorrow is to sympathize with those who are sorrowful. Hence it is said of Christ: "He himself hath suffered, being tempted, he is able to succor them that are tempted."

"Pity and need make all flesh kin."

5. It brings nearer God. And after all that is what we need most. Realizing our utter helplessness, we are induced to lay hold more firmly upon him who hath said, "My grace is sufficient for you." God's true Israel should never complain, no matter how great their sufferings may be.

"For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all his children suffer here."

How to Conduct a Literary Meeting.

Take four or five of your brightest members and let them represent some famous author, either in Methodist history or in literature generally. Let them either read or say from memory the life of the authors, speaking in the first person, thus, "I was born at a certain place in such a year," etc. They should not in any case give the name of the author they represent, but should leave that for the rest of the League to guess, when they have finished giving his life.—Ex.

The Devotional-Meeting Leader.

The "Golden Rule" has some pertinent suggestions, thus:

Do not carry the service yourself. Lead it.

If the meeting has not been on your heart, your heart has not been in the meeting.

One word fitly spoken is better than an erudite address.

Do not "make a speech." The prayer-meeting is the place for the communion of saints, and not your eloquence, but your heart experience is wanted.

Have a definite plan, but let it be so flexible that it can be altered at any moment if the spirit of the meeting makes a change desirable.

Watch for the guiding of the Holy Ghost. Let him lead the meeting.

Never speak, or sing, or pray merely to fill up the time. That is sacrilege.

Have several of the most spiritual members promise to continue in silent prayer throughout the service for the presence of the Holy Spirit.

Lead the meeting, but be willing to let the meeting lead you.

Be ready with a verse of scripture to direct the service, should thoughts wander.

Secure an organist who is a good musician, but a better Christian.

Do not exhaust the subject with your opening remarks. Better that a dozen members should discuss the subject poorly than the leader should preach about it ably.

Try something new. See what God can do with a consecrated ingenuity.

Be humble. If you seek to make a reputation for yourself, you will make no reputation for Christ.

Go in the spirit of prayer if you would stand in the spirit of Christ.

Be yourself. Let your true nature speak. Only arrows from the heart's quiver ever reach the mark.

Half-Fare to Chattanooga.

The Queen and Crescent Route will sell tickets from all points on its line, June 25 to 27, 1895, to Chattanooga and return, at half rates, with liberal limits and conditions.

Ask ticket agents for particulars, or address
I. Hardy, A. G. P. A., Vicksburg Miss.
R. H. Garratt, A. G. P. A., New Orleans.
A. J. Lytle, D. P. A., Chattanooga, Tenn.
J. R. McGregor, T. P. A., Birmingham, Ala.
W. C. Rinearson,
General Passenger Agent, Cincinnati, O.

Our Orange (Texas) Letter.

Winter has passed and plants have put on their garments of green; the air is filled with the rich music of the warbling, feathered songsters; all nature is filled with life, joy and praise, for spring has come. The church at Orange has had two changes since last annual conference; this has thrown a damper upon the people, so that they have not yet put off their spiritual winter dress, nor begun church work in earnest.

Two weeks of prayer and preaching utterly failed to arouse them. We have resumed work on the new church and resolved to push it to completion. Easter Day program was successfully carried out by the children; collection, $7 55. But the members during Easter Day went away and visited a neighboring church, and so left their own doors closed and the preacher idle.

The presiding elder held his second quarter on the 4th and 5th of May, and the S. S. agent was present. Their meetings were pleasant and profitable. May 12 was fixed for a rally and 12 collectors sent out to ask the public to aid us to complete our new church. No preacher from abroad was with us, save Rev. Dismuke of the Huntsville District, but a number of the town preachers came to our help and delivered able and instructive discourses. Table collections amounted to $24; collectors' books are not yet in. We solicit the prayer and help of the Church at large, that we may be aroused to go on and accomplish something for the Master.

Yours, G. S. Turner.

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. Lee W. Battle, Durham, N. C., says: "I recommend it very much to dyspeptics, after meals, with good results."

Making Missionary Apportionments.

By C. C. McCabe.

The Northwestern Christian Advocate has an article on the subject of missionary apportionments which, in the main, is fair and just. It is indeed no easy matter to divide the burden of raising a million and a half dollars among the conferences in such a way that a proper and equitable share of it will fall upon each.

If the Northwestern Christian Advocate, however, had been thoroughly acquainted with the plans of the Missionary Board, the following sentences would not have been written:

"It is evident, beyond all question, that the apportionment to annual conference should be made by some central authority, such as the General Missionary Committee, which represents the whole Church, and has, or can obtain, facilities for ascertaining the relative strength of the several conferences; but it is equally evident that neither that body, nor the board in New York, nor any officials in New York City can successfully distribute the amounts apportioned to the conferences to the districts in the conferences, and to be set down to the circuits and stations. This can only be done with an approach to fairness by the annual conference, acting on the conscientious advice of the presiding elders; and the apportionment to the several charges can be made only by the presiding elders, except where there may be others in the conferences who have personal knowledge of the condition of all charges. No basis is found in our statistics that can guide a stranger to the charges in this delicate and yet important work. All attempts to do it by any amount of skilled clerical force in the Missionary Office in New York City will inevitably work inequalities and damaging, discouraging, and sometimes disastrous results in many local ties. It is not supposed that even the presiding elders can do it with unfailing accuracy, for they cannot perfectly anticipate the contingences which may arise in the several fields; but with their knowledge of the obligations and the resources of the churches, they can make a nearer approach to equity than can others who have not their knowledge."

The fact is, that the very helps to fair and equitable apportionments spoken of by the writer of this article have been secured. The General Committee has committed the whole matter of apportionments to the board. A committee has been appointed. The names of this committee are as follows: John F. Goucher, chairman; M. D'C. Crawford, J. M. Buckley, C. S. Harrower, and D. R. Lowrie. The secretaries and treasurer meet with the committee. By order of the board, each presiding elder is a member of the committee while his district is under consideration. He has a right to object if he deems his apportionment excessive. Very few object; but when an objection is raised it is most carefully considered, and generally the modification asked for is made, in whole or in part. A chart is published containing these apportionments, so that each presiding elder may compare his own district with the other districts of his Conference, and then with the whole Church.

On this chart are given the name of each district, the name of each presiding elder, the number of members on each district, the amount of the last collection, the amount per member, and last of all, the million-and-a-half line for the district.

If a district raises more than its apportionment on the million-and-a-half line, its apportionment will not be increased. It is numbered among the "Self-Apportioning Districts." The excess raised by these districts last year was $72,100. The sum of the apportionments of the districts of each Conference is the apportionment of the Conference, and the sum of the Conference apportionments is a million-and-a-half.

Now, as to making apportionments to circuits and stations. *The committee never does it unless invited to do so by the presiding elder.* More than one-fourth of all the presiding elders in the Church have made the request that it be done. All of these are trying to get every charge into the first class. The poorest church in Methodism can get into that class by simply raising its full apportionment.

This dealing with the districts has not been attended by any "inequalities and damaging and disastrous results," such as the Northwestern fears. On the contrary, it has been attended by the highest success.

Here is the proof: It took the Church seventeen years to change the digit in the hundred-thousand-dollar place from a six to a seven. That was done when Bishop Fowler was secretary. He kept a great book, with a list of all the charges in it. He tried to reach, and did reach, every church in Methodism.

Since the adoption of the present plans, which are strictly in accordance with the disciplinary plan so heartily commended by the Northwestern, that digit has changed *five times, and a half million dollars has been added to the annual income of the Missionary Society.*

Taught by experience, we do not change our plans unless better ones can be suggested. We welcome all friendly criticism, but whether we adopt suggestions made depends upon how they look after the facts have been considered.

Plans that have succeeded so wonderfully as these we are now working by ought to be commended by every well-wisher of the cause of Missions. In the past eleven years they have brought four million, six hundred thousand dollars more into the missionary treasury than was received there in the eleven years prior to their adoption.

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Those who have secured the numbers thus far issued of that splendid Holy Land art portfolio series, "Earthly Footsteps of the Man of Galilee," are most enthusiastic regarding the religious, educational and art value of the work. The entire set of 24 parts only costs $2.40 and one coupon.

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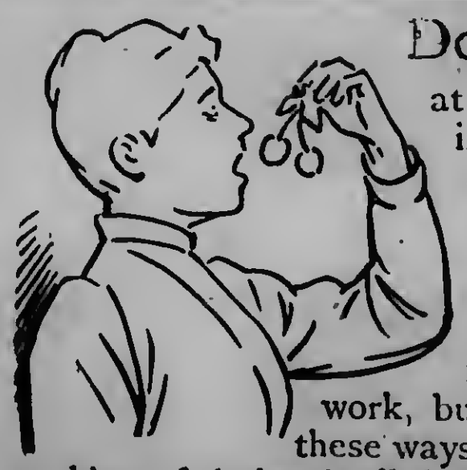
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THE METHODIST BOOK CONCERN,
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E. W. S. HAMMOND, D. D., EDITOR.

MORE LYNCHING.

It will hardly be doubted that there is a disposition in all sections of our country on the part of some of its citizens to take the law into their own hands, and administer summary justice to supposed violators of the law. Until recently the lynching business was generally in the hands of Southern people, the victims being invariably Negroes accused of committing a nameless crime. More recently, the spirit of lynching has gone westward, and we are startled at the news that in some heretofore quiet Western town a white man was arrested and lynched for the crime said by Southern writers to be indulged in only by burly Negroes. In the central West, as also in the sturdy East, instances are upon record which go to establish the "general cussedness" of humanity in all sections of our common country. While we deprecate the prevalence of crime anywhere, or by any class of men, we are especially glad to see that old and infamous fallacy exploded, that Negroes only were guilty of the crime of rape.

But we do believe that the people who rush the supposed guilty perpetrators to the gallows, or riddle their bodies with bullets, make a great mistake. Tearing down the law, and trampling it beneath their feet, is not making crime odious, but otherwise. A murderer is a murderer, whether he creeps stealthily upon his victim, fells him with a bludgeon, or takes his life with any deadly instrument; or whether he goes without legal authority, and, battering down the doors of a jail, drags the guilty, or supposed guilty wretch, to some place where a score or a hundred indignant people string him or them to a limb and fill their bodies with lead. It is murder just the same. In either case unlawful means are used. Complaint is made that the courts are tardy, and the process used in bringing accused persons to trial is often retarded by technicalities if not by bribery, thus allowing the guilty to escape. Hence outraged citizens resorting to lynching as a rebuke to this tardiness in the administration of justice. But it might as well be understood that lynching does not prohibit. Whether in Kansas or Florida, in Misissippi or Ohio, the people who take the law into their own hands not only temporarily paralyze the progress of justice by due process of the law, but undermine the very foundations upon which the law is predicated. Society—North, South, East or West—is in as much danger from the "band of determined citizens" who will not wait for the law to take its course, as from those baser elements which give occasion for the adoption of summary measures. Let these better citizens, as they are often falsely called, be as persistent at the primaries in selecting candidates for the various judicial offices, and as faithful at the polls, in securing their election, as they are in intimidating (?) a sheriff, or in breaking into a superannuated jail, and we will soon have a better order of things. Florida has gone wild, if reports are true, and our colored fellow-citizens are, as usual, imitating their white leaders. But it does not increase the respect of decent, order-loving and law-abiding citizens, for a State that will allow six Negroes to be "burned," "literally riddled with bullets," "flayed alive," "dragged to a tree and hanged in presence of their victims," etc., within a month. Meanwhile, lynching is becoming more and more obnoxious, and the time is not far away when those who engage in this unlawful pastime will be regarded as common outlaws.

—Rev. Dr. C. H. Payne has completely recovered from his recent attack of pneumonia, and is filling his engagements. He spent Sunday, June 2, in Baltimore, and Wednesday, the 14th, delivers the university oration at Nebraska Wesleyan University, Lincoln, Neb., and thence goes to attend the Wyoming Mission Conference to counsel with the brethren concerning the establishment and location of a conference school; he then expects to visit the Utah Mission Conference.

COURTESY AND CASTE.

"One of the standing causes of irritation in the Southern mission work is the asserted unwillingness of people in Southern society to show social courtesies to men and women, of no matter how high character and culture, who are engaged in teaching the Negroes. We do not doubt that there is not a little of this sort of prejudice; neither do we doubt that the sensitiveness of Northern teachers has often repelled advances that were made. It is extremely difficult for those who have been brought up in the Northern atmosphere or in the Southern atmosphere, to enter into the feelings of each other. What would seem to a Northerner utterly unreasonable often seems to a Southerner the only possible thing, and either will give offense by not understanding the other. The following is an illustration: One of the best clergymen we know in the South, a man who has done much to show his sympathy with those who have come from the North to engage in mission work, in answer to the question why the people in his church did not call upon certain teachers of a large Negro school, replied that the fault he thought was chiefly with the teachers; that if a lady should call upon one of the lady teachers she was in danger of being insulted by having some colored girl introduced to her as 'Miss,' and he could not himself call upon the principal of the school at his office without being liable to have some colored boy introduced to him as 'Mr.' We have known other cases in which this particular difficulty was felt as an obstruction to social intercourse. To a Northern teacher, treating a colored teacher or an intelligent colored man or woman as he would treat any other gentleman or lady, the prejudice seems both unreasonable and unchristian, and such we believe it to be; and yet it exists. We suppose that it is the rule in good society never to volunteer an introduction of any one, black or white, when there is reason to believe it may not be desired, and such an introduction should never be forced by teachers or others. This is not for the same reason that it is not the habit to introduce servants to visitors, but for the same reason that we do not introduce one guest to another at a party without expressed or tacit permission. We hardly know a man of higher intelligence or position than one, a Christian teacher, who some years ago refused to be introduced to a distinguished author for the reason that the latter had been entertained over night at a Negro's house in another city. He would be willing enough to treat courteously a Southern missionary, who, in the course of his duties was lodged in Negro huts in Africa; but when this author was trying to break down social customs in his native South—customs which he believed should be maintained—he was not willing to be on social relations with him. We believe that while it is the duty of Christian people to practice precisely the same rules of social courtesy with colored people as they do with white, North and South, yet we cannot force those rules upon any one."—New York *Independent.*

Ordinarily, such statements as the *Independent* makes would amount to a grave charge, but Southern society knows that the facts are as they are stated, and hence there is no effort at palliation or a disposition to change existing conditions. White teachers who come South to teach Negroes, and all other white people who come to this section to labor exclusively among Negroes, know before they come that they will fail to receive recognition from Southern white people. Their disposition to treat their Negro pupils with Christian courtesy only exasperates the whites and intensifies the feeling against them. There is absolutely no room for compromises, and any disposition on the part of our white teachers to truckle to this unholy prejudice is unworthy of the profession and not in harmony with the spirit which prompts the sacrifices which they are making. We would say to the teachers, go on in your good work; social courtesies or no social courtesies. If Southern society is predicated upon caste, it will be decidedly unsafe to base any calculations upon it. And yet there is a more excellent way. Whenever our white teachers fail to treat their colored pupils just as they would treat white pupils, the days of their usefulness among the colored people are at an end. But intelligent Christian teachers need no such suggestions; they know their duty and will do it.

PERSONAL AND GENERAL.

—Catalogues of Fisk University, Nashville, Tenn., and Cookman Institute, Jacksonville, Fla., are now on our table. Thanks.

—The Rev. Dr. T. B. Neely delivered the oration at the recent commencent of the National School of Elocution and Oratory, Philadelphia.

—We have a postal from Rev. E. M. Jones, P. E. which says: "Please change the date of the Montgomery District Conference from July 25 to July 24."

—The trustees of Wiley University conferred the honorary degree of "D. D." on Rev. J. B. L. Williams, pastor of Ebenezer M. E. Church, of Jacksonville, Fla.

—Conversions reported: Austin, Texas, 300; Fayette, Miss., 5; Gainsville, Ga., 23; Lagrange, Ky., 14; Meridian, Miss., 1; Tullahoma, Tenn., 9; Texarkana, Tex., 31; Pine Bluff, Ark., 31; Oxford, Miss., 48. Total, 462.

—The Iowa *Methodist* one of our most esteemed contemporaries, enters its 14th year with a clean record and bright prospects. Dr. H. H. Fairall is its able editor. The SOUTHWESTERN wishes it bon voyage.

—Rev. J. Will Jackson, D. D., presiding elder of the Central Missouri Conference of the Methodist Episcopal Church, has been invited to preach the baccalaureate sermon at Lincoln Institute, Jefferson City, Mo., June 9.

—The memorial number of *Zion's Herald* gives evidence of the ability of the editor of that valuable journal to keep abreast of the times and to furnish its numerous readers with the best thought on the most important topics.

—Dr. J. C. Hartzell, corresponding secretary of Freedmen's Aid and Southern Education Society, will visit England during the summer as a delegate to the meeting of educators of colored youth. He will read a paper before the convention.

—Bishop C. D. Foss, D. D., LL. D., in addition to his arduous episcopal labors, finds time to look after the city mission work in Philadelphia. An efficient board of managers, with the bishop as president, looks after this great work with much success.

—Cards are out announcing the marriage of Miss Amy, the beautiful and accomplished daughter of Rev. Dr. and Mrs. David H. Moore, to Mr. Robert James Pitkin. The ceremony will take place in Trinity M. E. Church, Cincinnati, O., on Thursday, June 20. We congratulate all the happy parties, with thanks for kind invitation.

—We are pained to chronicle the death of Hezekiah, the oldest son of our esteemed brother, Rev. H. O. Williams, of the Louisiana Conference. The sad event occurred on Monday, May 20. He sought and obtained pardon and peace, and was ready when the summons came. His funeral took place at Ross Chapel, Revs. D. J. Price and John Brown officiating. Brother and Sister Williams have our profound sympathies in this great bereavement.

—The New Orleans *Monitor* has taken the more euphonious and comprehensive name, *Republican*, and will henceforth go to its numerous constituency bearing news culled from all sources and speaking forcibly and unequivocally on all the great questions of the day. John L. Minor, Esq., is the genial and able editor. He is fearless; wields a trenchant pen, and is a safe leader. We wish the *Republican* success.

—The corner-stone laying of the New St. Peter M. E. Church at Donaldsonville, La., on the 16th inst., promises to be an important event. Elaborate preparations have been made; the membership being thoroughly organized by the able and efficient pastor, Rev. C. D. Shallowhorne. Rev Pierre Landry, the presiding elder of the district, is also the general manager of the corner-stone laying services. The M. W. Grand Lodge of Masons will assist in the services. The Editor of the SOUTHWESTERN is expected to preach the sermon.

—That strong, vigorous and most promising five-year-old child of our progressive Methodism, *The Epworth Herald*, has just celebrated its fifth anniversary. Its growth has been phenomenal, and its success has gone far beyond the most sanguine expectations of its friends. By sturdy merit it has won its way into the hearts of the young people of the Church, as no other periodical. It richly deserves the success it has achieved under the able editorial management of Dr. Berry, who possesses pre-eminent qualifications for the position which he fills. Its anniversary number is charming. Hurrah for *The Epworth Herald!*

Southwestern
Christian Advocate.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From June 3 to 10.

Wm A Palmisano	C F Simmons
T P Pago	D C Lacy
W L Harris	Ned Billo
Timo Gates, 4	T J Marlow
G W Reeves	B J Reddix
G W Mays	Thos Ward
A J McAllister, 4	J Campbell, 2
T Larkins	J W Weakley, 1
H C Wilson, 6	C H Brown
S J Jordan, 1	Mrs F Walker, 1
T G Montgomery	E B Richards
Miss A B Phillips	G C Clark, 1
N Tuule	J K Comfort
B F Witherspoon, 1	F G Wilbon, 1
H A McClellan	W Ellison, 1
S A Cowan, 2	A W Randolph
D Ray	Jos Courtney
W S Miles, 1	Frank Edwards
J H Patterson	W H Hundley
W C Bryant	M T Fairfax
L M Mnotes, 2	Simpson Jossel
H D Robinson	R B Fagan
H M Henry	R Roberts, 1
J M Watson	T I Cathey
H J Wright, 3	S Duncan, 1
E Holliday	Alec Anderson
D Shelby, 2	A Butler, 2
L M Gardner	C O Rosemond
R F Carruthers	

NEW ORLEANS AND VICINITY.

We surprised our genial friend, Rev. C. C. Monroe of Williams Chapel, last Sunday morning, and were in turn surprised by an invitation to preach at the morning service. The Sunday School, under the leadership of Miss Ora Wilson, a most capable and consecrated young lady, gives promise of great usefulness. Rev. A. J. Proctor of Shreveport, La., and the Editor addressed the school. Brother Monroe is doing grandly.

Rev. J. F. Marshall, after a brief stay with family, left last week for work on the Baton Rouge District, of which he is the very efficient presiding elder.

The Editor of the SOUTHWESTERN was at First Street Church on Thursday night of last week. The SOUTHWESTERN was the theme. The able pastor, Rev. W. R. Butler, had worked the matter up so that we succeeded in securing ten cash subscribers, notwithstanding the severe rain storm. We believe First Street, under the present management, will be second to none in the city in all progressive matters.

Rev. G. S. Easton of Hammond, La., reports the church as flourishing. Children's Day was observed with very gratifying success. Brother Easton keeps on the front line of our Methodist progress, and is doing a grand work.

Presiding Elder Pierre Landry of the South New Orleans District is the architect of the conference. Boynton at Gretna, Williams Chapel and First Street of this city, and St. Peter in Donaldsonville, stand as monuments of his skillful planning.

Special Mention.

—The Western of June 5 says: "Prof. J. C. Hartzell, Jr., and wife arrived in this city from Orangeburg, S. C., last Saturday morning. The professor is the son of Dr. J. C. Hartzell of Cincinnati, and is professor of geology in Claflin University, Orangeburg, S. C. He has held that position for three years past and marked success. He will be the instructor in geology in the Summer School at Lakeside Assembly, Lakeside, Ohio, during July and August. He is also to deliver two lectures before the Assembly, one on 'Teachings and Results of Geology' and the other on 'The Geological Formation of Lakeside and Vicinity.' A second son of our brother, Morton Culver Hartzell, graduated from the classical course and received the degree of Bachelor of Arts from the University of Cincinnati, June 4. He enjoys the distinction of being the youngest student who has up to this time graduated from the University. He graduates at the age of nineteen years and two months. His life from childhood has been dedicated to the Christian ministry, and he will enter Drew Theological Seminary, Madison, N. J., in September."

—In the minutes of the Annual Conferences it has been the custom to only give one column to the cash and supplies reported by the conference treasurers of the Woman's Home Missionary Society, either giving the sum of cash and supplies as all cash, or leaving out supplies altogether. The society will petition that hereafter there may be two columns in the Annual Conference minutes, one for supplies and one for cash, thus securing a more correct representation. The attention of the preachers in the various charges is repectfully called to this item.

A New Era for Methodism in St. James.

VACHERIE STATION, La., May 16.

Dear Editor—I take the liberty of sending you news of what has been done by the active work of Rev. E. H. Scott, a Methodist minister, who came here during last February, a stranger to us all. He immediately began organizing for a church and is the first one to attempt to establish the Methodist faith in this part of St. James parish. With a population almost exclusively Catholic and Baptist, was not an easy task. The first quarterly conference was held here May 12 by Presiding Elder Pierre Landry, who had not visited here since the latter part of the 70s. He lectured to a large and intelligent audience, on "The Foundation, Principles and Discipline of the Great Methodist Church Throughout the World." Those present listened attentively and seemed interested in his very able address. In order that all might understand thoroughly, he explained it in the French language, which surprised as well as delighted them. The church was organized with the Rev. E. H. Scott as pastor in charge, the election of five trustees, a stewardess, Sunday school superintendent and secretary of S. S. board, received four members and two brothers licensed to preach; also an enrollment of 41 children in the Sunday school. The ladies who have taken quite an interest in Rev. Scott's good work, prepared a cake feast, and presented the presiding elder with a token of their esteem. The outlook is promising. Yours, a W. H. REID.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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OUR BOOK TABLE.

The June Arena comes as usual full of piquant discussion of alive and up-to-date questions of interest. John Clark Ridpath, the well-known historian, whose United States History has been such a popular success, appears as the frontispiece of the number. The editor, B. O. Flower, describes a sojourn in Florida, which is copiously illustrated.

Miss Julia Magruder, whose story of "The Princess Sonia," in the Century, is attracting such favorable comment, has given her new novel to The Ladies' Home Journal. It is called "The Violet" and deals with the question of second marriage. Mr. C. D. Gibson will illustrate the novel.

The Monthly Illustrator for June is a number as brilliant as the opening of summer calls for. It represents the work of Eastman Johnson, Henry Mosler, Matilda Brown and many others, and a list of celebrated writers. Harry C. Jones, editor and publisher, 92, 94 and 96 Fifth Avenue, New York.

Henry Cabot Lodge will contribute to Harper's Round Table for June 4, an article entitled "A Day in the House of Representatives." In the same number of the Round Table will be found the first chapter of a short serial, telling once again, from a new point of view, stories of King Arthur's Round Table.

The Popular Science Monthly is particularly fortunate this month in both its authors and its subjects. Two prominent professions now generally united—those of the physician and the surgeon—are treated by Herbert Spencer in the second chapter of his Professional Institutions. The departments present their usual interesting variety. D. Appleton & Co., New York. Fifty cents a number; $5 a year.

An Afflicted Parent.

The heart bleeds for the Marquis of Queensberry in his afflicting experiences of the responsibilities of a parent. He has trouble with his sons, as other eminent reformers have had before him. Howard, the philanthropist, a blameless person, had a very bad son. Matthew Arnold, the great critic, had also, if we remember right, a son who was a source of trial and very large expense to him. Lord Queensberry has several sons. One he lately rescued from evil associations in London; another took sides with his brother, and tried to stand off the rescuer; a third has still more recently been heard of in San Francisco, where his behavior has been such as to get his name into the newspapers and his person into jail. All this is very hard on his poor father, who seems, indeed, to have but one son who is not a care to him, and that one deceased. What makes it all the sadder is that when a man—and a reformer especially—has one son go wrong, people say it is his misfortune; but if all his sons turn out disreputable, it is impossible to hinder inconsiderate persons from pointing out that no man can expect to bring up his sons in the way they should go unless he is willing now and then to travel that way himself. To rescue one's offspring from sin and evil company is a good work; but, after all, the felicity of it is less than to raise one's children so that they do not need to be rescued. As a parent, Lord Queensberry has a claim on our sorrowful sympathy, even while we applaud him as a reformer.—Harper's Weekly.

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The S. C. Conference Orphans' Home.

Resolutions.

Mr. Editor—Please publish the following in your paper, and oblige the trustees of the South Carolina Conference Orphans' Home Society:

Whereas, Prof. R. Charles Bates has drawn the plans and specifications for the Orphanage at Orangeburg, S. C., and has supplimented the building of the same till its close; and, whereas, he has done all this gratuitously in his great interest for the work; be it

Resolved, That we as a society do take this means of extending to him our heartfelt thanks and of assuring him that we shall ever pray for God's blessing upon him and his work.

Resolved further, That these resolutions with the preamble be published in the SOUTHWESTERN, and that a copy of the same be presented to Prof. Bates.

Whereas, Many persons have contributed money and otherwise aided in the construction of the Orphanage; be it

Resolved, That we herewith express our hearty thanks to each and all for their liberality and interest in the welfare of such a deserving cause.

Resolved further, That the above be printed in the papers previously mentioned.

Whereas, Mrs. Mary B. Claflin, of Boston, Mass., has contributed $900 to the erection of the Orphanage and otherwise interested herself in furnishing the same; be it

Resolved, That we as a society herewith extend to Mrs. Mary B. Claflin our unfeigned thanks for the great zeal she has manifested for this work, and we assure her our prayers shall always rise in her behalf.

Resolved further, That these resolutions be printed in the SOUTHWESTERN, and that a copy of the same be sent to Mrs Mary B. Claflin.

J. L. GRICE, Sec'y Board of Trustees.
ORANGEBURG, S. C.

In The Treasury for June the Department of Applied Christianity contains articles on missionary work among the Ainu, the aboriginal inhabitants of Japan, by Dr. Creegan of the American Board; and the Mission and House of Industry at the Five Points, New York. The usual minor departments of the magazine are all well maintained. Annual subscription, $2 50. Clergymen, $2. E. B. Treat, publisher, 5 Cooper Union, New York

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40 YEARS THE STANDARD.

The Intensity of Our Times.

An Address Before the Graduating Class of Meharry College, Nashville, Tenn.

By Rev. R. F. Rawlins, D. D. Assistant Editor Western Christian Advocate.

In Three Parts—Part I

I am on my first visit to your beautiful city. In my brief glimpses many things have already awakened my admiration. I find I am in a great civic, commercial and literary emporium; that here are the seats of great universities, and of publishing houses of some of the great denominations of the country, and the homes of orators, of statesmen, of theologians and scholars.

Your Meharry College is a wonder to me. I had not studied it before. It has great significance every way. That so recent an institution should have made such progress, that it is now in such trim; that the dynamo that drives it is so competent; that you are going forward as rapidly as any institution in the land in doing real work; that another hour for graduates to go forth dawns so auspiciously upon you,—all this strikes the mind of a stranger with peculiar force. Surely we are in the midst of an era of progress.

The present occasion is one that, I may assume, is of great interest to this institution at the present time. It is of interest to its friends, to its founders and the friends of its founders who yet abide among the living; to the faculty who, with so much consecration, are devoted to its interests even as to a special dispensation from God; and to that larger circle who have rallied to its support as men rally around a great instrumentality, and who see its fitness for the attaining of the end contemplated, the equipment of the colored man for life in this intense, this ever-growing country of the world.

It is, too—I must not fail to say it—an interesting occasion to the whole colored population of our country. Can we do anything—I fancy is a question often and anxiously asked among you colored people. Can we educate? Is the brain in us like the brain in other people who have made transcendent intellectual progress? Is there in us the moral stamina and stuff that there is in the Anglo-Saxon? May we hope to take rank in the professions—the law, medicine, theology, pedagogies, where others have won renown and blessed their time and generation? All these questions have been in your mind, and they come with emphasis to you on an occasion like this.

Lastly—and I must not forget to state this point also—such occasion as this is one of interest to more than fifty millions of white people in this country. The white people want to know what capacity there is in the Negro. This institution has been erected to help answer that question. It is this that is interesting this faculty—the corporators and all the friends of this institution, who, from ocean to ocean, give their annual contributions for its maintenance. And you are helping to answer the question who have now completed the courses of study, and stand ready to go forth to apply in practice what you have learned as theories.

So every way the occasion is one of wide interest. Let me say farther, before passing from the great central thought I am here noting, that what this institution is doing will gradually and at length immensely affect our American society and life. It will affect immensely the thought of the world also. There is at this time no people upon the planet that are upon such probation as are the colored people of these United States of America. If that probation is well and safely passed, it will settle problems in which you are vitally concerned, and problems in the thought of the world, forever, in your favor.

And now, having said so much about ourselves—for we are, so to speak, a little company who are here and now talking to ourselves—let us look away to what will soon be your surroundings. What kind of a world is this out into which you are going? What is the complexion of life that is in it at the present time? What is the spirit that now animates it and what forces are controlling it? All I shall attempt to say is that it is a world, a life characterized by the greatest intensity that up to this time has been known among men. It is too great a subject to be elaborated in the little time allowed here, but we may think of it, and get some views and inspirations from it even in a brief consideration. We shall seek, first, to understand its causes.

Heretofore, it has been felt that the mind that could, in the most masterly way, sum up the past with its teachings, was the master mind. It has also been a general consent that he, who by his analytic powers; most clearly indicated the future to men, was the mate to that master mind. But the conditions have all changed, and by common consent the master mind in the world now is the one that understands the present, even as the greatest mariner is one who can always determine his place in the oceans he sails.

To understand the present, all the past may be levied upon—its every fact and event be brought to contribute to the solution. But though such large induction may be obtained in this way, we have not all the data that is necessary. There are certain other things that must be brought to the solution of the problem. One is, that man is essentially a progressive creature. Another is, that there is a goal to which the race is moving. And still another is, that a Divine Providence presides over man, and determines his long march to that goal. Without these we have not the principles or the data by which the problem is to be solved, and we shall rise from its study in utter discouragement. But with these lights of truth in hand we may commence at almost any point and find an answer, even to such a problem as we are here considering—that of the intensity of life.

Let us commence with the supposition that we are nearly two thousand years away from the starting point of Christianity. If it is the power it professes to be, if it enshrines the purpose and plan of God, if in time not only man but the whole natural world is to be shaped by it, as it asserts will be the case, and all nations and the constitution and course of nature be subservient to its superior power, then large actual changes and large expectations of change are not to be looked upon as fanatical, but as natural and in the due course of things.

Or, if it has been five hundred years since the human mind awoke from its slumber at the breaking up of the Dark Ages; if from that time to the present there has been no abatement in its activity, but a constant enlargement and multiplication of its energies, is it not natural to expect that extraordinary things would be transpiring by the present time, and that they should even have marked its career to the present moment?

Or again, if we reflect upon the modern spread of the educational spirit, the multiplication of universities in all lands, and of colleges and schools, and the immense increase of the educational element of society, changing its whole complexion and impulse and force, we ought to be in expectation of corresponding results.

Or if we reflect upon another fact, which we may confine to our own land, and to the limit of the life-time of the older people among us—for the stupendous thing has appeared in our time—that everywhere in city and in hamlet, the Sabbath School is in operation, where the infant plastic mind of the whole oncoming world is impressed, first of all, with the greatest fundamental truth that the mind can be impressed with—even in such a case our reflective faculties would be torpid, indeed, if we did not expect something marvelous to come of such a fact. At the lowest estimate, we think there is now a million of young people who graduate into life from the Sunday Schools of the churches of our American Christendom once in every five years. The whole body of society, in all of its extremities, is feeling the results, and is ever changing from one new and better phase to another even as by the Spirit of God.

[TO BE CONTINUED.]

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THE SUNDAY SCHOOL.

SECOND QUARTER.—Lesson XI. June 16. Peter and the Risen Lord. John 21. 4-17. A. D 30. Commit to memory verses 15-17.

HOME READINGS.

M. John 21. 1-12. Tu. John 21. 13-19 W. Luke 22 31-38 Th. Luke 23. 51-62. F. Matt. 14. 22-33. S. Acts 4. 13-22. S. John 14. 15-24.

LESSON HYMN. 6, 4, 6.

More love to thee, O Christ,
More love to thee!
Hear thou the prayer I make,
On bended knee;
This is my earnest plea,
More love, O Christ, to thee,
More love to thee!

Then shall my latest breath
Whispor thy praise;
This be the parting cry
My heart shall raise,
This still its prayer shall be,
More love, O Christ, to thee,
More love to thee.

Time.—April or May, A. D. 30, a few weeks after the resurrection.

Place.—Near the Lake of Galilee (otherwise called the Sea of Tiberias and Lake Gennesaret).

Rulers.—Caiaphas, high priest; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Introductory.—This, so far as we know, was the seventh appearance of our Savior after his resurrection.

Peter and the Risen Lord.

(John 21. 4-17.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Lord, thou knowest all things; thou knowest that I love thee." (John 21. 17.)

Our last lesson closed with Jesus vanishing out of the sight of the two disciples at Emmaus. When the Master was departed, they arose and hastened back to Jerusalem. They found the eleven assembled, and related to them what had occurred. While they spoke Jesus stood in their midst. He convinced them that He was the risen Christ, gave unto them His peace, imparted to them His Holy Spirit, and gave them power to remit and retain sins. The disciples likely lingered about Jerusalem for another week. On the second resurrection day they were again assembled. Thomas was with them. Jesus suddenly stood in their midst. He convinced Thomas that He was the risen Christ. Some time after this the apostles returned to Galilee. Jesus told them before His death that He would "go before them into Galilee," and after His resurrection He sent them word that "there they should see Him." The lesson we study to day, and the appearance recorded in Matthew (26. 16-20) are fulfillments of that promise:

I. Recognizing Jesus. 1. The *coming* of the Savior. This appearance was not on the Sabbath, nor on the resurrection day. Before this He had appeared to them when they were assembled in council or worship. But this time they were engaged in labor. We may have Him with us when at work, and when perplexed and disappointed. He came to them early in the morning. "When day was now breaking." If we could only secure the company of Jesus at the beginning of each day, and keep Him with us during its labors, He would check us in the wrong and aid us in the right. "Jesus stood on the shore." That sea is a type of the world, that boat and its occupants represent the Church, that net the Gospel, and the fish the saved. But the Gospel draws out of death into life. To-day Jesus stands on the other shore. His eye is upon His Church. He sees them toiling, knows their disappointments, and comes to their relief. His children may see Him in the midst of the candlesticks, and hear His voice as He orders the affairs of His kingdom. "The disciples knew not that it was Jesus." I fear there are many to-day who follow the Master afar off, and see Him as "through a glass darkly," but know not that it is He. If God's laws were written in our hearts, then we would know Him. 2. The *call* of Jesus.—"Have ye any meat." They did not recognize Him by His voice, address or question. There was no desire on the part of Jesus to have them think He wished to buy fish. He only desired them to acknowledge their want. Life is a failure if not spent as Jesus directs. They answered no. We do well to always stand by the truth, and acknowledge our true condition to Him. He may, in His own way, help us. 3. The *command* of Jesus—"Cast the net on the right side of the ship and ye shall find." He is ever standing on the other shore and ordering the affairs of His Church on earth. He speaks through His Word and by His Spirit. He says to His ministers—'Go ye therefore and teach all nations," to His Church—"Go ye also into the vineyard and work," and to the unsaved—"Repent ye therefore and be converted." It is always well to obey the command of Jesus. The draught of fishes was large, the work of the Church is great. It sweeps forward saving sinners, liberating slaves, elevating women, sanctifying marriage, beautifying homes, dethroning vice, enthroning virtue, and leading the nations up to the heavenly world. 4. The *recognition* of Jesus—"It is the Lord." They knew Him now by the miracle. We may know God by His works, but not by His appearance. May all know Him by His work of *love* in providing the plan of salvation, by His *power* in saving from sin, and by His *goodness* in supplying every want.

II. Dining with Jesus. 1. *Coming* to Him. They were about one hundred yards away. They hurried to Him. Peter girt his fishers coat about him, leaped into the sea, and swam, or waded, to the shore. The others came on in the boat, "dragging the net with fishes" after them. The world is away from Jesus. All do not approach Him alike. Some, like the warm hearted Peter, will leave all, surmount every obstacle and rush to Him. Others, like the remaining disciples, hold to their possessions, and draw near in a slow, thoughtful way. This does not always mean less love, but more prudence. 2 The *discovery*—"A fire of coals, fish laid thereon, and bread." They had toiled all night and caught nothing. They were now, no doubt, tired and hungry. Here was a breakfast for them. Jesus is acquainted with the condition of His children. And He who fed the five thousand with the "five loaves and two small fishes" could now, in a similar way, feed seven. All things are His and subject to His commands. When the lost sinner comes to Jesus he finds gospel light, fire of love, and Christ the "Bread of life." 3. The *breakfast*—Jesus said to them, "Come and dine." He is ever saying to saint and sinner, through His Word, His Spirit, and His Church, come and "take the water of life freely." "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." They do not ask His name. All know Him. They stand in reverent godly fear. Jesus served them. There will some day be a grand reunion, and a heavenly feast, around the throne of God in glory.

III. Doing the will of Jesus. 1. The *question* of the Savior—"Lovest thou me more than these." This question was addressed to "Simon, son of Jonas." He had thrice denied the Master, hence the question was asked three times. He had just now, by his conduct, expressed great love for Jesus. The words—"more than these"—may refer to the other disciples. Do you love me more than these disciples love me? Or they may refer to his occupation. Do you love me more than you love these nets and fish? Can you give up all and follow me? Can you preach the Gospel, and endure the sufferings of the cross, for the joys of heaven? Jesus is ever saying to His Church, "Lovest thou Me?" Do we love Him more than we love our jewels, our wardrobe our palatial homes, and our dearest friends? 2. The *answer* of Simon—"Thou knowest all things; Thou knowest that I love Thee." We have made a long step in the right direction when we acknowledge the omniscience of Christ. When we feel in our heart that He "knoweth all things." It will check the wrong and constr in the right. It is well to know that we love Jesus. That in our heart there is a burning desire to be in His company. "Let us not love in word, neither in tongue, but in deed and in truth." 3. The *command* of Jesus—"Feed My lambs, Feed My sheep" Feed my followers. Some of them are young, others are old Every class of Christ's flock should be given the Gospel in due season. Here is work for the minister, the Sunday School teacher, and the parents.

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Mention this Paper.

Write us for Question Blanks. Address

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Kansas City, Mo.

P.S.—Cut this out and send to some afflicted friend!

OH! IF I ONLY HAD HER

Complexion! Why it is easily obtained. Use Pozzoni's Complexion Powder.

FROM PRESIDING ELDERS.

Ohio District.

Dear Brethren—Our first quarterly visits have been exceedingly pleasant. We begin our second under the most favorable circumstances, and hope to accomplish great good. Take special pains in the benevolent collections, and you will have no blanks. Raise your minute money, and forward to presiding elder. Our district conference convenes at Portsmouth, O., August 20, 1895. We earnestly request all the brethren to be present. Opening sermon by Rev. N. H. Talbott, M. D. Missionary sermon by Rev. J. S. Henry. We extend a cordial invitation to the presiding elders of other districts. Thursday, 22d, Epworth League. Friday, 23d, Sunday School Institute. Hope all delegates will be present. Respectfully yours, M. S. JOHNSON, P. E.

Tennessee River District.

The district conference will convene at Lawrenceburg, July 25. We hope to make this a season of refreshment to all in attendance as well as looking after every interest of the church. We are expecting Dr. Hartzell or Mason, and other representative men of the Church. Come to stay until we adjourn. Committee on program will report soon.

S. B. DANLEY, P. E.

Vicksburg District.

The district conference will meet at Edwards, Miss., August 15-19, 1895. We expect a full attendance of all the members. Several distinguished visitors will be present. Dr. Mason, assistant secretary F. A. and S. E. Society, and Prof. G. C. Logan of Rust University, will represent their claims. Let every pastor be ready to report that his full apportionment for F. A. and S. E. Society has been raised. We sincerely hope each pastor will go to work in earnest. God bless you in your efforts to advance every interest of the Church. The program will appear later. Yours truly,

SAMUEL A. COWAN, P. E.

Jacksonville District.

The twentieth session of the Jacksonville District Conference will convene at Wrightsville, at 9 a. m., July 18. None but written reports will be received. Be ready to report a large amount of your benevolent collections raised, and an increased number of subscribers to the SOUTHWESTERN. We trust, brethren, that no member of the conference will be compelled to report that he does not take this official organ of our Church. Yours for progress, J. GRANT, P. E.

Huntsville District,

Notice to the members and friends of the Huntsville District, Texas Conference, who will attend the Sunday School and Epworth League convention to be held at Willis, June 27-30.—There will be cut rates over the International and Great Northern Railroad from Houston to Crockett. At one and one-third fare for the round trip to Willis and return. These rates will be on the certificate plan—having your certificate signed by the secretary of the convention. District conference convenes at Corrigan on Sept. 26-30. I trust every charge will be represented. Hope each pastor will be able to bring up all of his benevolent money. Yours for victory,

A. C. CULBREATH, P. E.

Navasota District.

Dear Brethren—Let us make this year a success, spiritually and financially. We cannot afford to fail. Let us go in strong for the conversion of many souls. Let us go into our closets and get the baptism of the Holy Ghost, then come to our people with burning hearts full of love, and God will do the rest.

As soon as you collect your benevolent money send it to the treasurers; no matter how much or how small, send it to each department where it belongs at once.

On each Sabbath present the interests of the SOUTHWESTERN to your people.

Children's Day collections must be sent to Dr. C. H. Payne, 150 Fifth avenue, New York.

The Sunday School Convention and Epworth League will meet at St. Paul's M. E. Church in Brenham, July 18, at 9 a. m. Dr. Scott, president of Wiley University, will be there with his receipt book. Programs will be out in time.

W. L DUNCAN, Presiding Elder.

The Montgomery District Conference.

The Montgomery District Conference of the Central Alabama Conference will meet July 25, 9 a. m., at Troy. It is expected that every member of the conference will be there at the opening with written reports. Since half of the conference year will be gone, we trust that each pastor will be able to report at least half of his benevolent money. Let each pastor take his benevolent collections and send them to the treasurers of the different departments. Make it a business to report all benevolent moneys at the next annual conference in vouchers. The pastor who raises half of his appportionment by district conference will be given a fine hat by the presiding elder.

We are expecting a representative from some of the benevolent societies and our schools, and take this advantage to invite Dr. Hammond to be present to stir up the district in the interest of our church paper.

The following is the program:

The importance of raising the benevolent collections, F. J. Brown; The responsibility of the M. E. Church in reforms, G. W. Mann; The benefits of an Epworth League to a church, L. W. Hill; Our education interests, S. D. Davis; Advantages of a theological training, Dr. W. H. Nelson; Should Negroes migrate to Africa? B. H. Ware; The Sunday School, its aims, A. C. Carter; The evils of intemperance, A. C. Nimrod; The evil effects of the divorce law, J. Ellis; The kind of local preachers needed, Jefferson Lewis; Women as church officers, J. G. Isabel; Introductory sermon, J. W. Tate; Missionary sermon, J. W. Thomas.

Papers will be read on the above subjects, after which they will be discussed by the conference.

Committee—W. H. Nelson, A. C. Carter and J. W. Tate. E. M. JONES, P. E.

"A Word to the Wise is Sufficient."

I suffered terribly from roaring in my head during an attack of catarrh, and because very deaf, used Ely's Cream Balm and in three weeks could hear as well as ever.—A. E. Newman, Graling, Mich.

One of my children had a very bad discharge from the nose. Physicians prescribed without benefit. After using Ely's Cream Balm a short time the disease was cured.—O. A. Cary, Corning, N. Y.

Price of Cream Balm is fifty cents.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.



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healthy—grow happy—grow rosy cheeked and bright eyed, on HIRES' ROOTBEER. This great health-giving temperance drink **ON** should be kept in every home. It will benefit and delight every member of the family from the baby up, and prove a most delicious thirst satisfying beverage for callers. It's good all the time—morning, noon and night. Get the genuine

HIRES' Rootbeer

A 25 cent package makes 5 gallons. Sold everywhere. The Chas. E. Hires Co., Philadelphia.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Bohemia, La.—Died on Thursday May 30, at 6:30 o'clock, Mary Eliza Norretta Norwood, aged 10 months and 11 days, only child of I. H. Norwood and Elizabeth M. Williamson.

Carrollton, Miss.—Brother E. Jackson, aged 47 years, died on April 7, in triumph of faith. F. G. Wilbon, pastor.

Columbia, Texas.—Brother Thomas Redick, 80 years old, a faithful member of our church, died on March 25. Also, on 3d of last month, Sister Julia Redick, wife of Thomas Redick, aged 75 years, died in peace. J. Jones, pastor.

Harrisburg, Texas.—Penelo Webster died in triumph on the 8th of May, leaving a husband and child to mourn. The Sunday school held a memorial service for her on the 12th. W. C. Conaw, superintendent.

Batesville, Ark.—Brother J Hall, aged 41 years, died March 31. He was a faithful member of the church and died in great peace. Also, on April 29, Sister Harriet Sherrill departed this life in great peace, aged 26 years. W. H. Higgins, pastor.

CONFERENCE NOTICES.

Ohio District.

Second Round.	June.		
Troy	22 23	Dayton	29 30
	July.		
Xenia	5	Springfield	6 7
Delaware	6 7	Rushsylvania	13 14
Oberlin	13 14	Loraine	16
Cleveland	13 15	Zanesville	29
Bridgeport	17 18	Bellaire,	13 14
Martin's Ferry	20 21	Steubenville	27 28
Cadiz	20 21	Short Creek	21
Flushing	20 21	Mount Pleasant	19
Newark	30 31		
	August.		
Portsmouth	10 11	Ironton	7 8
Louisa	8 4	Vanceburg	32 13
Mayesville	10 11	Aberdeen	13
Dover	14 15	Columbus	3 4
Augusta	17 19	Laurel	17 18
New Richmond, p m	18	Lindy chapel	11
Milford,	24 25	Batavia	24 25
Walnut Hills	24 25		

Cumminsville and Cheviot, a m, 31 and Sept. 1

September.			
Cleves	4 5	Cincinnati	8 9
Rising Sun	6	Covington	21 22 23
Madisonville, p m,	15	College Hill, p m	14 15
Mt. Healthy	am 15	Pemberton	19 20

M. S. Johnson, P. E.

Tennessee River District.

Fourth Round.	June.		
Clifton	15 16	Adamsville	22 23
Savannah mission	28 30	Clifton mission	29 30
	July.		
Perryville	6 7	Waynesboro	13 14
Lewisburg	17 21	Petersburg	10 21
Lawrenceburg	27 28	Springhill	30 31
	August.		
Beach Grove	3 4	Brentwood	10 11
Paris & Springville,	21 25	Cumberland	30 31
	September.		
Dickson	7 8	Nashville	14 15
Franklin	21 24	S. B. Danley, P. E.	

Huntsville District.

Third Round.	June.		
Willis cir, 2 days	30		
	July.		
Huntsville sta	6 7	Huntsville cir	13 14
Dodge	20 21	Prairie Plain	27 28
	August.		
Montgomery	3 4	Springe	10 11
Lovelady	17 18	Crockett	24 25
Cold Springs, 2 days	31		
	September.		
Livingston	7 8	Colemesneil	14 15
Woodville	14 15	Bevilport	21 22
Town Bluff	21 22	Newton	23 24
Corrigan circuit	28 29		

A. C. Culbreath, Presiding Elder.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAUX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JUNE 20, 1895.—Vol. 30. No. 25. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—The Thank Offering Service of the Women's Foreign Missionary Society, just issued by the New England Branch of the Society, is nicely gotten up, with responsive service and Scripture verses arranged in a most instructive and entertaining style. It will be very helpful to any one having charge of a missionary meeting. Address, Miss M. A. Nichols, agent, Room 29, 36 Broomfield street, Boston, Mass.

—From far-off Foochow, China, comes cheering news of the spread of our blessed Redeemer's kingdom. That was a royal gathering recently on the campus of our Anglo-Chinese College, where the teachers, preachers, colporteurs, workers, students, and friends of the college met for an interchange of Christian thought and sentiment. Rev. G. S. Miner, pastor of our church there, and his faithful co laborers have been wonderfully blessed, and prospered in their great work. Let prayers continually ascend in their behalf.

—The great summer school at Northfield, Mass., under the direction of Mr. D. L. Moody, promises to be of unusual interest. Wednesday, June 12, was the opening day, and from that date until its close a program of great interest to all Christian workers will be carried out: The World's Students' Conference has from June 28 to July 7; a Kindergarten will begin July 1, and close with the first week in September. The other important events are: The Young Women's College Conference, July 20 30; General Conference of Christian Workers, August 3-15. For further particulars apply to Mr. A. S. Moody, East Northfield, Mass.

—A note from our esteemed brother, Rev. Marcus McCoomer of Dayton, Ohio, and an honored member of the Lexington Conference, reads: "I was summoned by telegram to Louisville, Ky., to see the last of my beloved brother, James McHenry McCoomer, who died on May 15. His illness was brief, but he was comforted by the religion of Christ, which he had professed for many years. He passed away in great peace. He was a good man and true. A faithful member of Jacob Street A. M. E. Zion Church. We are greatly bereaved, but the Lord comforts us. He leaves two brothers, three sisters, and a host of friends to mourn. We extend our most profound sympathy with prayers that He, who doeth all things well, will comfort our dear brother and his relatives in this moment of their great bereavement.

—The Annual National Deaconess Convention of the Methodist Episcopal Church will be held at Ocean Grove, N. J., July 24 and 25, and will be followed by the annual meeting of the Ocean Grove Woman's Home Missionary Society on the 26th and 27th. Wednesday, the 24th, will be devoted to private meetings of deaconesses, superintendents, and members of boards of management, in the discussion of questions touching the practical workings of homes. On Thursday, the 25th, will occur the public meetings of the convention in the large Auditorium. Some of our bishops, eminent ministers and earnest deaconesses are expected to be present, to speak of the work and its needs. The Woman's Home Missionary Society earnestly invites the Conference Boards of Nine and the Board of Management of every Deaconess Home connected with the W. H. M. S., to send two or more delegates to represent these Boards, and also the superintendent and deaconesses to represent the home, as well as all homes that are interested in the direct application of deaconess work, without reference to forms of organization. An interesting program of exercises will be published later.

DISTRICT CONFERENCES.

On another page we have published a calendar of some of the district conferences, which will be found useful by those who desire to know when these important meetings will be held. The list is not full. Several notices have come to hand too late for the calendar. Corrections will be made, and the conference put in its proper place in the calendar. The calendar is also useful in showing to some extent the districts in which the SOUTHWESTERN has a following. Our brethren would do well to make a note of this special feature.

DIABOLICAL.

"Maryland lynchers pinned a placard to the breast of their victim, the other day, charging responsibility for their crime upon the governor, who, they feared, would pardon the Negro on the ground of insanity. The mob, being expert in lunacy, true critic of law and fact, thought well to steal a march on the executive. Some of these infernal Southern mobs, if they thought the Almighty had eternal salvation in store for a Negro, would want to cook him in brimstone to the end of time."—*The Christian Uplook* (*Buffalo, N. Y.*)

The *Uplook* is about right. We are on the ground, and can speak advisedly.

THE LYNCHING RECORD.

At Lufkin, Texas, June 11, the reports have it that a little seven-year-old child of Mr. Robinson was brutally outraged by a Negro named Will Johnson. Results: A posse; the sheriff; groups of excited neighbors; infuriated father; identification of the brute; confession; rope; body riddled with bullets.

At Keno, Texas, June 11, an old pumper named Johnson was murdered. Results: "Country wildly excited;" posse searched house of a brother of the supposed murderer, and hanged John Cherry and Alex. White; "everything conducted quietly."

Oh, yes, let us see; this all occurred in Texas, the great State of Texas, to which white settlers are invited.

Late dispatches have it that one Jim Powell, a Negro farm hand near Strasburg, Ala., made an attempt to enter the room of a white girl. He was caught of course, and—well, his dead body was found hanging to a tree near Strasburg. What an eloquent invitation to immigrants!

MISS SUSAN B. ANTHONY.

That really great American woman, Susan B. Anthony, was recently tendered a banquet by the Mercantile Club of St. Louis. Just before she began her address on "The Present Outlook" she was presented with seventy-six roses, each one representing a year of her life, by seventy-six children. Three of the children were colored. Referring to them Miss Anthony said:

"As the last three came by I was carried back to a scene that occurred forty years ago, when I went into a church and saw hanging over a pew the words, 'God is no respecter of persons.' In the pew were seated all the colored children of the parish, which showed that the line was drawn. I am glad, indeed, to see that with you God is no respecter of persons."

It is refreshing to know that there are some Christian people somewhere who recognize that God is no respecter of persons, and govern themselves accordingly. The Negro never had a more consistent, conscientious and ardent friend than Susan B. Anthony. May her mantle fall upon the white women of this land.

A SQUARE HIT ON LYNCHING.

"We regret that while a lynching is a surprise in the North, it seems to be expected in the South in case the man guilty of an atrocious murder or assault is a Negro. Crime is not sectional, but the treatment of it is."—*New York Independent.*

That's it exactly.

SILENT EVANGELISM.

This is an admirable yet simple and effective way of filling up the measure of one's usefulness. It methodizes and simplifies the work of personal salvation so that any one, even a child, desiring to do a work which will be lasting in good results, should immediately communicate with the Silent Evangelism Association, Battle Creek, Michigan.

THE KIND OF WOMEN WE NEED.

Mrs. Wade Hamilton, wife of the popular pastor of Trinity M. E. Church at Houston, Texas, is a lady of rare qualifications, both for the parsonage and the parish. Dr. Hamilton commissioned her recently as an agent for the SOUTHWESTERN. She has gone to work diligently, and in a short time has sent in ten cash subscribers. One woman, like Sister Hamilton, is worth a dozen of those who talk much but do little. Our pastors should, like Dr. Hamilton, commission their wives as agents for the circulation of the paper.

A TEMPORARY TRIUMPH OF INJUSTICE.

In common with hundreds and thousands of our people in the South, we rejoiced over the brave stand taken by the courageous and patriotic Judge Goff, in the South Carolina registration case. The injunction granted by the humane judge, if made perpetual, would prevent the most gigantic outrage ever perpetrated upon the long suffering people of that State. There was general rejoicing everywhere, except among Negro-haters. The result is about what we feared.

The Negro's case in equity is always unpopular, and a decision in his favor is always among the unexpected events. We need not give reasons here. In common with the hundreds and thousands of our people in the great Palmetto State, and elsewhere, we are grieved that the progress of justice has been temporarily retarded. The Negro has survived the infamous decision of a Supreme Court judge in the Dred Scott case; he has survived the decision of a weaker Supreme Court, which declared the "Civil Rights Bill" unconstitutional, and he will survive the reversal of this decision of a humane judge in favor of his God-given rights. The Tillman crowd has been vindicated, and for the time being justice, as it is interpreted by Chief Justice Fuller and the Circuit Court of Appeals, strengthens the hands of the victors to deprive the colored man of every single right he possesses under the constitution. But let our South Carolina brethren close up the ranks; the end is not yet. Let the fight be kept up. "Coming events cast their shadows before," and there is a bright prospect of a better era. Possibly the darkest hour to the slave and to his friends was that which followed the famous decision of Judge Taney, that "a Negro has no rights which a white man is bound to respect." The fatal ending of the famous John Brown raid at Harper's Ferry served not only to remind the friends of the bondman that the cause was not dead, but to inspire them to heroic service in the great cause of human emancipation. History tells the rest. And history may repeat itself even in South Carolina. The Lord reigns. Working and hoping, let us wait on Him.

EDUCATIONAL.

Tuskegee Normal and Industrial Institute.

Notwithstanding the fact that school has closed, the busy hum of machinery and the general activity about the shops go on as ever.

There have been made .n the wheelwright shop this session twenty wagons and two buggies.

The annual address delivered hy Mr. S. Laig Williams was an able one. The beauty of it was, that he did not discuss the "Negro Problem," or any phase of it, but all he said was sound common sense.

A friend has donated $12,000 to the school, to be used in erecting a large chapel here.

Our dairy department is progressing nicely. The following appliances have been added to it: One Sharples Russian hand separator, ripening vat, butter worker, churn and one Babcock milk test.

Some of our graduates are here to take post-graduate courses at some of the trades. ISAAC FISHER, Tuskegee, Ala.

Philander Smith College.

This magnificent institution, located at Little Rock, Ark., closed one of the most interesting commencement exercises of its history, on June 6.

Sunday, 9 o'clock a. m., the Wesley Chapel, M. E. Church, was filled with anxious hearts to enjoy the annual love feast. At 11 a. m., Rev. Dr. D. H. Snowden, D. D., LL. D., of Kansas, preached the baccalaureat sermon. It was indeed a masterly effort. At 2 p. m., the annual sermon was preached by the Rev. A. J. Fletcher, M. D., of the Little Rock Conference. At 8 p. m., Dr. Snowden delivered the annual lecture. The doctor is at home with the teachers and students of this college.

The musical and literary societies held their anniversaries in the evenings of the 3d and 5th, affording much pleasure to the over-crowded house and at the same time shewing that much thought and study had been given to their subjects severally.

The hour of intense enthusiasm, of great aspiration and inspiration was Thursday the 6th, at 10 a. m. This was indeed a day long to be remembered hy all. None were graduated from the college course, but I am justified in the assertion that seven of as intelligent, as thoroughly prepared, and as fine looking young ladies and gentlemen were graduated from the academic course as can he found anywhere in the South, even from the older and better equipped institutions.

The following are the names of the graduates: Scott Logan Mitchom, salutatorian; Cornelia Elmira Bohannon, Jackson Wallace, John Andrew Warren, Fannie Lee, Robert Lee Sherman Tweed and Annie Loretta Lee.

Dear Brother Hammond—Is it not a little strange, that out of sixty or seventy members of the Little Rock Conference, only two or three were present outside of the few who are students, and a part of the presiding elders? It looks to me that were I presiding elder, it would he of as much importance to the general work to be at the commencement exercises of *my own* school, as to hold a quarterly conference of *my own* district. I certainly ought to, and I think I would, show my sympathy with and appreciation of the hard sacrificing work that the president and faculty are doing year after year for *my own* children and many others of my race. Yes, sir; I would leave *that* Sunday out of my quarterly program, if I had to hold one quarter in the week. Yes, its true; I might not get all *my own* money if I did! Rev. W. R. R. Duncan was the only colored presiding elder of the M. E. Church in all Arkansas who attended on Sunday.

I cannot close this article without mentioning Dr. Thomas Mason, the president of our college. A more scholarly, devoted and self-sacrificing man cannot he found in all the Church than he. What is true in his case, is equally true of all the noble band associated with him.

A. J. FLETCHER, Jacksonport, Ark.

TIDINGS FROM THE WHOLE FIELD.

—E. B. Richards of Opelousas, La., says: "My work is all right. All departments of church and Sunday School are organized and doing effectively. Five souls have been happily converted. I was made the recipient of a beautiful buggy recently by a number of friends. Our rally netted $16.55. We are marching surely for God."

—"Sunday June 2, was a day of unusual interest at Gunn's Chapel, Lexington, Ky. It was Children's Day and stewards' rally. Ably led by the energetic and popular pastor, Rev. D. E. Skelton, the success gladdened all hearts. Class No. 1, Mrs. S. Cowens, reported $17.71; No. 2, Mrs. E. Henderson, $20.01; No. 3, Mrs. M. Evans, $7.98; No. 4, Mrs. L. Fisher, $16.10; No. 5, Mrs. E. Christopher, $2.48. Total, $64.58, which was the pastor's June greeting." Says W. A. Williams.

—"Rev. W. H. Jackson, pastor of St. Paul M. E. Church, Texarkana, Texas, has just closed the grandest revival meeting in the history of said church. There were 34 conversions and 37 accessions. A $90-organ bought and paid for. He is well liked by all and is a friend to the SOUTHWESTERN. Pray for us." Writes L. J. Lang, Sr.

—Rev. J. W. Hilton of Plaquemine, La., called in the office last week and reported a glorious revival, in which five persons were happily converted. The church is in a good condition spiritually and financially. The SOUTHWESTERN is looked after, and he has the promise of five subscribers.

Iowa District.

The Iowa District Ministerial Meeting and Sunday School Convention will convene for its first session in Wesley M. E. Church, Oskaloosa, Iowa, Thursday, June 27, 1895, at 8 p. m., and hold over the following Sabbath. The opening sermon will be preached hy Rev. J. A. Lee, of Pittsfield, Illinois.

Friday, June 28.—8:30 a. m., song and prayer service; 9 a. m., welcome address hy Rev. S. D. Brown, pastor of Wesley Church; response hy Presiding Elder Wm. E. Wilson; 9:30 a. m., minute business. First, Report of the work of the district by presiding older. Second, Report of each charge hy the pastors, giving the temporal and spiritual condition of the charge; also the number of members and probationers received into the Church since the last annual conference, also the exact amount of indebtedness on church property and how secured. Third, Report of the Sunday Schools by superintendents or pastors.

The following papers will he read and discussed: Christian Perfection, Rev. A. M. Sommerville of Springfield, Ill.; How to keep revival fire burning on the charge, Rev. J. B. Lucas of Grinnell, Iowa; The division of the district, Rev. J. A. Lee of Pittsfield, Ill.; The need of larger missionary appropriation and why? Rev. S. D. Brown, Oskaloosa, Iowa; The need of a mission or mission conference and why? Rev. A. W. White, Des Moines; The outlook for new work and the need of larger benevolent collections, Presiding Elder Wm. E. Wilson.

Rev. S. D. Brown, pastor at Oskaloosa, will provide entertainment for all the members of this convention.

All pastors, local preachers, exhorters, Sunday School superintendents, district stewards and presidents of Epworth League chapters are members.

Come, brethren, let us succeed in God's name.

Committee—Wm. E. Wilson, G. H. Jones, S. D. Brown.

—The distribution of the new Holy Land series, "Earthly Footsteps of the Man of Galilee," increases with each weekly issue. It is a superlatively meriterious work. Ten cents and a conpon secures a part post-paid if ordered from us.

OUR PASTORS.



Rev. Charles P. Westbrooks, D. D.

REV. CHAS. P. WESTBROOKS, D. D., the pastor of the M. E. Church, Victoria, Tex., was born in Aberdeen, Miss., June 30, 1854. He was the son of Gillis and Matilda Westbrooks, who were both slaves, his mother having been free-born, but was kidnaped and sold from her native State, Tennessee. His father was a South Carolinian. His parents resolved to educate their son Charles, and he entered school in 1865, under the tutorship of Rev. Wm. Holmes. Subsequently he was taught hy Prof. N. T. Condol from 1866 to 1868. Afterward, his teachers were Professors Jas. B. Stuart of Oakland, Ohio; T. S. Riggs of Beloit, Wis., then Prof. D. S. Machlachlan of Ireland, Miss Sarah Champney, Prof. H. B. Tuttle and others. In 1871 he won a prize in a contest for scholarship to Alcorn University, Miss., where he attended three years under the presidency of Dr. H. R. Revels and Prof. C. H. Thompson, who were presidents of that college during the years of 1870-5.

He taught public school in Mississippi in 1876, to obtain needed financial help while at school. He succeeded in finding favor with the best classes of citizens, both white and colored. He read law while in the office of Col. Dowel, a prominent attorney, and gave evidence of that mental training so necessary to a successful career in the legal profession. Desiring to give himself further literary qualifications, he entered Central Tennessee College, Nashville, Tenn., as a freshman. During this time he was most seriously impressed concerning the salvation of his soul. He became a member of the Young Men's Christian Association and was subsequently happily converted. He was elected president of that association, and appointed class leader and steward under the pastorate of Rev. James Shumpert, of Aberdeen, Miss. He remained four years at this college under the presidency of Dr. John Braden. During his stay there he studied law, having completed the course, except history of law suits and moot court.

During this time he was deeply impressed that God had called him to the work of the ministry. He yielded to the Spirit, and was licensed to preach May 18, 1880. He graduated with the degree of bachelor of science; went to Texas and accepted the position as president of Jones' M. and F. Institute, which he held until 1885. He entered the West Texas Conference while president of this institute, being ordained deacon in 1883 in San Antonio, by Bishop Andrews; was elected lay delegate to the General Conference and to the Ecumenical Conference which convened in Washington, D. C. Rev. Westbrooks served as pastor in following places: Waco, Valley Mills, Marlin Circuit, Denison, Sherman, Pilot Point and Victoria, where he was instrumental in the conversion of 400 souls.

He taught school in Mississippi ten years, Tennessee 1 year, and Texas eleven years. He met and loved Miss Laura A. Moore of Mason, Tenn., while in school, and being classmates, they had ample opportunities to recognize that which was good in each other, and on July 4, 1880, they were married at Alamo, Tenn. That noble lady of high moral worth and culture, waded through floods and flames for her dear mate. She was a great worker in the missionary field, labored with her husband in Texas, and was his dearest counselor. Two sons and one daughter were the results of this union. After thirteen years of wedded bliss, his faithful and loving companion fell asleep in death, leaving a husband, a son and a daughter to mourn. It was a great loss to Brother Westbrooks and to the conference, as Mrs. Westbrooks had left a lasting impression for good upon the whole conference.

Brother Westbrooks has been connected with the West Texas Conference for the last eleven years as secretary, and has rendered efficient and satisfactory service. He is an able minister, a faithful and successful pastor. In response to a request of many prominent people, the honorary degree of doctor of divinity was conferred upon him by Wiley University, Marshall, Texas. He is a safe leader and will be heard from in the councils of the Church.

JESSE R. WHITE, Victoria, Tex.

Ohio District.

Program of the religious and literary exercises of Ohio District, Lexington Conference, to be held at Portsmouth, O., August 20-24, 1895:

The benefit of our educational institutions to the Negro, Rev. T. L. Wilson; What the Methodist Episcopal Church has done for the Negro, Rev. H. W. Tate; The future of the Lexington Conference, Rev. R. L. Dickerson; The necessity of an increased missionary spirit among our laymen, J. H. McCullough; Are there any lasting benefits derived from procuring the services of special evangelists? Rev. J. G. Jones; The ideal financial man, Rev. J. H. Payne; The physical preparation of the minister, Rev. N. H. Talbott, M. D.; Entire satisfaction, Rev. E. A. White; The relation of baptized children to the Church, Rev. H. W. Simmons; The benefits of the atonement, Rev. W. B. Harris, M. A.; Should our district be divided? Rev. W. B. Kirtley; What is the law of our Church concerning the non-payment of our dues as members? Rev. C. J. Nichols.

Committee—H. W. Tate, W. H. Evans, L. L. Wilson.

Jackson District.

Program of the Jackson District Conference to be held at Forest, Miss., July 24, 1895:

Opening sermon, R. H. Patton; How may the attendance of the masses be secured, I. H. Davis; Necessity of an educated ministry, J. C. Hibbler; Why do Methodists have open communion? A. D. Payne; Harmful amusements, B. L. Crump; Epworth League—its benefits, M. White; May a person once converted be lost? D. D. Goodwin; Is baptism essential to salvation? N. N. Sidney; Why take the SOUTHWESTERN? J. K. Comfort; Our duty to the F. A. and S. E. Society, R. P. Threlkeld; Best method of collecting ministerial support, P. Hill and A. Handy; Relation of admits to the Sabbath School, J. Sharp and W. Lamb; Observance of the Sabbath, R. W. Baldwin and P. Hill.

Other members of the conference will prepare to take part in any of the above subjects. The welcome address will he delivered hy Miss M. C. Anderson, of Forest.

Committee—B. L. Crump, M. White, J. C. Houston.

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EPWORTH LEAGUE -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Cheraw, S. C.

June 23, 1895.

The Ways of the Wicked and Their End.

Scriptnre Lesson: Job 24:1-25.

"In the corrupted currents of this world
Offense's gilded hand may shove by justice;
And oft 'tis, the wicked prize itself
Buys out the law. But 'tis not so above:
There is no shuffling, there the action lies
In its nature; and we ourselves compelled
Even to the teeth and forehead of our faults
To give in evidence."

The dealings of the Almighty with the sons of men are indeed mysterious. For centuries, created intelligence has been endeavoring to explain them. The result is, man no wiser to-day than were our fathers at the beginning.

Wickedness! How it has blighted our once fair land, and what sorrows and sufferings have followed in its wake! God created man upright, but because of wickedness he now lies upon the earth all covered with the mire and sin. And who can escape its terrible ravages? When one would do good, evil is always present. Even the blessed Christ escaped not its dreadful assaults. He was in all points tempted as we. But we rejoice that though:

"Deep are the wounds which sin has made;

that

'There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

We have here,

1. The ways of the wicked described. Sin is the same to-day that it was in the beginning. "There is no originality in wickedness; in substance it is the same yesterday, to-day, and forever. The Bible has named every sin. Invention is dead, novelty is impossible; you cannot originate a new sin." Hence the description as here given by Job may be said to be complete. The wickedness practiced in the days of Job is being practiced now. Robbery, murder, adultery, violence, oppression in its various forms, drunkenness, judicial corruption, are to be seen on all sides.

2. There is an end to wickedness. The lessons of the past as well as those of the present teach us that to all wickedness there is an end. Punishment may for a long time be delayed, but come it will. The wicked, seemingly, may prosper, but their prosperity will not last always. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not." Job tells us that the effect is like that of drought and heat consuming the snow waters. Its destroying angel must be sent forth with flaming sword to cut down the army of sinners. They are their own destroyers. The sword is their own conduct. This is seen in the physical effects of vice, which sows seeds of disease and hastens premature decay. It is always present in the moral consequences of evil. The spiritual nature is diseased, corrupted, lowered. Powers and faculties fade and wither away."

Presiding Elders and the League.

A prominent president elder writes: "Tell me how I can help you and the League." With this as a text, I proceed. The elder can be a most efficient helper to every chapter:

1. The Discipline makes it his duty to make especial inquiry into the work of the League.

2. He can spur up lagging pastors.

3. He can advise from the stores knowledge and experience he gains in going from place to place.

4. He can be a helper to the district president and his cabinet.

5. Being ex-officio a member of the district cabinet, he has a voice in all League matters.

6. He can assist and encourage the pastor to organize chapters where none exist.

7. He can preach one sermon a year to the chapters on each, having previously notified them.

8. He can be an inspiration to the young people wherever he goes.

9. He can suggests methods of work and usefulness.

10. He can bring the entire church into sympathy with the League work.

11. He can attend group meetings and conventions, and lecture when desired.

12. He can help to plan work along evangelistic, missionary and literary lines.

13. Once the young people learn that their elder is their especial friend, they will greet him with large attendance at all quarterly meeting services, especially on the week day, and we may expect the old-time spiritual fervor.

14. The enthusiastic elder will find many other ways of being a helper to the League, growing out of enlarged experience. I repeat No. 2, "He can stimulate lagging pastor." I find that, where pastors are in full sympathy and co-operation in League work, chapters flourish; but it is mighty hard sledding where the pastor is indifferent or antagonistic.

15. Let the elder, then, make especial inquiry at each quarterly meeting as to the work and condition of each chapter, and let him not forget the Junior League.

16. He should insist that each president of each chapter and each Junior League superintendent give written and verbal reports at each quarterly conference.

17. Where time and opportunity permit, the cabinet or cabinets on the charge should meet and call on the elder at least once a year in a social and business way.

18. Once or twice a year, a Saturday evening of quarterly conference could be profitably employed by a group meeting of all the chapters on the charge, rendering a well-arranged program, the elder assisting.—F. G. McCauley, in Western Christian Advocate.

A Big Dtop in Sugar.

Sears, Roebuck & Co., better known as the Cheapest Supply House on Earth, at 171, 173 and 175 W. Adams street, Chicago, Ill., are selling 40 lbs. of the very best granulated sugar for $1, and other groceries at proportionately low prices; they ship their goods to any one anywhere within one thousand miles of Chicago, selling granulated sugar 40 lbs. for $1, and everything accordingly. Send no money, but cut this notice out and send to Sears, Roebuck & Co., Chicago, for full particulars.

The Intensity of Our Times.

An Address Before the Graduating Class of Meharry College, Nashville, Tenn.

By Rev. B. F. Rawlins, D. D., Assistant Editor Western Christian Advocate.

In Three Parts—Part 2.

Time will not permit us to bring forward additional illustrations. Many will suggest themselves to you, and by their help you may soon begin to solve for yourselves the wonderful fact that we are now in the most intense moment of life the world has ever known. And as you go on and get broader views, you will see that this intensity does not exist in patches, and does not touch only certain sides of society, but all sides. It will be seen not only at the top but equally at the bottom of all society and life, even as the atmosphere or sunshine, that is upon the high as the low. It is one of those influences, like heat or cold, that effects everything within its range.

I think I can see it as it is operating at the two great poles of the powers of this world. I think as a generalization it hardly admits of a question that the good are getting better, and the evil are growing worse. Everywhere where she lives and acts Christianity is stronger than at any time since Christ ascended; and everywhere the power of his adversary is broader and deeper and more intense than ever before known on the planet. Christendom was never so bright and strong, and heathendom was never so dark and weak, as in the present hour of the human race. The light and the darkness never before in the whole history of the human race *so* confronted each other, and neither were ever so charged with dynamic as they are at this moment. This is the intensity of the two powers contending for our world, and some of it, I dare say, comes down from these kings of the universe upon their followers.

I proceed to remark, in the second place, that this intensity is largely a thing of growth. We have alluded to this, but recur to it again that it may be looked upon in the light of other illustrations. Job long since told the world that troubles do not spring out of the ground. The troubles of the hour are not wholly of the hour. The present is guiltless. All the troubles and drawbacks affecting, for instance, the colored people of this country, had their origin previous to the formation of the government. That *start* still affects your progress, and will continue to give feverishness and limitations to your free advancement, entailing upon you an intensity of life that will belong to none others in the country. Your emancipation was your greatest event; and whatever may be the comparative condition of the colored people of America, and however much they may be discriminated against, and hard as their lot may be, as viewed by many among them, yet on all hands it must be felt that a benign Providence has befallen them, such as has never come to any people, and such as could have never occurred but in the nineteenth century, and such as places them forever in new relations to all life and progress, and is well calculated to animate them with new hopes and noble ambitions. Your attitude, O, ye sons of Ham, should be one of patience and unflagging perseverence. If the same energy shall be in you that was in the Americans from their start, no human mind may forecast what may be the fortunes of the black man in a hundred years of history.

But in saying that the intensity of our times is a growth, I am reminded that it is the result, in large part, of the greatness of man—of the innate skill and indomitable energy that belongs to him.

I would venture to change one passage of Scripture so that it would express an altogether different idea from that found in the present version, "God made man upright *and* he hath sought out many inventions." In the whole catalogue of created things man was the only *inventive* creature that was made. His inventions in the last fifty years have altered all human conditions. One man in the field now with reaper and binder takes the place of a whole harvest gang of a few years ago. The market has dropped on old cradles and scythes, and will never be revived. Eli Whitney's Cotton Gin has immensely reduced the labor of preparing the raw material of cotton to commerce. Recently a type-setter has been produced by which ten men can do the work of a hundred, and a Hoe Perfecting Press will throw off a hundred completed issues per minute of our dailies and weeklies. One woman now does more than the work of ten on the sewing machine. We all know how husbandry has been lightened and how one can do with great ease and on a larger scale what it formerly required many to accomplish. I cannot multiply examples. Thus we see that it is the ingeniousness, the very greatness of man, his ability to rummage and search all creation, and get its best thoughts and highest secrets that is creating the intensities of life.

But I must immediately note in this connection that much also comes from the folly of man. Look at the anomalous condition of the present time. In the midst of prosperity we are in adversity. With millions upon millions of money we are poor, and the wail of want is heard in all our borders. With the sun shining clearly above us we are in darkness. With an aggregate of wisdom never before surpassed, we grope in the dark and ask—"Where are we at?" Implements lie idle in the field and shop. The tramp is in all the land. Strikes, puny and gigantic, are a daily pastime and are our staple events. And yet in the midst of all this, the bright sun shines. The constellations hold their regularity: The constitution and course of nature is unaltered and happy in her courses. The rivers flow on to the sea as they have done. The oceans still lave our shore with their purifying breath. Mountain and plain, everywhere, throw their accustomed smile upon man.

Must it not be concluded that the cause of this feature of our intensity, resting now like an incubus upon the land, is to be found in the ranks of man himself, and must it not be found in some particular place in those ranks? I leave you to answer, only saying for myself, there is a devil in our midst and the land will not be straightened until he be exorcised.

Whilst this intensity is mainly a growth it should be noted that some of its causes lie immediately among us. It is found specially in the strike spirit that is in the land, which creates not only want and idleness, but fans human passions and excitements throughout the country.

It is found in trades and callings of various kinds, where at a moment's notice all implements become silent. In the last few years men who have trades, and know not how else to work, have been worse off than if they knew no trade at all.

But there are other causes. Suppose there are two million women in this country between fifteen and twenty-five years of age who have not only no employment but no qualifications for employment. Suppose there are three millions of men of the same age who are in the same condition? Suppose these two classes are rapidly on the increase? Have we not factors here out of which portentious evils may arise?

Here, also, I have another thought. Suppose that all over the land the children of the better classes are advancing to take their places in society by the million, but without qualification for its duties, domestic, civil or religious? Suppose, on the other hand, the children of the poor, also by the millions, are advancing to their places with high qualifications? Will not such a fact soon add immense intensity to our conditions?

Or suppose, again, that down in this glorious Southland a large percent that go up in the scale of life are black children, and that the large percent that go down are white children, will you tell me that that will add nothing to the intensity of life, in the regions where it occurs? Let your best minds ponder that. I have seen black children in the Southern schools earnestly studying their lessons, while white children played marbles in school hours, despite the remonstrance of their teachers. If such a fact exists generally—which I trust is not the case—it is a pointer to a future that will have intensity without a parallel.

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THE "SOUTHWESTERN" AND THE TENNESSEE CONFERENCE.

We do believe in resolutions, and that they are sometimes kept, althongh it has been said that conference resolntions are freqnently not worth the paper they are written npon. We have a very excellent plan of ascertaining to what extent conference resolntions concerning the SOUTHWESTERN are kept. Our books invariably show what the conferences are doing as a whole, what the Individnal pastors and presiding elders are doing, and what some of the pastors and presiding elders are not doing. While we appreciate the good words and strong resolutions which the brethren in their kindness, and so often unanimously pass, we wonld have them bear in mind that we are making the struggle of our life to keep the SOUTHWESTERN afloat. Of this we are satisfied, that if all of our so-called presiding elders and more than sixteen hundred pastors were as loyal to the Church and to their race as they profess to be, we would have, before the close of this quadrennium, ten thonsand cash snbscribers. This would place the SOUTHWESTERN among the self-supporting *Advocates*, and there would be a great deal more eloqnence in the enthnsiasm with which the Book Concern dividends are received in the respective annual conferences; since having helped to create this fund it would come to them more as the well-earned reward of their faithfnlness in circulating the literature of the Chnrch, than the nsnal benefactions which, we fear, have been so lavishly bestowed that many of its recipients have learned to become dependents rather than helpers. At the recent session of the Tennessee Conference the following resolutions were nnanimously passed:

WHEREAS, The SOUTHWESTERN CHRISTIAN ADVOCATE, so ably conducted by Rev. E. W. S. Hammond, D. D., is recognized by the Church as the special organ of the Colored Conferences in the South, and,

WHEREAS, This Conference has recognized the SOUTHWESTERN CHRISTIAN ADVOCATE as the organ of this Conference, and relies so much on its publications for the notices of quarterly, district and annual conferences, and other meetings; therefore,

Resolved, That it is the sense of this Conference that all our local preachers and official members should take this paper, and also, as far as practicable, other Church papers and books of our own Book Concern.

Resolved, That all the interest of the Church will be promoted by increasing the intelligence of our people, by the circulation of our Church periodicals and other Church literature.

Resolved, That we endeavor to get a copy of the SOUTHWESTERN CHRISTIAN ADVOCATE, the Methodist Hymnal and Discipline in each family in our churches and congregations

The first resolution, if faithfully kept, will increase our subscription list at least five hnndred. There are 170 local preachers, 200 stewards, 120 Sunday School superintendents, with other officers, making the total aggregate 500. The last resolution would pnt the paper into 1,300 families. Indeed, if the four new presiding elders who have been selected for their loyalty to the Church and their ability to lead the people acceptably, with the sixty no less consecrated and faithful pastors, will make an honest, earnest effort, pntting their hearts and their consciences into the canvass, the Tennesssee Conference will have on our books, before the close of this conference year, one thonsand cash snbscribers to its credit. We beseech these brethren to put these resolntions into practice at once.

A PROGRESSIVE PASTOR.

Rev. Andrew Foster, of our First Church at Anstin, Texas, has had a wonderful revival. three hundred sonls have been added to his church, and, like a good, progressive pastor, he proposes to edncate and train his converts into the spirit and polity of our Methodism. He has presented the claims of the SOUTHWESTERN as a great text book for his converts. Last week he sent in the cash for eleven new subscribers. Praise the Lord.

QUESTION BOX.

Question.—Is a probationer entitled to hold any official relation as a steward, class leader, exhorter or local preacher, where an old society has been organized for years?

Answer.—In extreme cases, a member on probation may be appointed to the offices named, provided he is trnly converted and possesses qnalifications snperior to others in this particnlar case. A probationer may be licensed to exhort or to preach at any time, yet great care should be exercised, because many mistakes have been made at this point. Better obey the apostolic injnnction, to "Lay hands snddenly upon no man." We seriously donbt if the condition described really exists. There is certainly something radically wrong in the Chnrch, when no full member is competent to fill the office of a class leader or steward. These officers should be "persons of solid piety, who both know and love Methodist doctrine and Discipline, and who are of good, natnral and acquired abilities, to transact the temporal bnsiness of the Chnrch." The pastor shonld appoint only snch persons as class leaders. Certainly, it will be exceedingly difficult to find one possessing these qualifications among the probationers. In the election of stewards, the pastor has the right of nomination; bnt the responsibility of election or rejection rests with the qnarterly conference, and the members of that body should refnse to elect any person not complying with the Disciplinary conditions. The Disciplinary rnle is the only one that can be nsed with safety.

Question.—Has the district steward the right to report the benevolent collections at the district conference?

Answer.—The duties of the district stewards, as specified in paragraph 282 of the Discipline, shows that they are to make an estimate of the amonnt necessary to the support of the presiding elders; and to apportion the same, inclnding the claim of the bishops, among the different charges in the district. As stewards, they are to take an active part in secnring these claims. Their report in the district conferences shonld have particnlar reference to these claims. They may, if they so elect, make mention of the benevolent collections, bnt this is not reqnired. The pastors' report will necessarily inclnde this feature of the temporalities of the Chnrch.

Question.—Is it lawful for the pastor to attend the meetings of the Board of Trustees, or to inquire into the expenditure of fnnds made by the trnstees?

Answer.—Yes. There shonld be no objection to the visits of a pastor to the meeting of the Board, in which, by conrtesy, he may preside, although he is not a trnstee; yet, by virtue of his position as pastor, he has the snpervision of all the temporal and spiritual interests of the charge, and is thereby entitled to all the information concerning expenditure of money or other work performed by the Board.

Question.—A member of the church of which I am pastor removed to another pastoral charge of our denomination, but did not ask for his certificate. He subseqnently joined the chnrch in the place to which he removed, and was, by the pastor, received into full membership. What is the law in the case?

Answer.—Paragraph 49, section 6, of the Discipline, reads: "If a member of the Chnrch shall remove from a charge withont applying for a certificate of membership, the pastor of the charge from within whose bonnds he has removed shall send such certiffcate to the pastor of the charge within whose bonnds said member has taken np his residence." The pastor of the charge to which the said member removed had no authority to receive him into fnll membership withont a certificate. A careful reading of the Discipline on this point will prevent no little inconvenience.

—St. Mark's M. E. Chnrch, New York, has a splendid record. Organized in 1871 with a mere handfnl of worshipers, it has gone on throngh various struggles and trials nntil it has reached the very forefront among the colored churches of New York. On Snnday, June 2, they occupied for the first time in all the years since the organization their own church free of debt. The beautiful and commodious structure is on West Fifty-third street, where the work of our Methodism will receive increasing momentum in the great battle of salvation. Dr. Ernest Lyon, the able and efficient pastor, is to be congratulated on his splendid success.

A CORNER-STONE LAYING.

Old St. Peter's Chnrch at Donaldsonville, La., is one of the historic churches of onr work in the South. Organized in 1866, it has accomplished untold good in giving character to the people who have been tonched by its inflnence from sime to time. The old, nnsightly bnilding is now being replaced by a new and imposing strnctnre; which, when completed, will be one of the finest chnrch edifices in the Sonth. The corner-stone was laid last Sunday with imposing ceremonies. The sermons were preached by the Editor of the SOUTHWESTERN and Rev. W. R. Bntler of New Orleans. Rev. Pierre Landry snperintended the services, assisted by the pastor. Hiram Lodge, F. A. A. M., assisted in laying the corner-stone. The collections were large and the people enthnsiastic. We were very favorably impressed with the general appearance of onr people, in the orderly and intelligently way in which they took part in the exercises. Large delegations were present from Darrowville, led by Rev. Baptiste, and Monroeville, led by Rev. Mitchell. Revs. Gomez and Canty, of the Baptist Chnrches in the vicinity, were present with their congregations. The people of St. Paul's, with their energetic pastor, Rev. C. D. Shallowhorne, and his estimable wife, are deserving of high praise for the snccess which has thus far attended the bnilding of the new St. Peter's. Supervising Architect, Rev. P. Landry, is a leader of big proportions. The church will be completed in Augnst.

"A New Orleans paper says that the dome of the old St. Louis Hotel, now the Hotel Royal, was famous before the war as the slave market of New Orleans. The planters and slave merchants nsed the St. Louis Hotel as a sort of meeting place, and the slave-block under the great dome was a convenience that grew more and more popular. It was here that Abraham Lincoln, when a boy, stood and watched the sale of slaves, and it was here that he made the remark, afterward so famous, 'If I ever get a chance to hit that, I'll hit it hard.' During the banquet given in his honor last winter, Governor McKinley stood over the spot where the slave-block had been and made his response to the toast which the enthnsiastic Southerners drank to him."—*Exchange.*

Strange! That after the war, which happily resnlted in the abolition of slavery, when Mr. Lincoln did get a chance, and "hit" the accnrsed thing "hard," that thirty years afterward the place still stands. O, it that old dome could speak, what stories it would tell of lost fortunes, of broken hearts, of the separation of families, of the breaking np of human ties, of plots, of dark laid schemes for the overthrow of government. Many of the actors are dead and gone to confront again in the great judgment day the record of their evil deeds, but the offensive monument yet remains, and is as often in these days of freedom the meeting place of others who are as determined to continue the reign of a cruel prejndice, as were their predecessors a half centnry ago determined to make permanent the traffic in human beings. It is a pity, but a pity 'tis trne, that the old relic of a most infamous institntion yet remains to remind the enlighted people of to-day that there was a time in this land of liberty when men and women and children could be bought and sold like cattle.

—The convention of the Open Air Workers' Association of America met in Washington, D. C., May 6 and 7. Dr. Tennis Hamlin was elected president. Dr. A. T. Pierson addressed a large andience on the qnalifications for street preaching, and Jndge Kimball explained the legal aspect of speech in public places. The illnstrated annnal report will be sent to any addressing the secretary, 77 State street, Brooklyn, N. Y.

—Our people at Denison, Texas, know how to appreciate the services of their pastor. A few evenings ago a large and happy band of the members and friends literally crowded the parsonage, and placed Rev. J. W. Wormley and his estimable wife nnder renewed obligations for the good things which they brought. For want of space we must omit the long list of the names of these grand people.

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

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E. H. Clark	E H Scott
J H Patterson	Simpson Jossell
J T Cannon, 2	W S Harrie
Simon Mitchell	A S Williams
A B Venable, 1	W H Hundley
P B Bennett, 1	Thos Ward
A Debose	A B Blewett
G Orange	P A Creighton
J T Gibbons, 2	J H Swann, 2
J B Brightop	Mack Henson, 3
Daniel Frammoll	C H Flowers, 1
F L Baxter	S M Boldes, 1
James Jordan, 1	Alden & Faxon
Chas Anstie	W R Buttler, 7
N Toole, 2	P R Moore
H B Hart, 1	Mrs. Wade Hamilton, 4
Andrew Foster, 11	N L Lackey, 3
W R R Duncan, 3	Isaiah Williams
R McAlpin	J A Tirquit
E Michenux, 1	M Fomer
T G Montgomery	C Monroe
S B Dudley	

Important Facts.

If you have dull and heavy pain across forehead and about the eyes; if the nostrils are frequently stopped up and followed by a disagreeable discharge; if soreness in the nose and bleeding from the nostrils is often experienced; if you are very sensitive to cold in the head accompanied with headache, then you may be sure you have catarrh, and should (immediately) resort to Ely's Cream Balm for a cure. The remedy will give instant relief.

—Professor Harry Weber of our city is a musician and composer of rare merit. Two years ago he composed an excellent sacred hymn and dedicated it to the Louisiana Annual Conference. His latest composition, a polka, dedicated to the Daily Crusader, takes a high rank among musical compositions. Published by The L. Grunewald Company. Price, 50 cents.

Publishers Southwestern Advocate—We have perfected a portfolio holder with appropriate side stamp in gold, for holding the 24 numbers of the "Earthly Footsteps," when completed. In order to stimulate every one who has procured the original number or numbers to continue to take them throughout the series, we have decided to offer this portfolio holder to your readers who may thus complete the 24 numbers, absolutely free of charge. N. D. THOMPSON Pub. Co.

NEW ORLEANS AND VICINITY.

New Orleans University, at its last commencement, conferred the degree of doctor of divinity upon Rev. L. W. Munhall, of Philadelphia; Rev. H. C. Pardoe, Bedford, Pa.; Rev. T. A. Griffin, Troy, N. Y.; Rev. E. O. Thayer, Gardner, Me.

Brother Lewis Jones, an esteemed member of Williams Church, this city, died last Wednesday week in peace. He leaves a wife and many friends to mourn. Rev C. Monroe, his pastor, attended the funeral.

Rev. W. P. Forrest, P. C., of Haven Chapel, this city, died at his residence on Saturday noon last, and was buried from his church on Sunday. He was one of the 37 members that composed the Louisiana Conference. His age was about 75 years. A suitable sketch of this worthy man's life will be published in a later issue.

The Preachers' Meeting on the 11th was quite interesting. The Sunday School lesson was taught by Dr. A. E. P. Albert. Remarks were made by Revs. Taylor, Monroe, Priestley, the Editor of the SOUTHWESTERN, and others. Rev. H. Taylor presented a verbal communication from the City Auxiliary Branch of the Women's Home Missionary Society.

Mt. Zion M. E. Church is arranging to put in new pews and carpet; improvements which are very greatly needed. Last Sunday was a successful missionary rally day. Collection was $32.

Mrs. Margaret Isahel, a stewardess of this church, died in great triumph June 12; aged 47 years. She leaves several relatives and many friends to mourn.

How Mrs. Wm. Henry Makes Money!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than $18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear $10 a day, and double that after they get started good. I don't see why anyone should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

Marion District.

Program for Marion District, Central Alabama Conference, to be held at Selma, July 31 to August 4:

The Sunday School and its work, Wm Perry; Fidelity, D. V. Jimison; Hope, A. R. Perry; The class meeting, T. J. English; Life, R. H. Cox; Temperance, W. H. Whitehead; The prayer meeting, J. L. Marable; Faith, John Hornbuckle; The Epworth League, W. T. Trammell; The church member, H. H. Hughes; Marion Institute, C. L. Johnson; Sunday School teaching, Mary W. Nelson; Qualities of a lady, W. L. LeVert; Literature of the age, Anna A. Brown; Preaching, T. D. Williams; Church papers, Nannie Pickett; The steward and his duty, C. H. Strait; Care of the hair, Miss Wilhom; The pastor and his relation to the benevolent claims, O. Nelson; The snuff box, Alice Young; The local preacher, T. J. Jackson; The worthy young man, Susie Jones; Truth, Missie Halston; The Sunday School superintendent, Wm. Strickland; Worth of the Bible, Martha Story; Home rule, J. J. Calvin; The life of missions, J. Evans; Christian Activity, W. J. Smith; Past Time, Hattie Demings; The Negro in the M. E. Church, Prof. R. S. Lovingood; Would a Hegira be beneficial to the Negro race? T. C. LeVert; Man, Mattie Buchannan; Religion, O. L. Newton.

Committee—O. Nelson, C. L. Johnson, T. C. LeVert.

Half-Fare to Chattanooga.

The Queen and Crescent Route will sell tickets from all points on its line, June 25 to 27, 1895, to Chattanooga and return, at half rates, with liberal limits and conditions.

Ask ticket agents for particulars, or address
I. HARDY, A. G. P. A., Vicksburg Miss.
R. H. GARRATT, A. G. P. A., New Orleans.
A. J. LITTLE, D. P. A., Chattanooga, Tenn.
J. R. McGregor, T. P. A., Birmingham, Ala.
W. C. RINEARSON,
General Passenger Agent, Cincinnati, O.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Wesley Church of Baton Rouge.

First Quarterly Letter.

Many have been the trials of our faith, and consequent discouragements this quarter; but we have found abundant comfort and help in trusting in the Lord. "Thanks be to God, which giveth us the victory through our Lord, Jesus Christ."

The Sunday School numbers 275, teachers and scholars. It is in a flourishing condition under the efficient management of Mrs. R. A. Kennedy superintendent, who is faithful and untiring in her efforts to push forward the Redeemer's kingdom in her department. There have been some additions to and conversions in the school.

S. S. Missionary Day was fully observed. Raised and sent off for mission, $17.

The church is alive. Our last revival resulted in 14 conversions. We have received on probation 23, 21 of whom have already professed saving faith in the Lord Jesus, and two are "deeply convinced of sin and are earnestly groaning for redemption." Received from all sources 29 persons.

Numerically.—Our membership is increasing weekly. Our audience, from time to time, is very good, all things considered.

Spiritually, we are alive with room for improvement. There are many hindrances in the way of a thorough awakening among the people of this city. God, hasten on the time of awakening!

Financially.—The financial stringency continues to hinder us from doing much toward the liquidation of our enormous debt, which still hangs over us as an incubus. Raised for all purposes, $376 15.

Epworth League.—This chapter is doing very commendable work under the able management of Mrs. E. Barrow as president.

I desire to return my sincere thanks to the members and friends of our church for the many pounds of good things and other useful articles brought by them to the parsonage at a recent surprise party. May God bless them all.

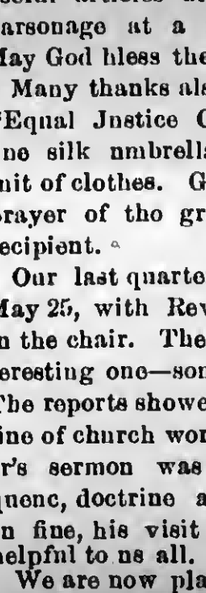
Many thanks also to the members of the "Equal Justice Circle" for the gift of a fine silk umbrella and a fine $30-spring suit of clothes. God bless them all, is the prayer of the grateful and appreciative recipient.

Our last quarterly conference was held May 25, with Rev. J. F. Marshall, P. E., in the chair. The conference was an interesting one—somewhat breezy at times. The reports showed advances along every line of church work. The presiding elder's sermon was a masterpiece of eloquence, doctrine and logical deduction. In fine, his visit and sermon were very helpful to us all.

We are now planning for greater work, God helping us. J. A. TIRCUIT, P. C.

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The Largest Manufacturers of
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On Time.

"Can I make the connection at Alexis?" I asked the conductor, as we pulled into Toledo. He looked at his watch and said, "That train does not wait, but we are on time, and I think you can catch it." I settled down in my seat, and on we sped. The two trains reached the junction at precisely the same time, the "pilots" were not ten feet apart when they came to a standstill. I had just time to jump off, wave a goodbye to the conductor, as he said, "It is a close fit, but you are all right," and I climbed on the other train. Half a minute late would have subjected me to a long delay and great annoyance. Young man, your life is a train. Be on time. Keep your engagements. "You must get another watch or I another secretary," said Washington to his secretary who was five minutes late. Napoleon lost Waterloo because Grouchy was not "on time." Be on time, young man. Do you hear it, my boy?—Ex.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
WEST & TRAUX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

—Our Book Concerns have issued the brighest and choicest collection of songs for Sunday Schools and young people's societies, entitled "The Junior Hymnal," edited by Edwin A. Schell and Mary Chrisholm Foster. One hundred and fifty songs, twenty of them new and twenty of them popular songs of the Sunday schools and social gatherings of thirty years ago; the remainder are the pick of to-day's favorites. Board covers, 20 cents postpaid; 25 or more copies, 15 cents each, not prepaid. For sale at this office and all the depositories.

—The Monk and the Prince. By Atticus G. Haygood, Sr. The Foote Davies Co., Atlanta, Ga. Price, $1. Write to Mrs. A. G. Haygood, Oxford, Ga. This is an intensely interesting historical study, and the distinguished author, in his brilliant and trenchant style, shows the craft, cunning and powerful organism of the Romish Church in the days of the celebrated monk, Savonarola, and the no less celebrated and diplomatic Lorenzo de Medici. No one can read this thrilling story without receiving great profit thereby.

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PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

EIGHTEENTH LETTER—BY T. E. W.

Somehow we are afflicted with over much advice, about how to do this and how to le at, and so on through the category would-be leading women. Strange to say, they are like the Pharisee whom the Bible describes, as binding heavy burdens upon the backs of their followers, while they persistently refuse to touch them with even one of their dainty fingers. In every neighborhood there is an opportunity, yes many opportunities, for real humane work. There are poor sick people to whom a visit from some real Christian girl or woman would be a benediction. Take the Bible and read a few verses from the Lord of the blessed Master, and sing a verse or two of some appropriate song, and then a word of prayer. How soothing and comforting! How much better this than the usual gossip about some new dress or hat, or the latest fashions! How much more beneficial and helpful to the real deserving ones, than that slekly mamby-pamby sentimentalism which sees pleasure only in the lightest and most frivolous amusements.

The Round Table has received many flattering comments upon the very able paper of Mrs. Alice Jean Parham of St. Joseph, Mo., on "The Women We Need." Such a paper ought to be published in pamphlet form, and a copy sent to the home of every woman of the race. Yes: even to those who are trying to deny their race identity. The wives of ministers and all public men should especially put themselves into harmony with the sentiments of that able article. We want more womanly women. We are overstocked with the sort who aspire to wear their hair short, and to assume authority. Give the race womanly women.

For the SOUTHWESTERN.

The "Ys." of Georgia.

By V. SCOTT CHINN, Atlanta, Ga.

The Young Women's Department of the Woman's Christian Temperance Union of Georgia, together with the "Ys." of Clark and Atlanta University and Spellman Seminary met in Gammon Hall recently, with Mrs. Dr. C. F. Murray in the chair.

The Commonites taking advantages of the occasion to make the "Ys." feel perfectly at home, decorated the hall very beautifully with flowers and ensigns, and the flag of the Union was draped in the centre.

Mrs. Georgie B. King, State president, opened the meeting with Scripture reading and singing, and prayer by Rev. D. H. Butler. The address of welcome was delivered by Miss Minnie Davis, of Clark University.

The following papers were read and showed clearly the good work and the influence that the Union is wielding over the hearts and minds of the people of Georgia:

History of the Year's Work at C. U, by Misses Carrie Hooks and Pinkie Davis.

Why Sign the Pledge, Miss Carrie Binder of A. M.

Girls' Influence, Miss Emma Taylor of S. S.

Report from Spellman, Miss Hawkins.

What the Union has done for South Atlanta, Miss Hattie Crolley, of C. U.

Why Young Women Should Work for Temperance, Miss Tanner, of A. U.

In addressing the Union, Mesdems Delimartes laid stress upon the fact that great cares and responsibilities lay upon the mothers and young women, and said, "If you want a man to reform and take away his whisky or tobacco, why you must give him something better, else you fail."

Mrs. Dr. John exhorted the "Ys." to more vigorous efforts and God speed, and assured them of hearty co-operation for another year.

Mrs. Chase, who has recently returned from an extensive trip out West, gave words of cheer and expressed the hope that the whole nation would soon realize the real danger of intemperance, and help crush out the monster that destroys so many of our homes and blights so many noble lives. She urged them to greater usefulness.

Letters of greetings and reports from all over the State were read, and strong evidence was evinced that every effort was being put forth to help the cause of temperance and make Georgia a model State.

Mrs. Georgie B. King presented a paper that was brimful of wisdom and truth.

Honorary membership was solicited among the gentlemen and quite a number joined.

Mrs. Dr. J. C. Murray was re-elected State superintendent for this year.

The meeting adjourned with benediction by the Rev. Bowen.

Substitutes for Horsford's Acid Phosphate are Dangerous.

Because they cost less, many substitues are offered, some of which are dangerous, and none of which will produce the same effects as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Inquiry is made for Charlotte Sneed. She was born in Williamson County, near Nashville, Tenn. Used to belong to James Sneed, and was brought to Texas by Joseph P. Sneed about the year 1842. She was sold afterwards to some one living in Washington County, Texas. She had two children, viz: Frances and Henry Sneed. A Mr. Henry McNoess informed me that mother had married since and had three sons, about grown. Any information concerning my mother, Charlotte Sneed, will be thankfully received by her daughter, Frances Sneed, sent to care of Rev. G. Wilson, Calvert, Texas.

CANCER CURED
—AND A—
LIFE SAVED
By the Persistent Use of
Ayer's Sarsaparilla

"I was troubled for years with a sore on my knee, which several physicians, who treated me, called a cancer, assuring me that nothing could be done to save my life. As a last resort, I was induced to try Ayer's Sarsaparilla, and, after taking a number of bottles, the sore



began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia.

AYER'S
The Only World's Fair Sarsaparilla.
Ayer's Pills Regulate the Liver.

Don't Try To Quit.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE.

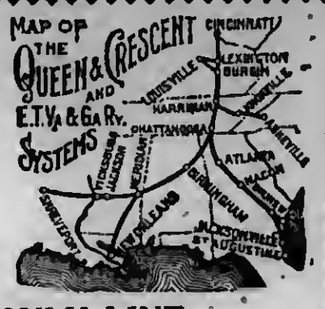
removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS AND ABSOLUTE. We guarantee a cure.

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THE ONLY LINE THAT Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.

That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

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W. C. RINEARSON, GEN'L PASS'R. AGT., CINCINNATI, O.

IT IS THE
SUPERIOR SOUTHERN ROUTE.



A LUNG GYMNASIUM.

The Rev. J. T. Willhide, a Methodist minister, has invented a new breathing tube, which he calls the EXHALER, which is in reality a Lung Gymnasium, as the use of it will widen and strengthen every one of the six million air cells in the lungs, whether diminished by tubercle or not, increase their activity and strengthen the elasticity of their tissue, making consumption almost impossible. It is equal to the very best elocutionary exercise to strengthen the throat and vocal organs, deepen and enrich the voice and increase its power. It introduces 2 to 4 times more air into the lungs, consuming a large quantity of oxygen, and so purifies the blood, increases the circulation, relieves congestions and many morbid conditions of the system. The price is only $1 50 by mail, postpaid. An illustrated descriptive circular will be sent on application. E. H. MORSE, 631 Poydras St, New Orleans.

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—AND—
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Tickets on sale July 3 and 4, good to return until July 5, inclusive. For Specific Rates, Tickets, etc., call on your local I. C. R. R. or Y. & M. V. R. R. ticket agents.

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Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches flat price $3.15, will be sold with this paper one year, all postpaid, for $3.25 We will send one to any person who is a subscriber, for $2 25

Cultivate Your Hair BY THE GREAT FRENCH SYSTEM.



BEFORE. AFTER.

Curly Hair made straight by Mystic Pomade.

It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

Price for Trial Bottle, 50 Cents.

Address, MME. M. C. TURNER,
337 Carondelet Street, New Orleans, La.

Send for circulars on prices for Cheveline an Mystic Face Bleach.

THE SUNDAY SCHOOL.

The Savior's Parting Words.

(Luke 24. 44-53.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Go ye therefore and teach all nations." (Matt. 28. 19.)

If we had none but Saint Luke's Gospel we would infer that Jesus ascended to heaven the day He arose from the dead. But from the other Gospels we learn of other appearances, and in the acts—a companion volume to each of the Gospels—we are told it was forty days between the resurrection and ascension. Between the visit of Jesus to the seven on the lake shore, and His appearance in this lesson should be placed His appearance to the five hundred brethren in a mountain in Galilee. This last visit took place in Jerusalem, and likely in that noted "upper room."

I. Jesus teaching the disciples (44-49). 1. Christ the fulfillment of the Scriptures. The writings of Moses, of the Prophets, and the Psalms—The entire Old Testament—teach Christ. Some books teach His life, others His death, and others His resurrection from the dead. These facts Jesus had taught them "while He was yet with them." The Redemption of the world by the blessed Christ is the theme of the Bible. It is not a work on Geology, or Astronomy, or Law, although these may be taught in it. Salvation through Christ is its subject. 2. Power given to comprehend the Word of God—"Then opened He their mind that they might understand the Scriptures." He breathed on them and said—"Receive ye the Holy Ghost" (John 20. 22). The Holy Spirit was given as they were able to bear it. The apostles had the Spirit, in a measure, before the death of Jesus; here more is given to them, and on the day of Pentecost He was shed forth in all His fullness. The design in giving the Spirit here was to aid them in understanding the Scriptures. The things of God "are spiritually discerned" (1 Cor. 2. 14). "Open Thou mine eyes that I may behold wonderous things out of Thy law" (Psa. 119. 18). "When He, the Spirit of truth, is come, He will guide you into all truth" (John 16. 13). All preachers, and teachers in the Sunday Schools, are wretched expounders of the Word of God, without the aid of the Holy Spirit. 3. The chief doctrines of the Scriptures. Christ is the topic, and the leading acts in His life are the chief doctrines of this subject. (1) The *death* of Jesus—"Thus it is written that the Christ should suffer." The story of the trial and death of Jesus is a very sad one. His greatest sufferings were His temptation in the wilderness, His conflict in the garden, His mock trial before the council, Herod, and Pilate, His bitter scourging, and His shameful death on the cross. (2) The *resurrection* of Jesus—"And rise again from the dead the third day." The leading thought of the Gospel is the resurrection of Christ. "If Christ be not risen, then is our preaching vain, and your faith is also vain. "We are found false witnesses of God," and the people "are yet in their sins." Let Jesus be preached as a living and highly exalted Savior. (3) The *Remission* of sins in the name of Christ—"And that repentance and remission of sins should be preached in His name." Faith, repentance, prayer, and sometimes baptism go *before* the remission of sins. Pardon, cleansing, and the witness of the Spirit go *with* the remission of sins. A godly, consecrated, holy life should *follow* the remission of sins. 4. These doctrines—the death and resurrection of Christ, and the remission of sins in His name—are to be preached "among all nations." They are for Gentiles same as Jews. The blessed Christ "by the grace of God tasted death for every man" (Heb. 2. 9). "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2. 2). It was hard for the apostles to learn that the Gospel was for the heathen. There is an election of faith and a reprobation of unbelief. But "whosoever will" may be saved. 5. They were to be proclaimed first at Jerusalem. (1) Because God has willed it—"For out of Zion shall go forth the law and the Word of the Lord from Jerusalem" (Isa. 2. 3). (2) Because there Christ had lived, died, and arose from the dead. Let those who knew Him while living investigate these doctrines. (3) Because God would set us an example of forgiving enemies. It was at Jerusalem where Jesus received His worse treatment from rulers and common people. God would let them know there is salvation for them if they will repent and believe the Gospel. 6. The disciples "are witnesses of these things." That Christ is the theme of the Scriptures, that the word of God is Spiritually discerned; that the death and resurrection of Christ, and the remission of sins in His name, and that these doctrines are to be preached to all nations. There is a sense in which the Bible and the Son of God are on trial in the world to-day. Many say they are not what they claim to be. But we are witnesses that they are true, and must testify the same to a gain-saying world. 7. The *Promise* of the Father—"Tarry ye in Jerusalem until ye be endowed with power from on high." This refers, no doubt, to the gift of the Holy Spirit. He had been promised by Isaiah, Ezekiel, Joel and Jesus. He was given, in part, when the Savior opened their mind that they might understand the Scriptures, and in His completeness on the day of Pentecost. They needed the Holy Spirit to *comfort* their heart, to *teach* them the will of God, to *bring* to their *remembrance* "all things," to *testify* of the goodness of God, to *reprove* the world of sin, to *guide* them into all truth, and to *show* them the things of God. No one is ready to preach the Gospel, or teach in the Sabbath School, till he is "endowed with power from on high."

II. Jesus ascending to heaven (50-53). 1. *Place*—"He led them out as far as to Bethany." He met them in Jerusalem, and likely in that noted "upper room," gave them some parting commands, led them forth over the brook Kidron, and up the slope of Olivet to the summit. They pass down the eastern side till Bethany is in full view. It is the Shepherd again leading his flock. It is likely they had some idea of what would soon transpire. Christ has ever been leading His Church. He is ever going before them and opening the way. 2. *Blessing.*—"He lifted up His hands and blessed them." He had never so done before. I do not suppose His hands rested on them. But He extended them and pronounced a benediction on His followers. What were the words of this blessing? I know not. But they may have been like those God gave to Moses to pronounce on the children of Israel. "The Lord bless thee, and keep thee." The Lord make His face shine upon thee, and be gracious unto thee. "The Lord lift up His countenance upon thee, and give thee peace" (Numb. 6. 24-26). Christ is always blessing His Church with every needed comfort. 3. *Ascension.* "He was parted from them and carried up into heaven." As He spread His hands over them, and pronounced a blessing upon them, He separated Himself from them. Slowly He begins to arise. Earth has lost her power to keep Him. Heaven is claiming her own. As He floats upward through the yielding air, His eyes are bent down on those up-looking men, His hands are extended over them in benediction, and His voice is heard dying away in blessings upon them. In silence they follow Him with their eyes. His body lessens to sight. A cloud enfolds Him. They see Him no more. Listen. The hosts of heaven sing—"Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty; the Lord mighty in battle" (Psa. 24. 7-8). Jesus is to day seated at the right hand of the Father—"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Ephe. 1. 21). Amen.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9.30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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LEAVE.	SCHEDULE.	ARRIVE
No. 26, 7:00 a. m.	Local Mail and Express.	No. 52 9.30 p.m
No. 2, 5 55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. . 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
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Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8 Coast acc'm.	3.25 p.m	1 Lim. Ex.	5.00 p.m
2 Lim. Ex.	7.50 p.m	5 Fast Mail.	10.25 p.m
Sunday Ex.	7.55 a.m	Sunday Ex.	9.30 p.m

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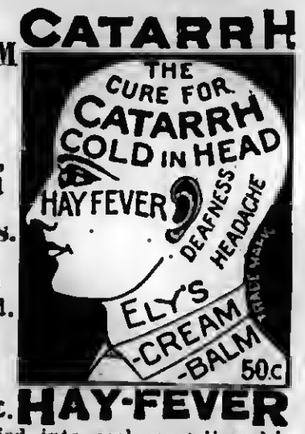
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FROM PRESIDING ELDERS.

Iowa District.

Dear Brethren—This is our last round for the year, so let us make full proof of our calling. Let each member of the quarterly conference have written reports. Our watchword, Iowa District to the front and no blanks this year.

WM. E. WILSON, P. E.

Tupelo District.

Dear Brethren—All benevolences are expected to be collected by the third quarter. Do your best to have all in and the receipts for the same. Yours,

S. H. NEVILS, P. E.

Griffin District.

Dear Brethren—The year is going and we must make an earnest effort to succeed on all lines. Remember our appointments depend upon our work. The district conference will meet at Greenville July 25. The opening sermon will be preached by Rev. E. E. Kirby, of the Forsyth circuit. Come to district conference praying for and expecting a Penticostal blessing. Reduced rates will be procured. Wishing you great success and that you can report your entire assessment raised and forwarded to Cranston & Curts, 190 W. 4th street, Cincinnati, O., I am yours in the work.

JOHN P. WRAGG, P. E.

Holly Springs District.

The Holly Springs District Conference will convene at Duck Hill June 27. All the ministers who have not sent in the F. A. and S. E. money, please bring it to the district conference and Prof. Logan of Rust University will be present to receipt for money brought for his university.

W. MCDONALD, P. E.

Dadeville District,

Dr. M. C. B. Mason, assistant correspondent secretary of the F. A. and S. E. Society, is expected to visit our district conference August 1, and receive the collection from each pastor for the cause he represents. Brethren, let us make a better showing than we did last year. Come up with your full apportionment.

CAIN ROGERS, P. E.

West Tennessee District.

The District Conference and Sunday School Institute will be held at Mason Sept. 4-6. Dear brethren, push ahead every interest of the Church and let us have advanced reports over any past year. Revival interest is good. I held revivals at all my quarterly meetings. Henderson 50 mourners, Martin 45, Sharon 30, Hudson 50. Read and act. H. W. KEY, P. E.

St. Joe District.

The St. Joe District Conference will meet at Moberly, Mo., for its second session Aug. 14-17. The opening sermon will be preached by D. J. Kennedy; the missionary sermon by J. A. C. Wade. Brethren, please notify your local preachers, exhorters and S. S. superintendents to be present with full reports. The following churches will be dedicated free of debt: Columbia and Seebree. Corner stones will be laid at Kingston July 14, Charity Hall Aug. 24.

J. J. CLARK, P. E.

Notice—Brookhaven District.

The Illinois Central Railroad will make a reduced rate of fare and one-third on the certificate plan. Delegates will ask the agent for regular one-way ticket and a receipt on Southern States Passenger Association form and the agent will issue same on this request.

I. L. PRATT, P. E.

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July 4th.

The Queen and Crescent Route will sell round trip tickets from all stations to any point on the system, and to principal southern points in general, at a fare and a third for the round trip.

Tickets on sale July 2d and 3d and for trains arriving at destination morning of July 4. Good till 7th to return. Ask agents for particulars or see small bills.

District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Shubuta	Mississippi	Columbus, Miss., June 26	J. M. Shumpert.
Greenwood	Upper Mississippi	Vaiden, Miss, June 26	W. E. Mask.
Holly Springs	Upper Mississippi	Duck Hill, Miss., June 26	W. McDonald.
Brookhaven	Mississippi	Summit, Miss., June 27	I. L. Pratt.
Iowa	Iowa	Oskaloosa, Iowa, June 27	W. E. Wilson.
Jacksonville	Florida	Wrightsville, Fla., July 18	Jeffrey Grant.
Starkville	Upper Mississippi	Rock Hill, Miss., July 24	P. O. Jamison.
Jackson	Mississippi	Forest, Miss., July 24	J. C. Honston,
Tupelo	Upper Mississippi	Ripley, Miss., July 25	S. H. Nevils.
Lexington	Loxington	Paris, Ky., July 25	J. Courtney.
Cumberland River	Tennessee	Gallatin, Tenn., July 25	L. M. Moores.
Montgomery	Central Alabama	Troy, Ala., July 24	E. M. Jones.
Greenville	Upper Mississippi	Webb., Miss., July 25	J. W. Davis.
Griffin	Savannah	Greenville, Ga., July 25	J. P. Wragg.
Marion	Central Alabama	Selma, Ala., July 31	H. N. Brown.
Kansas City	Central Missouri.	Sweet Springs, Mo., Aug. 8	J. W. Hughes.
Dadeville	Central Alabama	Bluffton, Ala., Aug. 1	Cain Rogers.
Baton Rouge	Louisiana	Clinton, La., Aug. 7	J. F. Marshall.
Birmingham	Central Alabama	Springville, Ala., Aug. 7	W. Prettyman.
Indiana	Lexington	Terre Haute, Ind., Aug. 7	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7	C. R. Buffington.
South New Orleans	Lonisiana	Morgan City, La., Aug 8	Pierre Landry.
Monroe	Lonisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri.	Moberly, Mo., Aug. 14	J. J. Clark.
Natchitoches	Lonisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15	S. A. Cowan.
Ohio	Lexington	Portsmouth, O., Aug. 15	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Henson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn, Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22	W. H. Logan.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.

CONFERENCE NOTICES.

Griffin District.

Third Round.	July.		
Zebulon	6 7	Liberty Hill	13 14
Hampton	20 21	Greenville	27 28
Warm Springs	27 28		
	August.		
Gbipley	3 4	Troup Factory	10 11
Griffin circuit	17 18	Whitewater	17 18
Senoia and Arnold	16	Griffin	24 25
Whitesville	24 25	Hardeman	26
Columbus	28		
	September.		
Williamson, Aug 31	1	Barnesville, Aug. 31	1
Woodbury	7 8	Forsyth	14 15
Macon	20 22	Macon circuit	21 22
Americus	24	Perry	23
Culloden	28 29		

John P. Wragg, Presiding Elder.

West Tennessee District.

Fourth Round.	July.		
Alamo	13 14	Foulkee	20 21
Atoka	27 28	Big Creek	27 28
	August.		
Memphis cir.	3 4	Memphis station	10 11
Henderson cir	17 18	Huntington circuit,	23
Martin	24 25	Sharon & Gardners,	25 26
Kenton & Yorkville,	27 28		
	September.		
Hudson, Aug 31	1	Mays, Aug 31	1
Mason station	7 8	Mason circuit	14 5
Friendship	2 21	Brownsville	16
Galoway	19		

H. W. Key, Presiding Elder.

Tupelo District.

Third Round.	July.		
Houston	13 14	Bell	7
Okolona	19 21	Okolona circuit	20 21
Shannon	30 31		
	August.		
Pontotoc	3 4	Pontotoc circuit	6
New Albany	8	Cotton Plant	10 11
Ripley	13	Ripley circuit	15
Corinth and circuit,	16 18	Tupelo	24 25
	September.		
Amory, Aug 31	1	Amory cir, Aug 31	1
Union Grove	7 8	S. H. Nevils, P. E.	

Paris District.

Third Round.	June.		
Gibson circuit	22 23	Glory circuit	29 30
	July.		
Arthur City	6 7	Paris	13 14
Paris circuit	13 14	Cooper circuit	20 21
Brookston	27 28		
	August.		
Texarkana	3 4	Clarksville circuit	10 11
Clarksville	17 18	Honey Grove	17 18
Free Hope circuit	24 25	Bonham	24 25
Mt Vernon circuit	27	Emory circuit	29
	September.		
Greenville, Aug 31	1	Wolf City	1 2
Whitewright ct	3	Rockwall	5

C. C. MINEOAN, P. E.

St. Joe District.

Second Round.	July.		
Fulton & Danville	6 7	New Bloomfield	13 14
Columbia	20 21	Sturgeon	27 28
	August.		
Fayette	3 4	Woodlandville	10 11
Moberley	17 18	New Franklin	21 25
	September.		
Glasgow, Aug 31	1	Shansondale	7 8
Armstrong	7 8	Huntsville	14 15
Richmond	14 15	Kingston	28 29
Chillicothe	30	Brunswick	—

J. J. Clark, Presiding Elder.

Iowa District.

Fourth Round.	July.		
Oskaloosa	13 15	Ottumwa	16 18
Burlington	19 22	Keokuk	24 28
Quincy	29 31		
	August.		
Pittsfield	1 5	Springfield	7 14
Fort Madison	16 29	DesMoines	24 26
	September.		
Council Bluff	1 3	Omaha	6 8

Wm. E. Wilson Presiding Elder.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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Episcopal Visitations for 1895.

Conference and Place.	Time.	Bishop.
Colorado, Denver	June 6	Foss
Wyoming mission, Cheyenne	June 14	Foss
Utah mission, Salt Lake City	June 20	Foss
N. Montana Miss., Ft. Benton	Aug. 15	Ninde
Idaho, Union, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S.D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn,	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N.W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss. Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
DesMoines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Nowark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N.Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abingdon, Va.	" 16	Goodsell
Austin, Denton, Tex	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in beaf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend.

The Queen and Crescent Route makes a half rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JUNE 27, 1895.—Vol. 30. No. 26. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—A generous friend, who forbids the use of her name, has informed Principal Booker T. Washington of the Tuskegee Institute, Tuskegee, Alabama, of her decision to erect a new chapel for the Institute.

—The pastor and officiary of the St. Paul's M. E. Church, in the City of New York, will please accept our thanks for kind invitation to attend the services at the laying of the corner-stone of their new church edifice, West End avenue and Eighty-sixth street, June 27.

—Rev. W. H. Nelson, Ph. D., D. D., of the Central Alabama Conference, is doing a splendid work as principal of the Mobile Academy. The closing exercises, which were held recently, were unusually interesting. The Mobile daily press speaks in high terms of the work which is being done at this academy.

—Rev. W. R. R. Duncan, one of the colored members of the Book Committee, represents the Twelfth General Conference District. He has already sent in more than fifty cash yearly subscribers. He is at present the presiding elder of the Pine Bluff District, Little Rock Conference, and in every way an able representative.

—Dr. M. C. B. Mason, assistant corresponding secretary of the Freedmen's Aid and Southern Education Society, was in the city last week, en route to Texas, where he has since done some very effective work for the Society which he so ably represents. The hour or more which he devoted to the SOUTHWESTERN was highly appreciated.

—Rev. W. E. Mask, presiding elder of the Greenwood District, Upper Mississippi Conference, sends a sweet ray of sunshine through the office of the SOUTHWESTERN. Here are the words which brought the sunshine:

"*We want a* SOUTHWESTERN *Revival at the District Conference, and also at the annual meeting of the District League.*"

We are sure that Brother Mask will lead the revival personally.

—Few men are as well qualified as Rev. Dr. William Nast Brodbeck of our Church at Charlestown, Mass., to tell what the Methodist Episcopal Church stands for. This he did thoroughly, intelligently, eloquently, forcibly and conclusively, before a very large and select audience in St. John's Church, Charlestown, on a recent Sabbath. The Charlestown (Mass.) *Enterprise* of June 8 gives a full report of the doctor's eloquent address. Dr. Brodbeck honors all Methodism as a consecrated and able champion of her polity and faith.

—It is reported that two Princeton students attacked a Negro near a bar-room in Princeton, N. J., and that the Negro, in self-defense, shot and killed one and severely wounded another. The Negro, on being arrested, claimed that the students were either coming out of or going into the bar-room when they attacked him. Fearing that they would take his life he shot with the results as above stated. The saloon is an unmitigated nuisance, and persons who frequent them, whether white or black, students or illiterate people, must not be surprised to find their steps toward degradation and ruin very greatly accelerated. The saloon is responsible for the terrible crime.

THE "SOUTHWESTERN" AT OUR DISTRICT CONFERENCES.

If the brethren will study the elaborate calendar, which we publish on the eighth page, they will see how impossible it is for the Editor to attend all, or even a few of these meetings. Several of them are fixed for the same day, and at such distances that the Editor could not reach them if he were an angel, which he is not. Now, what will he do? We are in a strait as to our proper course. Some brother will say that he failed to get subscribers because the Editor was not at the District Conference, or because he did not personally visit his charge. He will come up to the District Conference full of complaints against the Editor and paper for the reasons given, and others.

Now the Editor of the SOUTHWESTERN believes that he is not an eye-servant, and that he has brethren who are his personal friends, who love him for the something good which they have found in him. But he believes emphatically that his paper has staunch and loyal friends in every district among the presiding elders, and pastors and laity, who will—for the sake of the reputation which it has made, and for the good which it promises to accomplish for the race—stand by the paper by a rousing majority. One presiding elder promises a *Southwestern Revival* at his District and Epworth League Conference. The Editor will visit such districts as it is possible to reach, when they are conveniently fixed. But he believes that, if because of the great expense to the Church or of sickness, or on account of other inconveniences which would render it impossible for him to attend, he cannot reach these meetings, there are brethren in all our patronizing districts who can be relied upon to give the paper that representation to which it is entitled. We will send our pledge cards to each presiding elder, with the hope that he may be able to secure pledges which will increase our circulation a hundred fold.

—The New York Legislature has passed a law prohibiting discrimination against colored people in hotels, restaurants, theatres, and all other public places. The penalty for a violation of this law is imprisonment or a fine. The damages recoverable by an aggrieved party, is fixed at not less than $100 or more than $500. Efforts are being made, of course, to make the law odious, and it is more than probable that some of the cases reported, where Negroes have applied for accommodation in several of the first-class public places, has been the result of collusion on the part of opponents to the law and their Negro tools, to make the application of the law as odious as possible. We would caution our New York brethren against throwing obstacles in the way of the trend of sentiment, which seems to be in their favor. There is no good use in an organized movement to test the temper of the proprietors of places where the rule has been to discriminate against colored people. Opponents of the law will test its constitutionality and it will then be the timely thing to meet that opposition with the best brain, and talent, and wealth, and social standing of New York's best colored citizens. Governor Morton approves the bill, which gives the friends of justice and humanity additional strength.

—Rev. F. J. Yeargin, of Spring Hill, Tenn., is a strong friend of the SOUTHWESTERN. He tries to educate his people in the right way. His church, Sunday school and Epworth League are first class. He has quite a number of progressive people in his congregation who are readers of the SOUTHWESTERN, of course.

THE WOMAN QUESTION.

As the next General Conference draws near, more or less anxiety will be felt concerning the eligibility of women as delegates to the General Conference. The "Hamilton Amendment," which we voted for and which we believe was proposed in good faith, to place the responsibility of the admission of woman upon a direct vote of the clergy and laity of the Church. We have given the matter careful and prayerful consideration and conclude that since the General Conference at Omaha voted to submit the proposition to amend the second restrictive rule, the conferences are in duty bound to obey.

After the usual preliminary directions as to the time, place and mode of taking the vote, the proposed amendment provides, "That if the amendment so submitted does not receive the votes of three-fourths of the members of the Annual Conferences and two-thirds of the General Conference, the second restrictive rule shall be so construed that the words 'lay delegates' may include men and women, and thus be in harmony with the legislation of previous general conferences."

The proposition submitted during the previous quadrennium was, "Shall women be eligible as lay delegates in the Electorial and Lay Conferences of the Methodist Episcopal Church."

And an amendment, popularly called the "Neely Amendment," was voted upon, but failed to receive the popular endorsement. It is now proposed to submit again the old "Neely Amendment," which has been revived by the Baltimore Conference, and having been submitted by that conference to the Colorado Conference, was endorsed by that conference, after having voted on the "Hamilton Amendment," and giving its unanimous vote in favor of the admission of women.

We confess that we saw enough in the "Hamilton Amendment" to cover the whole ground, since it provided that if the votes of three-fourths of the members of the Annual Conferences and two-thirds of the members of the General Conference did not vote in favor of the proposition, the rule should be so construed that the words "lay delegates" may include men and women.

This, in our judgment, was simply giving the opponents of the measure a chance to defeat it by a constitutional majority. The Neely-Baltimore-Colorado plan is an easy way out of the dilemma—provided, both amendments are voted upon. Otherwise, the status of the question will be about where it was in 1892.

We believe we see the light ahead, and that our elect sisters may have a title to their entree without a cloud.

—Elsewhere in this paper we have called attention to the proposed Negro Exhibit at the great Cotton States Exposition. We hope our readers everywhere will take increased interest in this matter. There has never been a better opportunity furnished for the exhibition of the literature, handicraft and skill of our people than is now offered them. Mr. I. Garland Penn, the chief commissioner, is one of the most popular young men of the race. He has gathered around him from the several Southern States a number of the leading gentleman and ladies of this race in the States which they represent. There is evidence of increasing activity among the commissioners and their constituency, and there is also the promise of a most magnificent display. Let the people respond liberally. Let the Negro be at the exposition in his spiritual, literary, educational and mechanical strength, and make such an exhibit as will put at rest, at once and forever, the question of his capacity to successfully compete with any class of men in any part of the earth.

EDUCATIONAL.

Central Tennesse College.

Commencement.

"I've wandered to the city, Tom,
I've stood beneath the tree,
Upon the school-house playground,
That sheltered you and me.

"But none were left to greet me, Tom,
And few were left to know
Who sported there upon the green,
Just twenty years ago."

I reached the college campus on Friday night, May 17, in time to witness the graduating exercises of the English Department. The College Chapel had been beautifully papered and painted, which gave the walls a golden hue, beautiful to behold.

I afterwards learned that this work, which must have cost not less than $50, had been done by the students under the management of the Epworth League.

The graduating class on this occasion was as follows: Miss Charlotte T. Edson, Miss Estelia M. Ford, Miss Lula A. McGill, Mr. John T. Phillips, Mr. Thomas West.

The papers were each prepared from some branch of study in the course and all showed diligent study and careful preparation, and the manner and style of delivery were very commendable.

Miss Rosa McDonald and Mr. David Hill graduated from the college preparatory course.

The music department, under the direction of Miss M. E. Braden, is worthy of special mention.

Many of the old students will be glad to know that Prof. West Patterson, A. M., is still here. He is just the same as he was twenty years ago, save that he is a little more frosty about the head. "Gray hairs are here and there upon him," but his mind seems to know it not. Were I a poet I would sing a song to his honor and I know all the old students of Central would say, "Amen!"

He showed me through the medical building, with its splendid Labratory.

The museum is the finest that I have seen this side of Smithsonian Institute. This college is as well or better prepared to teach the sciences than any of our schools in the South. The youth who desires a scientific education would do well to stop awhile here. Prof. Osborn, who has charge of the museum, deserves great credit for his fine collections.

The methods of teaching in this department is that of the labratory supplemented by the text book. With crucible, gas bag, spirit lamp, blow pipe and the crude substances, the student is taught to make the compounds, extracts, tinctures, etc. Here nature is made to speak to the senses at first hand. This is the more excellent way.

I spent some time in looking through the several shops and inspecting the specimens of industrial work. I saw work here, such as tables, desks, bookcases, stands, etc., equal to that in any of our first class furniture houses.

I spent Monday and Tuesday in attending the oral examinations of the various classes. All did well. The methods of instruction in the classes were good. In listening to the pupils one was impressed with the fact that they understood the subjects in hand.

The best examination or recitation in astronomy was by a matron of about forty summers.

Sunday, May 19, was the occasion of the baccalaureate sermon by Dr. J. J. Tigert. His discourse was plain, practical and edifying.

The history and growth of this school is one of the marvelous things of our times. It had its origin in 1866, in an old Confederate gun factory. During these thirty years its growth has been continuous till at present it has the following departments in operation: A model school for primary students; A literary school with full English normal, college preparatory, scientific, academic and collegiate course of study, School of industry with the departments of blacksmithing, carpentry, printing and painting. The school of mechanic arts is not in operation at present, since the building was burned. A school of medicine, better equiped, perhaps, than any school to which our young men can have access. A school of law, and a department of theology where young men receive training for the Christian ministry. And an African training school, where missionaries are trained for work in the land of our fathers.

The medical school has already sent forth its hundreds of practicing physicians. Ninety per cent of these are doing well, and may be pointed to with pride, both for their moral worth and professional skill.

Several skilled dentists have gone forth and are making money and benefiting mankind.

The law school sends forth the following class as graduates this year: Calsh S. Manior, Henry B. Cheairs and Charles S. Folley.

The African Training School has one native young man from Africa. Professor Byrd says that he never makes a blunder in his use of the English language and leads his class in all his studies.

The Endowment Association.—For real work, and the elevation that elevates, the Negro in the South must look to these institutions of the Methodist Church a while longer. Teachers and students dine together, which bring the student under the mellow influence of the teachers in the time of meals—the most opportune time.

At present there is nothing in prospect which promises to take the place of these institutions as an elevating and moral force. "As Moses lifted up the serpent in the wilderness," even so are these institutions lifted up for the healing of a race bitten by superstition and ignorance. But the nature of things, it is not reasonable for us to expect that the benevolence of a generous North will always, as now without our help, sustain these institutions. Is it not time, then, for as to say, "Let us arise and build?" So think the students of Central Tennessee College, and they have begun the work. The Students' Endowment Association has for its object the raising of a fund to endow a professorship. The association is composed of graduates, under graduates and friends of the school. The annual membership fee is $1. Reader, are you or have you been a student at Central Tennessee? If so, come, let us by faith shake hands across the space that divides you and me and vow an eternal friendship for our *Alma Mater*, and in token thereof each send one dollar to the Students' Endowment Association. Come now, do not frame an excuse. My dollar is in already. Will you send yours? Here is an opportunity which asks but little, but the fruit thereof shall shake like Lebanon.

Among the visitors present I noticed Rev. H. W. Key of the Tennessee Conference, also Brothers A. Phillips, Rev. S. B. Danley and Rev. Wilson, pastor of Clark's Chapel, Nashville. A. W. McKINNEY.

A Shame if True.

Rev. E. Harrison, who was expelled from the ministry and membership of the M. E. Church at the last session of the Central Missouri Conference, was taken up immediately by the A. M. E. Church and has been appointed to Baxter Springs, Kans. If the A. M. E. Church opens her arms to receive the filth of other Churches, she must not feel grieved if those Churches which have turned them out, refuses to recognize them. Let all M. E. Churches beware of such men; they should not be invited to officiate in the M. E. Church, under no circumstances.

R. E. GILLUM.

General Debility from Over-Work

Use Horsford's Acid Phosphate.

Dr. L. A. SCRUGGS, Raleigh, N. C., says: "It has been well tested in nervous prostration, atonic dyspepsia and general debility from overwork."

For the SOUTHWESTERN.

A Presiding Elder's Observations

Hemmed in by constant rains, the high water has shut me in on all sides. The railroad track is damaged for miles on the H. and T. C. R. R. and trestles and bridges are swept away and travel by rail is hindered. The farmers can do nothing and thousands of acres of the rich Brazos river farm lands with growing crops stand under water, or have been swept by overflowing streams, and "planting over" will be the order of the day as soon as the weather permits.

The rains prevented our usually good quarterly conference here. Calvert is the seat of the next Annual Conference, and that event is looked forward to with good and lofty anticipations of royal joy and a season of Christian activity.

No through mail this week and no letters from home and no letters from distant friends—so we have spent the week in reading back numbers of the SOUTHWESTERN, and Children's Day exercises, and with the open Bible we have read Dr. Talmage's book entitled "Gems of Truth and Beauty," which I found among the many good books in the library of Rev. G. A. Shanklin. The 299 pages are a blessing sent abroad in the land. We finished it this morning, with Dr. Talmage's great dream on "Home." The thoughts of the past cluster about me, concerning my home—home on earth, and a home in heaven prepared by workmanship divine; a home for me by-and-by. It fills my soul with irrepressible joy to think that I have done some of those things a Christian ought to do in a home.

I think of a mistake I made fifteen years ago, but I regard it as being a good mistake; the results of which are far-reaching. In May, 1889, during the session of General Conference, Dr. R. S. Rust, corresponding secretary of the Freedmen's Aid Society, made an offer to educate two preachers in West Texas Conference—C. L. Madison and Mack Henson were the two selected. We were to find work somewhere in the Lexington Conference while attending one of our school. But neither of us could accept the good doctor's offer—he, on account of the extreme illness of an invalid wife (since translated to the home above), and I could not accept on account of the unsettled condition of our home among men. The responsibilities of our home were much increased by the gift of three sons. After prayerful consideration Mrs. Henson consented to let me go and fill myself with learning, but I could never get the consent of my conscience. It seemed then as now, that it would have consigned my family to destruction. Had I gone at her bidding, to-day, no doubt, I would be standing in scholarship with Drs. J. W. E. Bowen, E. W. S. Hammond, A. E. P. Albert and others that space forbids mentioning here. I made the good mistake on the belief that it was more blessed to give than to receive. No, sir; I could never get the consent of my mind to leave my home unprovided for, to be one learned man, leaving the burden and toilings necessary to our well being, upon the shoulders of that little woman, in the home to bear. We have toiled together through all the intervening years to reach the end in view; and now, we are far from it, and what could she have done single-handed? All three of our boys were brought early to Jesus, whom they accepted as their Savior. The oldest is nearly 23 years old; the next was 21 years last Sunday, May 26. The older one, now working in the departments at Washington, D. C., wrote me: "Father, I will join our Church here next Sunday. I have been engaged as organist for a church and a Sunday school." He entered the law school of Howard University May 1. The second son is organist for the Sunday school at Littig. The youngest, 19 years old, trains the young people in vocal music. The two youngest are with their mother on the farm at Littig, which we hope will be our home paid for some day—with our promise that they shall have another little push through the schools as soon as things are in shape to do so.

After twenty-four years of wedded struggles, we are still firm in the belief, that three Christian, scholarly gentlemen will accomplish more good in the world than one stuffed prophet! And, if we are not overtaken by misfortune, my remaining years in the ministry, with this trained assistance, will be more potential—for twenty-five years' experience in the ministry enables me to say, without fear of successful contradiction, that the people we serve are losing their interest in the support of a pure, straight-forward, Gospel ministry. The houses some ministers have to live in, are mere bat caves—rude, uncomfortable and totally unfit for any decent folks to occupy! And some of the best men now in the ministry will cease to serve a free people, on starvation wages, and to have exquisite pleasure (?) of dwelling in such dens!

Dear editor, as our people are wooed on to destruction by flattery, let these lines of plain facts go forth upon their humble mission, without crossing a T or dotting an I—for there are some faithful men now filling pulpits with honor, to remain longer in the ministry they must prepare to do so at their own expense. As for me, I am a well-paid minister, but I see the hand-shaped cloud rising out of the sea of confusion, and give warning.

Yours for right, against wrong,
Calvert, Texas. MACK HENSON.

THE BEST

FAMILY MEDICINE

She Has Ever Known. Words of Praise from a New York Lady for

AYER'S PILLS

"I would like to add my testimony to that of others who have used Ayer's Pills, and to say that I have taken them for many years, and always derived the best results from their use. For stomach and liver troubles, and for the cure of headache caused by these derangements, Ayer's Pills cannot be equaled.



When my friends ask me what is the best remedy for disorders of the stomach, liver, or bowels, my invariable answer is, Ayer's Pills. Taken in season, they will break up a cold, prevent la grippe, check fever, and regulate the digestive organs. They are easy to take, and are, indeed, the best all-round family medicine I have ever known."—Mrs. MAY JOHNSON, 368 Rider Avenue, New York City.

AYER'S PILLS

Highest Honors at World's Fair.

Ayer's Sarsaparilla Cures all Blood Disorders.

Now Ready.

HIGHEST PRAISE FOR SABBATH SCHOOLS.

By W. A. OGDEN,

Is fully abreast of the times. A splendid collection of new and original Sabbath School Songs by its wide and favorably-known editor, enriched with a fine list of contributions by other prominent composers. Examine HIGHEST PRAISE if you desire a new book. $30 per 100; by mail, 35 cents each.

THE BIGLOW & MAIN CO.,
76 East 9th St., New York.
215 Wabash Ave., Chicago.

Our Southern District Campaign.

My Dear Dr. Hammond—I have been in correspondence with all our presiding elders in the South, and during the remainder of June and the months of July and August there is to be a great campaign for our cause. Dr. Mason will reach just as many of the conferences as possible, and it may be that other representatives of the Society will reach some that he cannot.

Some months ago I sent to all the presiding elders a specimen of Frederick Douglass' picture, and secured the apportionments to all the charges for the Freedmen's Aid and Southern Education Society, and then addressed a letter to every pastor, sending him the amount apportioned to him, and as many dollar envelopes as there were dollars in his apportionment, with the statement that a picture of Frederick Douglass would be sent to every person who would take one of these envelopes, raise a dollar, and pay it to the pastor. Already several hundred dollars have been sent in, and we will push the canvass right along until every district conference meets. There will be a roll-call at every district conference, and the money not sent to the office before that time will be paid at the district conference and forwarded.

Let all our presiding elders and pastors join heartily in this great campaign, and it will put thousands of dollars in our treasury. All the money raised in Arkansas goes to Philander Smith College; all the money raised in the Upper Mississippi and Mississippi Conferences, except in the Meridian District, goes to Rust University, and so on, over the whole South. Let all unite for success.

J. C. HARTZELL.

Cincinnati, O., June 15, 1895.

Epworth Leaguers.

The International Convention meets June 27th, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen and Crescent Route makes a half rate fare for the occasion with long limite for return. The trip over this scenic and historic route is an added inducement to attend. Write to us for official announcement and full and detailed information. W. C. Rinearson, G.P.A., Cincinnati.

The Great Exposition.

Negro Church Exhibit.

One of the most interesting features of the Negro Department of the Cotton States and International Exposition which is to be held in Atlanta, September 18th to December 31st, 1895, is the Negro Church Exhibit. The Negro has made most wonderful progress in church building, some of their church edifices being among the finest in the land. Statistics show that he has 22,153 church edifices with a seating capacity of over eight million. The value of his church property is placed at twenty-five million. It will be greatly to the credit of the race for the churches to show by photograph, interior and exterior, exterior in particular, the character and architecture of their church edifices. A special space in the Negro Building will therefore be allotted for that purpose. All churches are urged to prepare at once photographs of their churches, having name, denomination, place, pastor and address distinctly written or printed on the same, and forwarded to the Chief of the Negro Department, Cotton States and International Exposition, Atlanta, Ga. Correspondence on the subject solicited.

The Negro in Literature.

An exhibit, if complete, that will be most creditable to the colored people of the United States will be the literature they have produced in the journals that are published and the books that have been issued.

There are at present 206 colored newspapers and ten magazines published by the race. Over 100 books have been published and sold, some of which have had remarkable sale and received great praise and commendation at the hands of the literary critics of the country.

The Negro exhibit at the Cotton States and International Exposition would be incomplete without this journalistic and book feature. All Negro publishers are therefore requested to prepare a special edition of their papers and forward a copy of the same for a journalistic exhibit in the Negro building. Colored authors will send a copy of their books in the several styles of binding for a special exhibit of literary progress of the race. Such papers and books should be forwarded and addressed to Chief Negro Department, Cotton States and International Exposition, Atlanta, Ga.

In the Negro Building of the Cotton States and International Exposition which is to be held in Atlanta, Ga., from Sept. 18 to December 31st, there will be shown the progress of the race in a mass as it has never been seen before. From a business point of view he will be represented by the reproduction of some large and well-conducted retail stores in each of the grocery, boot and shoe, hardware, furniture, dry goods and other lines of trade. Of the two hundred inventions to his credit in the patent office at Washington there will be twenty-five working models, showing that his inventions are now in practical use and of benefit to the country. He will be represented as a banker by the reproduction of the Penny Savings Bank of Birmingham, Ala., the True Reformers Savings Bank of Richmond and others.

He will also be on exhibition as mechanic, the builder of wagons, buggies, machines, etc. He will be seen as an electrician, an artist, an architect. In fact he will be shown in every conceivable line of work that engages the attention of any other people.

The wiser course for the Negro race to pursue is to band together and make the exhibit in every possible way what it can be.

The Negro Home Exhibit.

Another very interesting feature of the Negro exhibit will be a portray of the Negro in his home life. In 1865 the Negro as a mass lived in the typical one-room cabin of the South, but to-day he is living in fine residences; in many cases with all the appliances of well-ordered homes.

The Home Life Exhibit of the Negro race will consist of photographs of the residences in which Negroes live, interior and exterior. The race is invited to note carefully this very desirable feature of the exhibit which is to go into the Negro building and see that it is complete in every respect. Photographs should be sent to the Chief Commissioner of the State or the Chief Negro Department, Atlanta, Ga. The owner, location and address should be distinctly printed or written on the photographic card.

Address, I. GARLAND PENN,
Chief Negro Dep't, Atlanta, Ga.

For the SOUTHWESTERN.

"Home."

By H. FORREST, Clinton, Tenn.

How few there be who rightly appreciate the comforts of their home. How few, who fully comprehend the strong influence and power which emanates therefrom and contributes to the elevation or depression of man.

What is home (?) may be thought a simple question; but volumes compiled by the wisest and most highly developed beings, would be necessary to contain the great answer, with its value thereto appended. It is like health, the value of which no one can express, or truly feel, until it is lost. Unutterable, inexpressible, are the words that best express the value of home.

When an inmate of a home is out on the mercies of a cold and friendless world, it is then that he sincerely reflects over the ease and enjoyment which that most happy circle retains for him. However humble it may be, who does not say of it: "Home, sweet home." Who does not know that its comforts are elsewhere sought in vain. That it is the bright morning star, whose gleam of light should twinkle for the glory of Him, who presides over that eternal home to which we now hasten.

We may be at the home of friends, who do all in their power to make us feel contented; who throw ajar the avenues of their hospitality, and in every way attempt to impress upon us a true welcome; but yet we cannot feel that ease of conscience, that freedom of action, or familiarity of contents, as is felt in our own. No welcome can sever that innate principle which intentively binds us to our own homes, and make us feel without as we do within our own.

He who steps over the threshold of his home, and departs therefrom, leaves behind him a place of calm, nowhere to be seen or enjoyed upon life's great sea. The red man in his wigwam; the Negro in his hut, enjoy pleasures which to them the luxuries of the finest palaces cannot afford. So with all classes of mankind, rich or poor, civilized or uncivilized, each enjoy pleasures in their own homes, which are in vain sought for in the dwellings of others. Here may be traced the wisdom of the great "Eternal," who provides alike, happiness to all, whether they rise from luxuries or from the lowest depths of poverty. In all climes, among all peoples, the greatest safeguard to liberty and morality is found to be the family circle. As the oasis is to the desert, so is home to the tempestuous storms, the arid plains, and upheaving forces of life. Who, when almost overcome by heat and thirst, does not, on reaching the cool, clear stream, bathe his famishing vitals in its reviving virtues, and thereby receive renewed strength. Who, when weary from toil; when oppressed by cares and besetments, on turning homeward does not conceive of rest awaiting his return that lifts the soul above its worry, and purifies and ennobles its aspirations. Who, when in home's embrace, resting from the battles of life, fails to grasp the thought that of this boundless wilderness, here only can man escape burning suns, beating rains, and blighting draughts. Here only can he fold about him the draperies of contentment, and lie down for repose where safety and innocence, with swords of eternal victory, drive away harm.

Home Missionary Items.

Mrs. Clinton B. Fisk has recently returned from a trip in the South, and speaks very encouragingly of the work at Knoxville, Morristown, Asheville and Washington, D. C., which places she visited. She was pleasantly entertained while in Washington at the Lucy Webb Hayes Memorial Deaconess Home and Training School, by Superintendent Ames and his estimable wife. She reports Sibly Hospital as looking splendidly.

Mrs. Isabel Whitfield, organizer for the Puget Sound, Oregon and Idaho Conferences, has done excellent work during her recent visit to these points. In the Idaho Conference she reports ten new auxiliaries, with an entire membership of 159, and 21 subscribers to Home Missions. In the Puget Sound five new auxiliaries and an increased membership of 183; also eight subscribers for Home Missions. In the Oregon Conference several existing auxiliaries were revived through her efforts, ten new ones formed, and a membership of 236 in all was secured, with 16 subscribers for the paper. The Columbia River and Montana Conferences will be added to Mrs. Whitfield's field of labor.

An increased interest obtains among the various auxiliaries, as is manifested by the call for missionaries' letters, leaflets and articles on various departments of the work, which have been compiled at the general office for use in their monthly and district meetings.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

GASTON MESLIER, G. P. & T. A., Dallas Tex.

Rome District.

The Rome District Sunday School and Epworth League Convention, of the Savannah Conference, was held in the First Methodist Episcopal Church, Rome, Ga., May 23-26. Rev. H. R. Allen, presiding elder of the district, presided. Rev. G. W. Lewis, pastor of our Second Church, was elected secretary, with Miss M. L. Cartheran of Broad Street Church as assistant.

The business of the meeting was taken up and dispatched rapidly and intelligently. We regret exceedingly that many of our pastors were absent from this great gathering of Methodist young people. It made us think that the pew is outstriping the pulpit.

Thursday night Rev. L. P. Kimball, pastor of our church, preached an earnest sermon, which was well received.

Friday's session was charactorized with increased interest. There was a very perceptable increase in the attendance of delegates and visitors. After devotional exercises the pastor of the First Church, in words well chosen, introduced Miss M. L. Cartheran to the convention, who, in a way equal to her capability, delivered the address of welcome to the happy crowd of young Methodists. The address was of a high order. The president called upon Miss Dora Mullin of Tallapoosa, Ga., to respond in behalf of the convention, which she did in a very happy manner.

The following papers were read: The true Sunday School superintendent, Miss Fanny Taylor of Rome; Sunday School organization and how to perpetuate it, Miss Katie Cook; Sunday School work in the M. E. Church, Miss Ercilla Johnson; The importance of teachers' meetings, Miss Ida Leake; When do children become the subjects of grace? Prof. F. M. Gordon.

There were papers read upon the Epworth League also: The pastor as an Epworth Leaguer, Miss Gussie Simmons; How shall the League best influence and hold the young people? Miss C. L. White; Work of the League, Miss Glenn of Tallapoosa, Ga.

All the papers were full of thought, which show that our young people are advancing along all lines of intellectuality, morality and religion.

Several of our preachers preached highly interesting and edifying sermons. At our Second Church the brethren did grand work. Sunday night at 9 o'clock one of the best sessions we ever witnessed passed into history. We lingered at the altar in the house of God shaking hands. Then came the doxology and the benediction.

A. B. ALLEN.

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It quenches your thirst
That's the best of it.
Improves your health
That's the rest of it.
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Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches. List price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.95

Southwestern Christian Advocate —No. 631— Poydras Street
New Orleans, La.

PUBLISHED EVERY THURSDAY BY
THE METHODIST BOOK CONCERN,
HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

—Twenty-five years of blissful wedded life has been allotted to our genial and affable business manager, Mr. C. C. Morse, and his most estimable lady, Mrs. Ida Morse (*nee* Barber). The celebration of their silver-wedding anniversary, on the 21st, was a pleasant event. The union has been a happy one in all respects. Leaving their native home, in Vermont, they came to the Sunny South, where Brother Morse has been constantly engaged in the work of the Church. Part of the time as instructor of printing at our Clark University, Atlanta, Ga., and during the last five years as business manager of the SOUTHWESTERN, which trust he has discharged with credit and ability. We congratulate the happy pair, and invoke upon them and their family the choice blessings of our kind, heavenly Father.

—The great destruction of our mission property and probable loss of life at Foo Chow, China, is one of those outbreaks which must be seriously deplored. Not a few thoughtful people have feared such an interruption of our missionary work in that land. We believe that the cruel treatment accorded the Chinese by our government may have had much to do in precipitating this unfortunate disturbance. Should the Chinese government pass a law excluding all Americans from the Celestial Empire, or compelling others to remain during their natural lives, it would be considered a grave violation of that international comity which is supposed to exist between the great nations of the world. The Chinese exclusion act is, in our judgment, unwise and impolitic; if for no other reason, that it necessarily retards the progress of our missionary work, the spread of the Gospel and the salvation of men.

—The colored clergymen of Charlotte, N. C., are getting together for aggressive Christian work. A Ministerial Union has been organized and it is proposed to begin immediately a series of meetings looking toward the moral and social elevation of the people, and the advancement of other good causes. Rev. Chauncey I. Withrow, A. B., pastor of Simpson Church, in Charlotte, is one of the prominent leaders of the movement. Other members are: Rev. Drs. D. J. Sanders and R. H. Simmons, Revs. R. D. Davis, C. L. Davis, R. B. Bruce, H. B. Bennett, G. G. Musgraves, D. E. Best, P. H. Williams, A. A. Crooke, G. W. Clinton and J. J. Sharp. A vast amount of good could be accomplished if the clergymen in our large cities would organize after the manner of our Charlotte brethren. United effort on the part of the colored clergy of this land for the uplifting of our people is very greatly needed everywhere.

THE PICTURE OF FREDERICK DOUGLASS.

Dr. Hartzell is offering the picture of Frederick Douglass to our pastors in the South as a premium to aid in raising the collections for the Freedmen's Aid and Southern Education Society. He furnishes every pastor with a Dollar Envelope. On the back of this are ten blank spaces for as many ten cent subscriptions, and whoever takes one of these envelopes and raises a dollar, and pays it to the pastor, receives a beautiful picture of Frederick Douglass. Already several hundred pictures have been sent out through the South. We would like to see ten thousand of them in the hands of our boys and girls, and what a tremendous boom this would give to our educational treasury in Cincinnati. We join in the earnest appeal that presiding elders and pastors would co-operate with Dr. Hartzell in this splendid movement.

MORE OF THOSE LITTLE FOXES.

We publish the following letter from one of our most conscientious pastors, withholding his name, the name of his church, and conference, for the reason that the little foxes, and the big ones too, who are such adepts in the art of discouraging their brethren, would not hesitate to compass his removal to less congenial climes should they discover his identity. The letter will only serve to show some of the obstacles that are put in the way of the circulation of the SOUTHWESTERN by these very *little* men. It is a great pity that such babies are placed into positions where they can do so much mischief. We do not like to believe that the writer of the note has been the subject of persecution because of his zeal for the circulation of his Church paper; but the following looks very much like a premeditated case of bad heart:

"Dear Doctor Hammond—I said in a short letter some time ago, that I wanted to make some suggestions about the SOUTHWESTERN. You have relieved me of that necessity, because I saw in last week's paper an editorial about the "Little Foxes" that suits the case exactly. It has been said to me this year, that fooling with the SOUTHWESTERN was one of the things that hurt me as a presiding elder on ——— District. From the presiding elderate of ——— District, I was appointed to ———. A presiding elder had the boldness to say to me, "Now you see what I said to you about fooling with the SOUTHWESTERN," thus trying to impress me that my removal from the presiding eldership, before I had served the full time, was because I had paid too much attention to the circulation of our paper—the SOUTHWESTERN. In the church to which I was sent, which had the reputation of being one of the strongest and most progressive in the ——— Conference, I was profoundly surprised to find that only one copy of the SOUTHWESTERN was taken. It was yet more surprising to find that the officials were determined not to support the paper. During one of my quarterly meetings I distributed some sample copies and called attention to the SOUTHWESTERN. My presiding elder was present, and positively declined to say anything in its favor, having been impressed, no doubt, that he would lose his official head if he was caught trying to circulate the SOUTHWESTERN. I would not have said anything about this strange indifference had I not seen your editorial in last week's paper on "Those Little Foxes."

Now it is possible that the good brother who wrote the letter last week struck the key-note, so to speak, and has given the reason why the SOUTHWESTERN is so feebly supported in some parts of our patronizing territory. These letters are from reliable men, and furnish a sample of the monumental narrowness of some of the men whom the Church has constituted agents for the circulation of our literature. We have been wondering why the SOUTHWESTERN, with a constituency of more than 200,000, could have less than 6000 subscribers. These letters bring out the true facts. The *little* foxes are destroying the vines. They are absolutely prohibiting the people from reading our paper, and terrorizing and intimidating our faithful pastors from rendering honest and loyal service to the Church, with threats of poor appointments, unpopularity with the powers, etc.

Brethren who desire to take an interest in the SOUTHWESTERN need not fear. It is growing to be more and more the people's journal, more and more it is coming into popular favor—and he will be considered, in the very near future, a confirmed fossil who considers it "fooling away" time to help increase the circulation of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Meanwhile, let our friends rally for God and the Church, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." [See 2 Timothy 2—25-26.]

GLORIOUS NEWS.

The following special to the *Times-Democrat* (New Orleans) from Richmond, Va., made our hearts rejoice:

"RICHMOND, June 13.—The employment by Christian & Christian, a leading law firm here, of a Negro stenographer and typewriter, has called forth very general criticism. Ex-Judge George L. Christian, the head of this firm, is president of the Chamber of Commerce, president of the National Bank of Virginia, and one of the most influential citizens here. The labor journals and labor leaders have subjected the Messrs. Christian to severe criticism on account of their giving employment in a semi-confidential way to the Negro. These gentlemen say the Negro came to them as an office boy, and by studious habits and industry fitted himself to do stenography and typewriting work. In concluding a newspaper card defending their position Messrs. Christian & Christian says: 'Since the colored stenographer now suits us in all respects better than any one else we know of, and as it would be an injustice to him to discharge him for no fault of his, we propose to continue to employ him as long as he suits us. If any one thinks less of us for pursuing this course we regret it, but their opinion of us about this will not affect our conduct in the slightest degree.' The Stenographers' Associations and the labor organizations are denouncing the course of the firm."

The courageous stand taken by the brave Ex-Judge Christian and partner is worthy of emulation. It is evidence that white employers, if they have the moral courage, can recognize and employ efficient colored help if they so elect. There has already been too much catering to the prejudices of these labor unions, whose edicts against the colored man, "for no fault of his," should merit the contempt of all good citizens. We sincerely hope the black man will keep out of these labor unions, nearly all of which are ready to strike him down when he aspires to any position of responsibility. Would that our Christian white employers everywhere could have the courage of this Richmond law firm, who employed the black man because he suited them in all respects, and because they felt that it would be an injustice to discharge him in obedience to the clamor of heartless labor organizations. The Negro is coming up through great tribulations, but coming nevertheless. This boy, by studious habits and industry, won the confidence of his employers. Others can do the same, if allowed a chance. Pass this around.

NO TINKERS WANTED.

Let our preachers bear in mind that the General Conference is the only body having power to order a change in our rules. The Discipline of the Church, in the hands of a Methodist preacher, means that he is to study our rules, to know them, and keep them for conscience sake. The moment he breaks them or undertakes to mend them, he becomes a tinker. Remember, brethren, the old Wesleyan injunction: "Do not mend our rules, but keep them." The tinker is abroad.

TOBACCO MUST GO.

Dr. Bashford, the president, and the faculty of the Ohio Wesleyan University at Delaware, Ohio, have decreed that the use of tobacco by the students of this institution shall be rigidly and strictly prohibited. This is a bold move, and it will require no small amount of moral courage and college discipline to enforce the order. But good people everywhere will rejoice, that one great American university has the courage to raise the standard of absolute cleanliness, and to break from the traditional heresy that tobacco-using among students in our home and foreign universities is conducive to mental development. On the contrary, the facts are that the use of this narcotic not only reduces the standard of scholarship but retards the moral and physical growth of the student.

—Wilberforce University, near Xenia, Ohio, is an institution of the African M. E. Church. The trustees and faculty have a pardonable ambition to make it, as it deserves, one of the most prominent places of learning in the country. At a recent meeting of the board, it conferred the honorary degree of "LL. D." upon President Olevelaud, who has favored the institution by detailing a young colored man, whom he had appointed a lieutenant, as special instructor in military tactics at the University, and also in the appointment of a postmaster at Wilberforce, Ohio. The president declined the proffered honor, giving as a reason that he had declined a similar honor from one of the great universities controlled by white men, and he thought it but consistent to adhere to that course.

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From June 17 to 24.

F H Bunton	J J Chilcoat, 1
I Howells	S McDavis
James H Walker	J W Wheeler, 1
A J Lynch, 2	C M Henry
James Ball	H M Henry
J J Keller, 1	J F Elliott, 1
F B Snowden	B F Turner
R Roberts	J S Foster, 2
J Barnes	W C Bryant, 1
Thos Carter	H N York, 1
S S Reid	Laura J Burns
Aaron Taylor	T W Davis, 1
A McGlocklin, 2	L Mallory, 1
P H Rembert	W H Brooks, 1
S H Jordan	J S W Doan
Ophelia Thompson	Hattie E Palmer
W H Handley	S H Viel
S Priestley	J W Williams
E H Clark	T G Montgomery
A J Ford, 1	G W Rivers
G M McFall	J R Reasonover, 1
Ned Bilboa	J H Patterson
Thos J Arthur	P V Crawford, 2
E F Scarborough, 2	J C Brown
P H Hill	R H Johnson
J H Lockhart	J Burton, 1
Wm Thomas	E L Parks
P A Lemons -	W H Stevens
T A Wilson, 3	C W Tillman
J F Marshall, 1	W H Hathorn
Mme. M C Turner	Geo A Sissle, 1
R Sewell, 3	J W Toles
M Adams	J J Garrett
N Toole	Wm Porter
W R R Duncan, 4	

—Please don't send us postage stamps in remitting—at least till after the present hot and "sticky" season is over. An express or a money order costs but 5 cents for sums of $5 or less. Fractional silver, if well wrapped and sealed, will usually come safe enough in short distances. Then, it is better to risk 35 cents in a letter well posted, than to pay for registering it, as some do.

NEW ORLEANS AND VICINITY.

The Methodist Preachers' Meeting last week took high grounds upon the Sunday closing law, and passed strong resolutions endorsing the efforts which are being put forth by the officers of the law and the friends of the Sabbath for its enforcement. The following resolution is expressive of their unanimous sentiment:

"*Resolved*, That in their efforts to enforce the Sunday law in this city, the mayor and chief of police, with all who are seeking its enforcement, have the earnest prayers of this meeting that their efforts may be crowned with success."

This resolution was ordered signed by Revs. Montgomery, Taylor, Price, Harris, Priestley, D. G. Butler, W. R. Butler, Johnson, Fields, Walker, Monroe, Harvey, Richard, Landry, Albert, Hammond, Marshall, and others.

Resolutions concerning the death of the late Rev. W. P. Forrest were adopted, and a committee appointed to arrange for a memorial service at Wesley Chapel, at 2 p. m., July 4. The Editor of the SOUTHWESTERN taught the Sunday School lesson, and remarks on the same were made by Dr. A. E. P. Albert.

On Sunday night interesting services were held at Williams' Chapel. The principal feature was the unveiling and presentation to the church of a beautiful pulpit set, by the Pulpit League of the church. The Editor of the SOUTHWESTERN preached a brief sermon, after which quite an interesting presentation address was made by Miss Ora Wilson. A brief response followed by the president of the Board of Trustees. The Pulpit League is a unique organization, and has already made itself felt in pushing forward the interests of the church. It is composed of some of the most progressive members of the church. Mrs. Sarah Robinson, the president, is splendidly equipped for the position, having already presented a handsome purse to the trustees.

Rev. William P. Forrest.

There passed away from his home, in Carrollton, Saturday, June 16, an old landmark among the colored people of New Orleans, in the person of the Rev. Wm. P. Forrest. His funeral, which was one of the largest ever held in that section of the city, took place Sunday, June 17, at Haven M. E. Church, and he was laid to rest in the Carrollton Cemetery. Among the ministers present were the Revs. W. S. Harris, Stephen Priestley, Charles Monroe, Henry Taylor, Samuel Bell, David Young, Thos. Pye, Burnett Brown, T. G. Montgomery, L. G. Adkinsen, D. D., and A. E. P. Albert, D. D. Nearly all the ministers present either acted as pallbearers or officiated in the services.

The following sketch was read by the Rev. A. E. P. Albert, D. D., presiding elder of the North New Orleans District:

"The great God of our fathers buries his workmen and carries on his work by others whom he calls to fill their places. We mourn to-day the removal of one of the most heroic of that race of giants that composed and organized the Louisiana Annual Conference in 1869, when it was separated from the Mississippi Mission Conference, of which it was a part, from its organization, December 25, 1865, until January, 1869.

"Of the eighteen men, twelve colored and six white brethren, that organized the second Christmas conference at Wesley Chapel, in this city thirty years, a generation, ago, not one remains in our effective work; and only our venerable Emperor Williams remains in the land of the living among us, and that upon our superannuated roll, leaning wearily upon his staff and pronouncing benediction upon those whom God has reared to fill the places that he and all the fathers filled.

"The Rev. Wm. P. Forrest, the subject of this sketch, was not one of the original eighteen that organized the mission in 1865, but was one of the thirty-seven that received appointments from the Louisiana Conference after its organization, January, 1869. Of these only one remains in our effective ranks, the Rev. Abram Hilton; three others, Revs. Emperor Williams, Samuel Armstead and John Sparks, loiter behind upon our superannuated roll, while two or three others have moved into other parts of the world, 'but the greater part have fallen asleep,' The thirty-seven, nearly all of whom have departed and are with Christ, which is far better, have been succeeded by 177 of their loyal sons, that are now doing the work assigned them by the last session of our conference.

"He whom we mourn was admitted into the Louisiana Annual Conference January 14, 1869, twenty-four years, five months and one day, to this day of his glorious translation yesterday at high 12; and as he often prophesized, he was 'not superannuated nor located, but high-cated.' He has gone up on high to join his faithful co laborers that preceded him out of the kingdom of grace into the kingdom of glory.

"It is difficult to realize that Wm. P. Forrest is gone, and will no more move and impress his presence and individuality among us, nor answer our next conference roll. It is difficult to realize that the manly and towering Forrest, the great and remarkable preacher, the giant that moved the multitude, and that at times swayed our congregation with the majesty and sublimity of his eloquence, as a forest lashed by a mighty wind, is gone from us forever. He has answered the other roll—the roll of the just men made perfect; and we shall never see him nor his like again till we meet before the throne of God.

"Rev. Wm. P. Forrest was a native of North Carolina, where he was born about 75 years ago. He was brought to this city when a young man, over fifty years ago, and soon gave his heart to God and united with that band of faithful disciples in the old Gravier Street Church, out of which old Wesley Chapel sprung, and in which he took part and prominence in his early manhood. A year or two before the war he joined the A. M. E. Church and became a member of St. James A. M. E. Church, and in process of time he was ordained a deacon in that church; but so soon as the Mississippi Mission Conference was organized in December, 1865, he began to debate in his mind the question of his return to his first love, and January 14, 1869, he was admitted by Bishop Simpson and recognized as a deacon in the Louisiana Conference of the Methodist Episcopal Church, in which he was spiritually born, and out of whose ministry, after nearly twenty-five years of ceaseless service, he passes from labor to reward. He was ordained to elders' orders by Bishop Levi Scott, December, 1870, in a class of six, only two of whom remain, viz: Revs. J. C. Hartzell, D. D., and Abram Hilton.

"During the years of his ministry Brother Forrest served the following appointments: Gretna and Campbell Chapel, 1869-70; Union Bethel, 1871; Franklin, 1872-74; Cypremont, 1875; Clinton Street (now Williams' Chapel), 1876-77; Simpson Chapel, 1878-79; Baton Rouge, 1880; Red River Landing, 1881; Clinton, 1882-83; Pleasant Plains, 1884-85; Fairfield, 1886; St. Charles, 1887-88; St. Matthew, 1889-90; Thompson, 1891; Camp Parapet, 1892-93; Haven, 1894-95. From all these places multitudes of precious souls, whom he called to the knowledge of the truth as it is in Jesus, have entered into rest, and his good works therein will continue to follow him long after he shall have legan to wear the well-won crown which the righteous Judge has promised him and all that love the appearance of the Son."

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OUR BOOK TABLE.

A number of extracts from an amusing Japanese "Life of General Grant" will be printed in the July Century. The book was written and circulated soon after General Grant's tour around the world. The author has the highest admiration for the soldier and statesman—this "Heaven-bestowed wise man"—and he expresses it with true Oriental impressiveness.

The complete novel in the July issue of Lippincott's is "A Social Highwayman," by Elizabeth Phipps Train. Francis Lynde furnishes a tale of the West, "The Strike in Pinon Gulch." "The Whole Duty of Woman, as Understood by Man in the Fourteenth Century," is an interesting paper by Emily B. Stone.

Notes of Praise, for the Sunday School, Devotional and Praise Meetings; especially adapted to the International Sunday School lessons By Frank M. Davis, Vicksburg, Miss. Price, 35 cents single copy; $30 per 100. One of the best books of the kind published; helpful, instructive, safe and well worth the price.

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The Intensity of Our Times.

An Address Before the Graduating Class of Meharry College, Nashville, Tenn.

By Rev. B. F. Rawlins. D. D. Assistant Editor Western Christian Advocate.

In Three Parts—Part 3.

My limits will not permit me to make allusion to more than one other matter, amid the many that press for utterance on an occasion like this. I shall speak boldly.

I think too much has been done for the red man and too little for the black man in this country.

If the American Indian has ever been of any advantage to any body upon the globe, I am not aware of the fact. If he has ever helped on any civilization, I know it not. In this, his native country, possessed from a time when his right there was none to dispute, has he ever helped to lay a rail, or stretch a wire, or build a fence, or raise a cereal, or put up a boat, a school-house or church? Has he not fought civilization from its appearance on the continent? And the most he has ever been remarkable for, aside from his barbarism, has been his unique talent to get money and clothes and food from the government and from our missionary societies.

It seems to be an eternal law of Providence, administered toward men from the beginning, to take from those who have and improve not, and our Indians are likely to be the largest illustration of that law.

The Indian is the farthest down in the scale of human degradation. He is at the nepins ultra—unless a lost link may be found by which he may pass over into the brute creation. And I should think if there is a bridge by which living things can pass one way, that they can pass the other also, and reciprocity kept up!

As a race the Indian is utterly beyond redemption. In whole tribes of them there is not residuum enough left to make one good American citizen, unless there be a few who might be sent to Congress or the neighboring legislatures!

And yet our government is annually spending millions upon this worthless life. The proposed annual appropriation is now near seven millions less, the chairman tells us, than former appropriations.

But what about the black man? Has he helped on the cause of progress? Has he built roads and stretched wires, and planted fields, and raised rice and corn and cotton, and hogs and cattle, and horses and mules? Has he paved our streets and built our railroads? Is there any estimation that can be made of the millions of wealth he has created, or of the happiness he has brought to so many homes of this great land?

And has he ever been treacherous like the Indian? When all Southern homes in the war were left in his care, was he unfaithful? And in regard to his fidelity to public trusts, has one ever proved defaulter? A thing of which the white race cannot boast. And as against the Indian, how does the Negro long for advancement, for culture, for the advantages of wealth, for the blessings of home and the happiness of domestic life?

Is the plea, then, a paltry one, that this great government should do something for the black man? If she should stop all her Indian appropriations and give the same amount to the founding of industrial schools all over this Southland for half a century to come, intensity here would soon have a different taste, and this beautiful land would blossom as Eden.

We note, lastly, that one of the most remarkable things about this intensity is that it is to have no abatement. On the other hand, I think it will be marked by a gradual and steady increase. As a force, it is as persistent as gravitation. As a human force, unlike gravitation, it possesses a cumulative power. Its development is the law of God's natural dispensations. It is pre-eminently the law in the kingdom of grace. Moreover as Browning says:

> "Progress is man's distinctive work alone;
> Not God's, and not the beast's; God is; they are;
> Man partly is, and wholly hopes to be."

Lift up your minds to the greatness of that progress as it shall be witnessed among us. Our country will grow with the multiplication of the human race and with its rapid development in all its material and moral and intellectual conditions. We may no more expect that the tide of human affairs will be turned back than the waters of the Mississippi. We believe the human race is now marching more steadily to its goal than ever in its long journey; and our country will become greater and greater, in population, in industry, in development, in education, in civilization, in all the refinements of improvement; so that the intensity of life that is to be seen here surpasses all conjecture. A hundred years hence intellectual hunger in this land will be a hundred-fold stronger than now. This increase of our intensity, coming in from all sources like the thousand rivulets that swell a great river, would be appalling to contemplate, except in connection with an increase of morality and religion, and a civic economy that shall be the true corelative of such advanced life. The great demand, the loud summons, that comes to the oncoming generation is to move on to those times with a complete equipment and undaunted spirit.

Gentlemen of the graduating class, there is intensity in this hour for you. I give you words of heartiest congratulations! This immense audience of people of all shades congratulates you!

With your equipment, aim at none but the highest attainments. All over this world it is skill that attracts and commands respect. A dying man will not ask whether a white or a black physician stands at his bedside, but he will ask, "Is he competent?"

Many of your race have already demonstrated the capacity of the race. Many of your race are in highest places of honor—and for their attainments command the respect of men. I think of Blyden, one of the greatest scholars of this age, sitting at the Court of St. James, and of Douglass, and of others, each one of whom raises your race one notch higher in the estimation of mankind.

How it will help your race in this country, and before all the world, if it can be said: "The greatest orator, the greatest preacher, the greatest scholar, the greatest physician in America, is a colored man!

And now, ardently wishing for you each, personally, the greatest success, and in the name of these teachers with whom you have long been associated, who have sought to fit you for the most important professional duties that come to any class of men—and in the name of this great representative audience I dismiss you to the trials of your calling. "Quit you like men."

[CONCLUDED.]

A Chance for Women to Make Money!

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Disher Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day $5, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as $18 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times. MARTHA FRANCIS.

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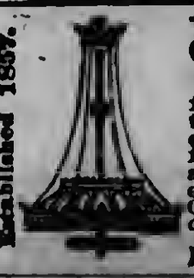
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TO THE YOUNG FACE

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THE SUNDAY SCHOOL.

The Ten Commandments.

(Exod. 20. 1-17.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10. 27.)

Our last lesson in the Old Testament, just twelve months ago, gave an account of the Israelites crossing the Red Sea. When they saw their enemies were drowned in the sea they sang a psalm of thanksgiving, Miriam and "all the women," with timbrels and dances, responded to the song. Then began their march towards Sinai. Their course was southeast. They murmured for bread. Manna and quails were sent. They complained for water. The Rock was smitten and the water gushed forth. Amalek was overcome. Jethro brought to Moses his wife and two sons. In the third month Sinai was reached. All "Israel camped before the mountain," bounds were set about it, and no one was allowed to touch it. On the morning of the third day "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud." The people trembled. They were brought forth out of their camps. Jehovah came down upon the top of the mount. The Ten "Words" were spoken by the Lord direct, or through the instrumentality of angels. They were afterwards written on two tablets of stone and given to the people. On one table was four commandments, and on the other, six. The first table taught man's duty to God, and the second, man's duty to man.

The *first* Commandment—"Thou shalt have no other gods before Me." This precept is against mental idolatry. It is emphatic, and spoken in the singular number. It comes direct to the heart of each individual, saying, "Thou art the man." It condemns the *proud* man who idolizes himself; the *ambitious* man who pays homage to popular applause; the *covetous* man who deifies his wealth; the *sensualist* who lives to gratify his appetites; and the *lover* who dotes on parents, companion, children or friends.

The *second* commandment—"Thou shalt not make unto thee any graven image." We are here forbidden to *make* any gods like any thing in "heaven above." Like any fowl of the air. The Egyptians worshiped the crane, the stork, and the hawk. Or like any thing "in the earth beneath." Like any beast of the field. The people they had just left deified the ox and the heifer. Or like any thing "that is in the water under the earth." The crocodile, the serpent, and the beetle, were worshipped by the Egyptians. They are also forbidden to *worship* an image of any kind, whether made by themselves or any other creature. The heavenly bodies were deified by many nations. But they are here told not to bow before, pay homage to, or in any way serve an idol. It is sinful to *break* this commandment. Idol worship makes the heart bad. This evil may be inherited by our children. Things peculiar to the soul, same as those that belong to the body, may be imparted to our posterity. If we *keep* this precept God will "show mercy," and bestow blessings upon us. "Judgment is His strange work, while mercy is His delight." Vice will be punished and virtue rewarded in this world and in the world to come. The Roman Catholic Church, in order to countenance image worship, has left the whole of this second commandment out of the decalogue.

The *third* commandment—"Thou shalt not take the name of the Lord thy God in vain." The names of God largely reveal His character. We may use them in a thoughtful, reverent way, in prayer, praise and thanksgiving. We must not use His name in false, or vain swearing. To be profane is to be coarse, ungrateful, and vicious. Let no one suppose because this sin is so easily committed that it will be lightly punished. It has often been followed by sudden marks of divine wrath. Men have fallen dead while asking God to curse them.

The *fourth* commandment—"Thou shalt remember the Sabbath day to keep it holy." The word *remember* implies a previous knowledge of that day. It was well known to the Israelites before it was embodied in the decalogue. The word *Sabbath* means rest. It was set apart by Deity at the close of the creation of the world. It is a type of the heavenly rest that awaits the finally faithful. We keep it *holy* by doing no ordinary work on that day, and by devoting it to the service of God. Works of necessity, charity, and devotion, may be done on the Sabbath day. The man who does not work during the week is as much a violater of God's law as the one who works on the Sabbath.

The *fifth* commandment—"Honor thy father and thy mother." With this begins the precepts of the second table. It is "the first commandment with promise." We honor our parents by *obeying* them when we are children; by *respecting* their ways and opinions when we are in middle life; and by *providing* for them when they are old. To keep this commandment is to lengthen thy life, and to break it is to shorten thy days.

The *sixth* commandment—"Thou shalt not kill." Life is the most precious gift of God. It should be held in very high esteem. This precept forbids—murder; all passions which may lead to murder; all business which destroys life; all employments and amusements which endanger the life; and all evil habits which tend to shorten one's days. It should be interpreted in the light of other laws that allow the taking of life in self-defense; or for crime after due trial; or the waging of just wars.

The *seventh* commandment—"Thou shalt not commit adultery." Next to the protection of life is the protection of character. Pure, peaceful and healthful life depends upon an inviolate marriage relation, and well ordered homes. This precept forbids the cherishing of a corrupt, debasing imagination; all amusements which would promote an undue familiarity between the sex; the reading of books and periodicals which lead to improper thoughts; all pictures that foster social immorality; all styles of dress that unduly expose the person; and all conversation, and jesting, which by a double meaning of words, awaken impure suggestions.

The *eighth* commandment—"Thou shalt not steal." This precept protects the property. It forbids fraudulent dealing; making debts without a probability of paying them; charging unjust prices; controling markets by strategem; entering into combinations to raise or depress wages; taking unjust advantage of insolvent laws; lending money on unlawful interest; unnecessary subsistance on charity; evading the duties of tax imported by law; using false weights and measures; removing landmarks; keeping wages of servants; and withholding restitution from men wronged.

The *ninth* commandment—"Thou shalt not bear false witness." This precept is the law of love as it respects our neighbor's interest. It forbids false swearing in courts of justice; the malicious inventions and circulation of slanderous reports; the spread of stories which others have formed to the discredit of our neighbor; the ascribing of good actions to bad motives; political lying; hypocritical compliments; keeping back a part of the truth; highly coloring facts; false promises; and stating truth out of its connections, so that a false impression is made.

The *tenth* commandment—"Thou shalt not covet." This precept goes back of the words and deeds to the thoughts. It teaches that the source from which the emotions and desires spring should be pure. In the design lays the moral quality of the act. This commandment puts a fence about all the others. Many vices arise from the unrestrained desire to possess that which belongs to another. The world covets riches, honor, and earthly happiness.

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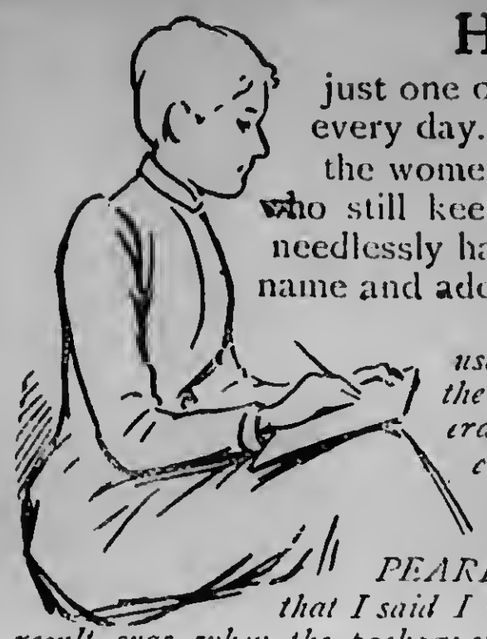
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Illinois Central.

Arrive—		Leave—	
Passenger	9:30 pm	Passenger	7 00 am
Chicago and St. Louis fast mail	8:10 am	Chicago and St. Lou s fast mail	5 55 pm
Chic. limited	7:00 pm	Chic. limited	9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express	10:00am	No. 6, Memphis Local Fast Train	4:00 p.m
No. 21, Vicksburg express	5:50 p.m	Vicksburg express	7:30 a.m

Louisville and Nashville.

No. 3, fast ex	7:45 am	No. 6, fast mail	7:45 am
No. 7, coast acc.	9:00 am	No. 4, fast ex	10 55 am
No. 1, lim. ex	4:45 pm	No. 8, coast acc.	3:45 pm
No. 5, fast mail	7:15 pm	No. 2, lim. ex	8:00 pm
Sunday ex	9:45 pm	Sunday ex	7:55 am

Texas and Pacific.

No. 52, Cal. ex	7:00 pm	No. 53, Cal. ex	8:15 am
No. 51, T and A express	6:50 am	No. 51, T and A express	6:05 pm
Local	10:05 am	Local	3:50 pm

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Cincinnati	9 30 a. m and 6:30 a. m.	Cincinnati	11:30 a. m and 6:20 p. m
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No. 26, 7:00 a. m.	Local Mail and Express.	No. 52 9.30 p.m
No. 2, 5·55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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	Leaves	Arrives.
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8 Coast acc'm	3.25 p.m	1 Lim. Ex	5.00 p.m
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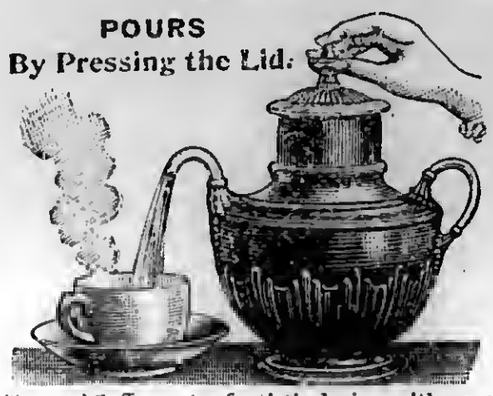
EUGENE MAY, Chemist and Druggist

Palace Drug Store, corner Canal and Chartres streets, New Orleans, La.

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M.C., 183 Pearl St., New York

POURS
By Pressing the Lid.



Tea and Coffee pots of artistic design with novel method of pouring. Prices from $2.50 to $17.25 each. Ask for them or send for illustrations.
THE ASBURY-PAINE MFG. CO., PHILA., PA.
This is a good thing.—Ed.

CANCER
—CURED WITH—
Soothing Balmy Oils.
The Cruel Knife and Burning Plaster Must Go.

Cancer of the **Face, Lips, Mouth, Nose, Ear, Eye, Breast, Uterus, Rectum, &c.**

All Cancers, internal or external, yield readily to the effects of these **MILD** and **PAINLESS OILS.** Also Tumors, Ulcers and Old Indolent Sores, and all Chronic Skin Diseases quickly and permanently cured with our Balmy Soothing Oils. Hundreds of testimonials furnished. The following names are a few of the many cases we have cured who will be pleased to write you concerning these wonderful Oils:

John Hersh, 1336 Jefferson st. Kansas City, Mo.
Mrs. J. M. Sweet, 618 E mwood ave., "
Mrs. M. M. Houstin, Bl le Grove, Missouri.
Col. S. K Ray, Sweet Springs "
Mrs. Phillips Land, Sweet Springs "
O. T. Stingleman, Grand Pass. "
W. B. Lewis, Kuttawa, Ky.
Mrs. Maud B. Joy, Eddyville, Ky.

☞ **Mention this Paper.**

Write us for Question Blanks. Address

Dr. Castle & Co.,
Sole Propt. of the Balmy Columbian Oil Remedies
S. E. Corner 9th and Wyandotte Sts.,
Kansas City, Mo.

P.S.—Cut this out and send to some afflicted friend

FOR BEAUTY
For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.

FROM PRESIDING ELDERS.

Navasota District.

I am indeed pleased to report a degree of progress on the district, on my second round, beginning at Navasota I found matters in a fair shape for work. Brother Lee hopes to continue his new church soon. Navasota Circuit, under the management of Brother Muldrew, is not making the progress desired, but there is hopes of better times in the future. Anderson is lead by Brother Tillory. He is doing an excellent work. Brother Gilmore, at Millican, is steadily gaining ground and he has the people close to him. Brother Loggins starts off well at Yarborough, and is hopeful of success. We found Brother Blakeney busily engaged at Bryan, and he has won the hearts of his people. Bryan Circuit is supplied by Brother Reddick, who is not doing the best, though he hopes to do well. Caldwell Circuit has Brother McKenzie as a leader, who hopes do well. Caldwell and Lyons have Brother Ewing as their leader and he is hopeful of pulling through in good shape. At Courtney I found Brother Josey doing what he could; he hopes to build a church in Courtney this year. I found Brother Ferlson holding things steady at Hempstead, and has matters well in hand. Brother Jenkins started off well at Bellville, and success is sure if he keeps his course. At Hockley I found Brother Cozier earnestly engaged in his work. He has lumber on the ground to build a church, and we certainly need one there. At Brenham Brother Cole is hopeful of doing a good year's work. I found Brother Neely at Brenham Circuit, and he is moving slowly; his age prevents him from doing what he might do. Brother Watson, on the Sealy Circuit, is stirring up things generally on his work; he has had thirteen conversions, and added them and more to his churches. At Waller Circuit Brother Felder was supplied, but he has not been to Waller this year; through me, Brother Cozier has been sending Brother Burton, a local preacher, every Sabbath. The indications for a church there are good, having just received the deeds and they are being recorded. Bro. Gill is still holding his own on Hempstead Circuit, and he hopes to do better than he did last year.

Brethren, bring up your full assessments; leave no stone unturned. Remember, your appointments depend upon your success. Help your people by insisting upon them to take the SOUTHWESTERN—this will help you much. Yours, in Christ, W. L. DUNCAN, P. E.

Meridian District.

Brethren—Remember, every quarterly conference member is to subscribe for the SOUTHWESTERN by the third quarter and to get as many members to take it as possible. The Preachers' Institute, for unavoidable reasons, has been postponed, and will convene in Meridian, October 7, and hold one week. Dr. Mason will be present to represent the Freedmen's Aid and Southern Education Society. Let every dollar of benevolent assessments be collected by October 31.

A. M. TROTTER, P. E.

Houston District.

The district conference will convene September 3, at Houston, in St. James M. E. Church. This conference is composed of the traveling preachers, local preachers, exhorters, one class leader, steward, S. S. superintendent and Epworth League president from each charge on the district. We hope to see the largest and most enthusiastic attendance in the history of the district. WM. BARTLEY, P. E.

St Louis District.

To the Pastors.—Begin on your benevolences at once. Our collections the past year were exceedingly small. Let us do better this year. District conference opens Sept. 3 at 9:30 a. m., at Bridgeton, and will continue over the following Sunday. You are expected to be present.

J. WILL JACKSON, P. E.

District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Jacksonville	Florida	Wrightsville, Fla., July 18	Jeffroy Grant.
Starkville	Upper Mississippi	Rock Hill, Miss., July 24	P. O. Jamison.
Jackson	Mississippi	Forest, Miss., July 24	J. C. Houston,
Tupelo	Upper Mississippi	Ripley, Miss., July 25	S. H. Nevlls.
Lexington	Lexington	Paris, Ky., July 25	J. Courtney.
Cumberland River.	Tennessee	Gallatin, Tenn., July 25	L. M. Moores.
Montgomery	Central Alabama	Troy, Ala., July 24	E. M. Jones.
Greenville	Upper Mississippi	Webb., Miss., July 25	J. W. Davis.
Griffin	Savannah	Greenville, Ga., July 25	J. P. Wragg.
Marion	Central Alabama	Selma, Ala., July 31	H. N. Brown.
Kansas City	Central Missouri.	Sweet Springs, Mo., Aug. 8	J. W. Hughes.
Dadeville	Central Alabama	West Point, Ga., Aug. 1	Caiu Rogers.
Baton Rouge	Louisiana	Clinton, La., Aug. 7	J. F. Marshall.
Birmingham	Central Alabama	Springville, Ala., Aug. 7	W. Prettyman.
Indiana	Lexington	Terre Haute, Ind., Aug. 7	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7	C. R. Buffington.
Sonth New Orleans	Lonisiana	Morgan City, La., Aug 8	Pierre Landry.
Monroe	Lonisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri.	Moberly, Mo., Aug. 14	J. J. Clark.
Natchitoches	Lonisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15	S. A. Cowan.
Ohio	Lexington	Portsmouth, O., Aug. 15	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Henson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Hondersen.
Nashville	Tennessee	Murfreesboro, Tenn , Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22	W. H. Logan.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21	G. W. Arnold
Louisville	Lexington	Hartford, Ky., Aug. 1	G. A. Sissell.
Tennessee River	Tennessee	Lawrenceburg, Tenn., July 23	S. B. Danley.
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartloy.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Altheimer, Ark., Sept. 12	W. R. R. Dunoan.
Alexandria	Lonisiana	St. Martinsville, La., July 24	S. E. H. Morant.
Shreveport	Lonisiana	Mansfield, La., Aug. 8	Stephen Duncan.
Huntsville	Central Alabama	Courtland, Ala., Aug. 8	I. Townsend.

Dadeville District.

For the meeting of the district conference at Bluffton (West Point, Ga.), Aug. 1, reduced rates have been granted over all railroads in Alabama and Georgia, on the certificate plan. Where tickets cannot be purchased to West Point, purchase to Opelika, Selma, Montgomery, Birmingham, Albany, Macon or Atlanta, and repurchase to West Point, taking certificate from each agent. Return fare one cent per mile. Certificates to be signed at conference by the undersigned.

A. N. JACKSON, R. R. S.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAUX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Our Marshall (Texas) Letter.

Allow me space for a few lines in your much valued paper to thank my many teachers of Ebenezer M. E. Sunday School for their magnificent gift. On Sunday, June 2, 1895, the writer was taken in utter surprise. Just on the verge of closing the Sunday School my attention was called by Miss Adella Ripetoe, one of my teachers, who, on behalf of the teachers, came forward and read a few resolutions, commending me on my graduation at Wiley and my loyalty to the Church. The resolutions were strong, thus reaffirming their support to me as superintendent; after which Mrs. Mary A. Johnson came forward, on behalf of the teachers and officers, and in a few well chosen remarks presented the writer with a gold writing pen with a pearl handle, with the initials "S. S. R." I have never been so greatly surprised in my life. In thanking my officers and teachers for said present, permit me to say: "I receive and accept with much pleasure your elegant gift, because the pen in itself is one of rare value, which I shall highly prize; and also, because it comes to me as a token of your appreciation of my efforts since I've had the pleasure of being your superintendent. May God continue to bless you all abundantly." Faithfully your servant,

S. S. REID, Sup't.

Ayer's Sarsaparilla has done wonders in curing scrofula. Proofs furnished on application.

CONFERENCE NOTICES.

St. Louis District.

Second Round.	July.		
Tipton	3	Smithton	7
Osceola	14	Bolivar	17
Mount Vernon	21	Springfield	21
Lebanon	28	Rolla	31
August.			
Bridgeton & Bailen	4	St James	11
De Soto	18	Fredericktown	21
Farmington	25	Ironton	29
September.			
Elliot Avenue	1	Wesley Chapel	8
Jefferson City	15	California	15
Versailles	18		

J. Will Jackson, Presiding Elder.

Houston District.

Third Round.	July.		
Boynton Chapel	5 7	St James	3 4
Orange	13 14	Richmond circuit	6 7
Liberty circuit	13 14	Beaumont	14 15
Sloan St church	18 21	Mount Vernon	19 21
Trinity	28 29	Harrisburg	30 31
August.			
Tabernacle	6 11	St Paul	2 4
Wallisville	17 18	Richmond	24 25
Kendleton	24 25		
September.			
Columbia, Aug 31	1	Rowoville, Aug 31,	1
Oyster creek, Aug 31,	1		

Wm. Bartley, P. E.

Meridian District.

Third Round.	July.		
Meridian, St Paul	13 14	Meridian, Bayou	20 21
Meridian circuit	17	Collinsville circuit,	23
Daleville	27 28	Chunkey	31
August.			
Landerdale	3 4	Scooba	10 11
DeKalo	17 18	Philadelphia	24 25
September.			
Hickory, Aug 31	1	Lake	3
Ceotrsville	5	Enterprise	7 8
Lake Como	14 15	Paulding	21 22
Garlandsville	28 29		

A. M. Trotter, P. E.

Half-Fare to Chattanooga.

The Queen and Crescent Route will sell tickets from all points on its line, June 25 to 27, 1895, to Chattanooga and return, at half rates, with liberal limits and conditions.

Ask ticket agents for particulars, or address
I. HARDY, A. G. P. A., Vicksburg Miss.
R. H. GARRATT, A. G. P. A., New Orleans.
A. J. LYTLE, D. P. A., Chattanooga, Tenn.
J. R. McGregor. T.P.A., Birmingham, Ala.
W. C. RINEARSON,
General Passenger Agent, Cincinnati, O.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O., Send at once; only a limited edition.

—The distribution of the new Holy Land series, "Earthly Footsteps of the Man of Galilee," increases with each weekly issue. It is a superlatively meritorious work. Ten cents and a coupon secures a part post-paid if ordered from us.

All Skin Disorders
from simple Pimples to obstinate Eczema and Tetter can be quickly and permanently cured by the simple application of
HEISKELL'S OINTMENT.
It makes the skin soft, smooth and healthy, producing a clear and brilliant complexion.
50c. per box at Druggists or by mail.
JOHNSTON, HOLLOWAY & CO.,
531 Commerce St., Philadelphia.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JULY 4, 1895.—Vol. 30. No. 27. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

TO CORRESPONDENTS—We have an immense volume of interesting matter for publication, with but little space. Let all have patience, and be ready for the good things to come.

—Miss L. E. Alton, one of our most prominent young ladies, and thoroughly devoted to Sunday School work of First Street M. E. Church, gave the office a most pleasant call last week.

—Mr. Beaconsfield Landry, the promising son of Rev. Pierre Landry of the Louisiana Conference, has returned home after spending two years at Fisk University, Nashville, Tenn., where he is pursuing an English course.

—*The Educator*, published by Morgan College, Baltimore, is a wide-awake monthly pamphlet, designed to advance the interests of the splendid institution which it represents, and to diffuse general information concerning the work of the Church. It is nicely gotten up, ably edited, and deserves liberal patronage. Dr. F. J. Wagner, the able and efficient president, is editor.

—One of the gratifying proofs that John Wesley's motto, "All at it, and always at it," is being appreciated by other denominations, is found in the work of the School for Christian Workers, Springfield, Mass., whose ninth commencement was held on June 11. While interdenominational in its faculty and aims, it strives to bring into fullest and most efficient activity Christian young men and women as lay workers. The emphasis laid upon the Bible in this instruction, where two instructors give most of their time to the work, is one of the strong features of the school. So, also, is the efficient instruction given by Dr. Poole and his assistant in physical culture. The exhibition of the physical department was one of the most pleasing and striking features of the week.

—Lynching goes on apace. People in and around the beautiful little town of Brookhaven, Miss., have disgraced its fair name by lynching a Negro. Suppose the crime for which the Negro was arrested was an aggravated one; possibly there was a confession. None of these things are more aggravated than the reckless violation of the law which gives every offender the right of a fair and an impartial trial. Hot-headed citizens, like unto those who lynched the Negro, are doing herculean work in keeping a better class of citizens out of our Southland.

Later reports have it that the lady who was the victim of the attempted outrage was blind, and that when the prisoner was brought before her she recognized his voice, and made correct statements as to his size, etc. This puts another phase on the outrage business, and makes the lynching of Negroes a little more plausible since it is not necessary for persons to see those who make these cruel assaults. An idea of the tones of the voice, or a fair guess at the size of the would-be ravishers, is all that is required. This is one of the most dangerous developments of the lynching mania—dangerous because it at once dispenses of the *prima facia* and circumstantial evidences required in cases of trial, and places human life upon the mere mental condition of the person supposed to have been outraged. Under such conditions it is probable that the craziness of lynching will be attended with less trouble.

A RELIGION NOT ENTITLED TO RESPECT.

"I have no respect for that so-called religion that only can praise a man for carrying the religion of Christ to Africa, and ostracises a man for doing the same work among the same people here in America."

So said Bishop Galloway, of the Methodist Episcopal Church South, during his great sermon before the International Epworth Conference at Chattanooga, Tenn. They are brave words. Indeed they are right words; and if we correctly understand the word of truth, they are in perfect harmony with its great statements.

There are people here, and, doubtless, there were some among the bishop's hearers, who are not without fault in this matter. We could mention scores of instances which have come under our notice, where intelligent and consecrated Christian white people have been treated with the most marked contempt by their white fellow-Christians, for no other reason than that they taught Negro children in the Sunday or day school, or that they have labored to better their moral condition. We know a score of pastors, not a thousand miles from this office, who have not considered it a part of their Christian duty to look after the salvation of the black sinners at their doors, who would not invite one of them into their Sunday Schools, or visit one of their homes for religious instruction, though it might be only to tell the "old, old story" to even a dying Negro.

We know of a score of churches, not a thousand miles from this office, whose doors are hermetically sealed against the descendants of Africa's stolen sons; while their clergymen, with tender voice and holy mien, pray "Thy Kingdom come," yet deny to the humblest and neediest of the subjects of that kingdom the crumbs which from their tables fall.

Bishop Galloway is a man of wide experience, keen judgment, and fearless in the expression of his views on this and kindred subjects. We agree with him, that a person is hardly entitled to respect who cannot recognize the rights of his fellow-men whether in Africa or America.

—"Principal Booker T. Washington, of the Tuskegee Normal and Industrial Institute, has been spending several weeks with the members of the senior class visiting country places, with the purpose of studying men. Each member of the class has gone into the country and studied a family, finding out the age of each, whether in debt or free from debt, whether the crop is mortgaged, whether the land is owned or rented; how many acres are cultivated; the kinds of crops raised, the kind of food consumed; the number of fowls, cattle, pigs, etc., the educational condition and opportunities, and the moral and religious state. The course of study, it is said, has proved interesting and profitable."—*Independent.*

Principal Washington's plan might be followed by other principals in the Southland with very gratifying results. This "purpose of studying men" is in keeping with the spirit of the world's best progress. That old axiom, "The proper study of mankind is man," is especially pertinent to the teachers of our Negro schools. A little more is required than the mere routine of the school room. It is not enough that the text books are mastered, and that the pupil is familiar with the various branches of study in the curriculum. He should be taught to study himself; to know his possibilities and adaptabilities, his weak and his strong powers; and, in fact, all that pertains to his development into well rounded manhood. To the earnest, faithful, loving teacher this is indeed a delightful task, and one which gives promise of splendid results. Study your man.

DOINGS OF THE HEATHEN.

This time in Louisiana—from Breaux Bridge comes the special: "A Negro attempted to shake hands with one of the chivalric white men of that place, for which offense he was visited by a vigilance committee and severely beaten.

It is reported that at Portland, Ark., Rev. Frank King, colored, became infatuated with Deacon William Toney's wife and trouble arose between them. When they met on the street the preacher pulled a pistol and shot the deacon in the abdomen. King was locked up, and after dark a mob of infuriated Negroes repaired to the lockup, took King to a tree and lynched him.

A recent special from Ellaville, Fla., states that Henry Fox, colored, strangled and criminally assaulted a little girl nine years old, a relative of his wife. The sheriff pursued, and in attempting an arrest killed the Negro.

Another special states that Jim Sanders, a colored man residing near Martin, Miss., was lynched by a mixed mob of whites and blacks for committing a horrible crime, of which his own daughter was the victim.

Rev. Mr. Kelly, a white minister of the Gospel, who felt called upon to preach to the poor colored people living in the vicinity of Tuskegee, Ala., was visited by several of the white citizens of the town and ordered to leave at once. The dispatches do not say whether the "best citizens" of the town made any provisions for one of their own race to continue the meetings among the colored people. Judging from the manner in which the colored people are treated by the so-called "best white citizens" in other places not a thousand miles from Tuskegee, we are of the opinion they they cared no more for the salvation of the Negro than they would for a dog.

—"This week comes the culmination of the college commencements, and with it an unusual eruption of childishness in the way of college millinery. It has even got into the rural colleges, like Cornell and Hamilton. We need to get rid of medievalism in dress and curriculum in order to get rid of medievalism in manners. Nowhere else is the rowdyism or the attire of the eighteenth century a survival in our schools and young life except in colleges."—*Independent.*

The *Independent* hits the nail squarely on the head in the above excerpt. Our college commencements are losing much of their old-time simplicity and effectiveness, and are becoming more and more like mere dress parades. It should be remembered that only a few years have elapsed since our people were permitted to participate in these interesting exercises. Through many trials and privations parents were able to keep their children in college for the term. It was a matter of profound joy that they could, with the assistance of benevolent friends, make this desired consummation possible. Our gradnates, as a rule, have not been afflicted with overmuch "college millinery." The dresses were noted for their simplicity, and impressed those who contributed toward the maintenance of our institutions very favorably toward the self-sacrificing parents, and their children who were students. We have heard, however, of more than one instance where the cost of a girl graduate's dress aggregated fifty dollars. To this must be added the expenses of a hack and an after-gradnate party, making the expenditures of a poor girl and of poor parents unnecessarily great. We fear there is a tendency to loud and expensive dresses on these occasions, and our college presidents and others should discourage it by every means in their power. By far the most of the people who attend these exercises are much more pleased with the thoroughness of the training of pupils, than at the expensive and gaudy dresses of the graduates.

ECHOES FROM CHILDREN'S DAY.

—Sarah Linzey, Heidleberg, Miss, says: "Children's Day was carried out all over this charge. We had good music and several splendid essays. Collection very good."

—L. W. Miles, Powee Valley, Ky.: "We held our first quarterly meeting June 2. Rev. G. A. Sissle, P. E., was with us. Collected $20. Children's day service on the 9th was well attended. Program carried out to the letter. Collected $5 05.

—F. G. Hinton, Hardinsburg, Ky.: "Our Children's Day was a wonderful success. The program was a delightful one, and was carried out to perfection. Collected $7.

—N. Hansom, Christianburg Charge, Va.: "The third quarterly conference, with Presiding Elder W. H. Pleasant in the chair, was a good meeting. Things are moving along nicely and the outlook is promising."

—W. H. Hundley, Pickens, Miss.: "Children's Day was observed at Pickens and at Georgeville. Programs were carried out and exercises excellent. Collected $6.40."

—Wm. White, Black Jack Grove, Tex.: "We had a grand time here on Children's Day."

—J. W. Washington, Vaiden, Miss.: "Our worthy presiding elder, W. E. Mask, was very much pleased to find our work prospering."

—Miss Lilly Gardner, Hubertville, La.: "Boynton M. E. Church observed Children's Day in grand style. We have never witnessed a more interesting exercise for children."

—J. T. Knox, Anguilla, Miss.: "Children's Day was observed here in grand style. Program excellent. Collection, $5.25. Church progressing."

—A. N. Jackson, West Point, Ga.: "The program of Children's Day was well rendered here. We have the banner Sunday School. Collection good."

—Presiding Elder Woods, Adamsville, Tenn.: "Children's Day was grand. The program was the very thing and it took well."

—Simon Atewine, Lonoke, Ark.: "Children's Day was carried out in fine style. We used the 'Golden Gate' program. It was said to have been the grandest day of the times. We are coming. Collected $3.25."

—W. J. Haynes, Walterboro, S. C.: "Children's Day exercises were the grandest ever witnessed in Wesley M. E Church. We had with us several distinguished visitors. Collected $5.62."

—J. R. Reasonover, Petersburg, Tenn.: "Children's Day was one of pleasantness with our Sunday School. The program was carried out to the delight of all who were present. Collected $6.51. One subscriber to the SOUTHWESTERN."

—G. W. Nevils, Columbus Circuit, Miss.: "The work is in a prosperous condition. Children's Day was observed on all parts of the work with success. Collection good."

—J. W. Washington, Vaiden Mission: "Children's Day was a grand success. Collected $2 06."

—B. G. Smith, Roanoke, Ala.: "Children's Day was observed. We used the "Golden Gate" program with much success. Collected $2."

—W. A. Kennedy, Heflin, Ala.: "The interesting program for Children's Day was successfully and impressively carried out. Raised $3 63."

—A. A. Lacey, Dulac, La.: "Children's Day was never so grandly carried out before."

—S. McDonald, Cotton Plant, Ark.: "We observed Children's Day with a grand time. It was a happy day for the children."

—J. E. Epperson, Charleston, Texas: "Our Children's Day was a day long to be remembered. The program was carried out as laid down. The church is growing and looking upwards. Raised $2 35.

—Israel C. Rucker, Bowerton, Miss.: "Children's Day was carried out in a sentimental and beautiful manner. Collection very good. The choir, led by Prof. H. H. Lanier, furnished good music. Three subscribers to the SOUTHWESTERN."

—J. W. Bassett, Bolton, Miss.: "Children's Day at St. Paul M. E. Church was observed in its beauty and splendor. The guests were somewhat limited on account of rain; but the exercises were grand, filled with both oratory and lessons of practical good. Raised $6 10."

—E. D. Hubbard, Paris, Texas: "Children's Day was a grand one. The program was carried out to the letter. Raised $5. We are moving forward grandly."

—J. Jordan, Jacksonville, Fla.: "Children's Day was a grand day with my people. We had the ladies program and carried it out in full. Raised $10 20."

—J. M. Thompson, Starkville Circuit, Miss.: "Children's Day was truly a great feast. We had an unusually large crowd. Several essays and orations were nicely rendered. Afternoon was verily the type of a model Sunday School exhibition, which was in every respect a feast of reason and flow of souls. The program was thoroughly carried out."

—Wm. L. Amos, Sunflower, La.: "Our Children's Day was duly celebrated with splendid results. The young folks came forward grandly. We had a good time. Raised $1 30."

—D., Clinton, Miss.: "We held Children's Day here according to program. The exercises were grand. Many took part in the very interesting services. Raised $3.

—Wm. H. Wheeler, Columbia, Mo.: "On Children's Day the 'Golden Gate' program was carried out in every detail. The exercises were uplifting and all were highly pleased. Raised $6. The 'Collection Envelopes' helped greatly. St. Luke M. E. Church will be dedicated July 21, 1895."

—G. W. Baker, Hernando, Miss.: "Our Children's Day was a grand success, the program being fully carried out. Our collection was $10. Also, at Loves we had a grand time, and collected $5. We left a good impression on the minds of the older people."

—Miss Mary Moore, Eola, La.: "Children's Day was nicely carried out as per program. My father, W. H. Moore, and Miss Jennie E. Wright conducted the exercises. Raised $2."

—G. W. McMillan, Waynesboro, Miss.: "Children's Day was duly observed at this place. The services were carried out to the delight of all. Collection $6 68. The church was beautifully decorated."

—T. J. English, New Berne, Ala.: "At Oak Grove Children's Day was a grand affair with our little folks. The program was fully carried out. Collection, $2 53.

—W. R. Morrow, Littig, Texas: "Children's Day service was held at St. Paul's Church and the 'Golden Gate' program as rendered was the finest ever witnessed here. Collection, $5 35. Our Sunday school is moving onward and upward."

—H. B. Hart, Como Circuit, Miss.: "Our Children's Day was grand. Everything was carried out to the letter. Raised the sum of $6 67.

—R. C. Campbell, Oxford, N. C.: "Our Children's Day was a high day in Israel. Our program was carried out to the letter and in the spirit of the Master. Raised the amount of $10."

—James Allen, Sherburn, Ky.: "We observed Children's Day. The program exercises were carried out and greatly enjoyed. Raised $4 61."

—John W. Love, Bright Prospect: "We observed Children's Day here. Our large new church was crowded, and the program strictly carried out. Raised $6 17."

—N. B. Blackman, McCool Circuit: "Our church is doing well and the Sunday school prospering. Children's Day program was observed. Beautiful addresses were delivered."

—P. B. Bennett, Blooming Grove Circuit, Texas: "Children's Day was held at Wesley Chapel for the first time, and everybody seemed to enjoy the exercises. The church and Sunday school are in a prosperous condition."

—R. T. Smith, Greenville, Tenn.: "We had our Children's Day June 16. The Lord favored us and we had a good time. Raised $1 25."

—R. B. Anderson, Paulding: "Children's Day program was carried out in grand style. Collected $5 58."

—E. Halliday, Levelady, Texas: "Our Children's Day was a profitable affair. The program was carried out nicely. We raised $5."

—M. Williams, Lawrenceburg, Tenn.: "Our Children's Day was a success on this circuit. Raised $8 76. The churches are moving on well."

—S. W. L. Reaves, Richwood, Ark.: "Children's Day was observed, using the program prepared by Dr. Payne, and every thing was carried out grandly and the people rejoiced. Raised $3 40."

—S. McDaniels, Senolia, Miss: "The Children's Day exercises were held here on the second Sabbath in June, were highly profitable to a large number of our people and everybody was happy. The collection at this place was $2 80. On the third Sunday we had a grand Children's Day at Pleasant Grove, and raised $4, and baptized fourteen children."

—D. H. E. Harris, Aurverque, Ark.: "On Children's Day we had a grand time and the program was carried out nicely, and every one enjoyed themselves. Collected $1 90."

—J. Burton, Amory Charge, Miss.: "My Children's Day was carried out to the letter. Raised $16 25. I have just closed my revival with 14 accessions. I send one subscriber and will send you more."

—O.W. Crump, Columbus Circuit, Miss.: "Children's Day services were held at the Moses Chapel. The children were out in force and had a good time. Raised $7. Emmett Blunt and little Lottie Erven gave $1 each. Our work is alive."

Natchitoches District.

The district conference of the Natchitoches District, Louisiana Conference, will convene at Bedford, La., Wednesday, August 14, 1895, and remain in session five days. Following is the literary program:

To preach the missionary sermon, Rev. William Harrison, and M. S. Harris, alternate; Free will, H. W. Welsh; Justification of man, A. W. Goins; Conversion, T. R. Williams; Epworth League, James Roberson; The SOUTHWESTERN, M. C. Harrison; Faith, W. C. Archie; Stewards' duty, H. C. Chapman; Call to preach, M. J. Dyer; Baptism, James S. Wright; Division of the conference, M. S. Goin; Preacher's conduct, J Stephens; A glance at the past, John Sparks; The local preacher we need, W. Harrison; Methodist literature, A. McGlocklin; Freedmen's Aid and Southern Education Society, J. W. Lewis; Why am I a Methodist, J. J. Obee; Resurrection, M. T. Fairfax.

All papers will be subject to discussion. Rev. Drs. J. C. Hartzell, E. W. S. Hammond, M. C. B. Mason, L. G. Adkinson and the presiding elders are cordially invited to be with us.

We would like for all who are to come early, to come on the Cannon Ball train on the morning of August 13, to Mansfield, La., as ample transportation will be in waiting there to convey you to Bedford; $1 from Mansfield and return. Obtain your certificates and tickets the day before to avoid trouble in taking the train. Vehicles will leave every morning on the arrival of the east and west bound train, Sunday excepted.

Cut this out for reference.

Committee—J. J. Obee, D. K. Mickleberry, M. C. Harrison.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O. Send at once; only a limited edition.

TIDINGS FROM THE FIELD.

—E. D. Miller of Shelbyville, Ky., writes: "June 9 was our rally day at St. John's Church, at which time the Independent Sons and Daughters of Honor rendered wonderful assistance, with the assistance also of Rev. Fielding of Anchorage and Sister Lewis. We realized $112 75. We hope to worship in our $5000 church this fall."

—Hattiesburg, Miss., H. T. Hampton, pastor: "Quarterly conference was good. Reports showed prosperity. Raised $126."

—From Jefferson, Texas, comes the following news: "The second quarterly conference was held with the Rev. Logan presiding, who also preached for us. Work improving. Collection for presiding elder, $22 30."

—The pastor at Hallettsville, Texas, Rev. J. W. Wenkly, is rejoicing over the wonderful revival in which 21 souls were converted.

—H. T. Hampton, Hattiesburg, Miss., writes: "Quarterly conference held with J. M. Shumpert presiding. Reports show prosperity. Collected $126."

—J. W. Turner of St. Martinsville, La., writes: "The first Sunday in June was a grand day here. The Lord was with us. One hundred and three partook of the Lord's Supper and seven were received into the church. That will run the number up to fifty-three converts this year."

—J. T. Gibbons of Oakland, Texas, writes: "Our second quarterly conference was held May 19-20, by our efficient presiding elder, B. F. Smith. He expressed himself as being highly pleased to see the progressiveness of the work on all lines. Since the first quarter we have built a beautiful new parsonage. Raised one-half of our missionary money. Organized two Epworth League Chapters."

OVERWORK
—INDUCED—
Nervous Prostration
Complete Recovery by the Use of
Ayer's Sarsaparilla

"Some years ago, as a result of too close attention to business, my health failed. I became weak, nervous, was unable to look after my interests, and manifested all the symptoms of a decline. I took three bottles of Ayer's Sarsaparilla, began to improve at once,



and gradually increased my weight from one hundred and twenty-five to two hundred pounds. Since then, I and my family have used this medicine when needed, and we are all in the best of health, a fact which we attribute to Ayer's Sarsaparilla. I believe my children would have been fatherless to-day had it not been for Ayer's Sarsaparilla, of which preparation I cannot say too much."—H. O. HINSON, Postmaster and Planter, Kinard's, S. C.

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RECEIVING MEDAL AT WORLD'S FAIR.
AYER'S Pills Save Doctor's Bills.

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EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Cheraw, S. C.

July 7, 1895.

The Result of the Divine Remonstrance.

Scripture Lesson: Job 42.

"Acquaint thyself with God, thou would'st taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before:
Thine eye shall be instructed; and thine heart
Made pure shall relish, with divine delight
Till then unfelt, what hands divine have wrought."

We now come to the end of the beautiful and instructive story of Job. Many are the important lessons therein taught. A careful and prayerful study cannot help but prove highly beneficial.

The wise man says: "Better is the end of a thing than its beginning. So in the case of Job. Through his impatience and the false accusations of his friends, he had been led to charge the Almighty with injustice, and desired that God would reveal Himself unto him in order that with Him he might plead his cause. The Lord at least speaks and makes known His unreasonableness and great wisdom. We learn:

1. That Job sees God. For this he had earnestly prayed: "O, that I know where I might find Him! That I might come even to his seat. I would order my cause before Him, and fill my mouth with arguments." His trial had been a most severe one; yet he bore it with a fortitude highly ominative. The taking away of his property, his children, caused him but little sorrow. "He could even bear that his friends should turn upon him and rend him with their cruel, baseless suspicions. What he could not bear was that God should abandon him." Hence his prayer. And God answers Him "out of the whirlwind, and said, * * * Gird up now thy loins like a man; for I will demand of thee, and answer thou me." Thus Job sees the Almighty and realizes that

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

2. That Job is reconciled to God. This is brought on Job's confessing that he had presumptuously passed judgment on the dispensations of the Almighty. Says Watson: "Job makes no confession of sin. His friends and Elihu, all of whom endeavor to find evil in his life, are entirely at fault. The repentance is not for moral quiet, but for the hasty and venturesome speech that escaped him in the time of trial." Job could now sing:

"How tender is thy hand,
O thou most gracious Lord!
Afflictions came at thy command,
And left us at thy word."

3. That God justifies Job. This is brought about by the reproof given those friends; by God's acknowledging Job as being His true servant; by the friends being commanded to reconcile themselves with God through the intercession of Job; and by the restoration of his earthly property, the same being increased to twice as much as he had before.

"Job has at last learned his lesson. He cannot comprehend any of the wonders which Jehovah has wrought. He cannot understand the brute world. How much less the ways and works and person of the infinite and eternal God. Even his integrity is not any cause for boasting, and there is nothing in it that entitles him to pride. 'The fear of the Lord is the beginning of wisdom.' Hence he and all other men owe their integrity not to themselves, but to heaven. No conclusion of the peace would be counted satisfactory that did not state that the great desire of Job in all his lament was finally satisfied."—Schell.

The Onward March.

The growth of the Epworth League during the six years of its existence presents some interesting figures. At the end of the first year it was estimated that there were 1820 chapters enrolled. By the end of the second year the number increased to 5602. A year later it was 8102. After four years, 10,200. Last year the total was 12,514. General Secretary Schell informs under date of May 20 that the total enrollment is now 14,763 Senior chapters and 3693 Junior chapters. General Secretary Steel, of the League of the Church South, reports 1375 Senior and 75 Junior chapters to date. The latest figures from Dr. Withrow, secretary of the League of the Canadian Church, are not at hand.

"When I Was in College."

In conversation and public addresses some persons are very fond of telling what occurred "when I was in college." They seem anxious that everyone should know that they really went to college and have a vast amount of learning stored up in their craniums. But that sort of talk impresses no one. This age is not asking, "Where did you study, when did you graduate, or what titular appendix has been tacked to your name?" The question is, "What have you learned, what do you know, what can you do?"—Epworth Herald.

"Push."

I saw it on the door-plate as we entered the house. It was cut in letters of brass; big, bold, unmistakable. Here, young man, do you know how to get along in the world? The secret is in that word Push. The door of opportunity will confront you a thousand times, but it may not stand open. On its front will be carved the heroic word Push. Only effort will open it. If you stand idly by, some other will go ahead and win the prize you might have taken. Energy, enterprise, self-reliance, stalwart purpose, all are rolled up in that big, little word, Push.—Epworth Era.

—Dr. Hartzell writes: "One of the leading colored ministers, in writing from Texas, says: 'Some of our presiding elders and preachers in charge are saying that we, the colored people, are doing all we can, and they have been saying it for years; but I am placed where I can see for myself, and I can say it, and tell the truth in the matter, that we are not doing our best in this matter of education. We have some preachers who are always making excuses for the people, instead of urging them up to duty. I have made up my mind to get our people to give more to God's cause and less to the world. We have some wealthy people among us who ought to do more for education. My dear doctor, in your addresses before the conferences and other bodies, please don't make any excuses for my people. This is hurting us as preachers. I know whereof I speak. My heart is with you in the work.'"

Pine Bluff District.

Pine Bluff District Conference, of the Little Rock Annual Conference, will convene in Newman's Chapel, Altheimer, Ark., Sept. 12, at 9 a. m. All pastors, with their local preachers, exhorters, presidents of Epworth League chapters, Sunday school superintendents, district stewards and class leaders are expected with full reports pertaining to their particular sphere of work.

Dear Brethren, now is your time to show yourselves men of God, who are worthy of such sacred trusts as are imposed upon you as Methodist preachers. You must come with every dollar collected for Freedmen's Aid. Rally! yes, rally! Dr. Mason, of that society, will be with us. Set your people to work with the envelopes you have; collecting $1 each, for which you are to give a portrait of the late Frederick Douglass. Honor the cause—honor the man—honor yourself, and help our school.

You should report your mission full during the second quarterly conference, so as nothing will hinder your Freedmen's Aid rally. Every man to man must work. We are judged by our faith and labor of love. Write me often regarding your succe . I s yours,

W. R. R. Duncan.

For the Southwestern.

A Renaissance of Barbarism.

By J. C. Hartzell, D. D.

The State of Florida is having a renaissance of barbarism. Here is the proof:

"An Act to Prohibit White and Negro Youth from being Taught in the Same Schools.

"*Be it Enacted by the State of Florida*—Section 1. It shall be a penal offence for any individual body of inhabitants, corporation or association to conduct within this State any school of any grade, public, private or parochial, wherein white persons and Negroes shall be instructed or boarded within the same building or taught in the same class, or at the same time by the same teacher.

"Sec. 2. Any person or persons violating the provisions of section 1 of this act, by patronizing or teaching in such school, shall upon conviction thereof be fined in a sum not less than $150 or more than $500, or imprisonment in the county jail for not less than three months or more than six months, for every such offense.

"Sec. 3. All laws or parts of laws in conflict with the provisions of this act are hereby repealed.

"Sec. 4. This act shall take effect September 1, 1895.

"Approved May 29, 1895."

The Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church has a school in Jacksonville, Fla. It is attended by colored students. I do not know whether any white students attended the past year or not. If any had applied, they would have been admitted if they could comply with the requirements in scholarship and finance. Several of the teachers are white. While they live and board in a separate building from the dormitory, they yet frequently eat at the same table with colored students. They are a part of the same institution. They confer in factuity meets with their colored fellow-teachers, and at times eat at the same table with them.

Will they be accounted criminals under this act? They do teach in an institution where colored and white persons board. Some of these teachers have been employed for another year, and will begin their work next October, after this act will be in force. If they, or any of the officers of the society who may be present at the opening of the school, are arrested, the constitutionality of the law will be tested.

This renaissance of barbarism is a disgrace to Florida. Georgia, a few years since, undertook to do the same thing, but her sensible Southern men defeated the bill after it had passed one house. The question of separate schools for colored or white, based upon the mutual preferences of the races, or upon grounds of temporary expediency, is one thing, but this law is quite another.

The former may be accepted without doing violence to principle, but the latter seeks to crystalize race prejudice into permanent law. The attempt will fail in the end, and our Southern leaders in Florida or elsewhere, who think otherwise, should remember what race prejudice has already cost the American people.

Cincinnati, June 15, 1895.

The Queen and Crescent Route to Chickamauga.

Veterans and their friends will all want to attend the National Park dedication at Chickamauga this fall. It will be a notable event. Do you want to know how to make the trip and what you will see when you reach the journey's end? Write to W. C. Rinearson, G. P. A. of the Queen and Crescent Route, Cincinnati. Illustrated and descriptive matter upon application. The Queen and Crescent Route to Chattanooga is the best line, and has the reputation of unequaled service of handsome trains of palace day coaches and through sleepers from New Orleans, Meridian, Shreveport, Vicksburg, and Birmingham to Chattanooga, Quick schedules and interesting scenery enroute help to make the Queen and Crescent the Southern route par excellence.

Episcopal Visitations for 1895.

Conference and Place.	Time.	Bishop.
N. Montana Miss, Ft. Benton	Aug. 15	Neely
Idaho, Union, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio.	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee.	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf. Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S.D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn.	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio.	" 25	Hurst
DesMoines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Newark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genesee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Denton, Tex	Nov. 31	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.

GOOD WORDS.

From a Local Preacher.

I have been a subscriber and a constant reader of the Southwestern for three years, and consider it the greatest paper I ever read. My home shall never be without it. I have organized a Sunday School, and propose to do what I can for the paper.

J. A. Evans, Jefferson, Texas.

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E. W. S. HAMMOND, D. D., EDITOR.

AS TO SOME CRIMINAL STATISTICS IN THE CITY OF NEW ORLEANS.

Our esteemed contemporary, *The Republican*, a few weeks ago had an able and discriminating editorial on the prevalence of crime among the colored people of New Orleans. We feel very greatly indebted to this able organ for its painstaking, conscientious and unselfish interest in the race which it loyally represents. If the Negro press, of this city in particular, would devote more attention to the work of bringing about race unity and co-operation, it would contribute far more toward bettering the condition of our people socially and morally than the methods usually adopted. Labored articles on "bimetalism," "silver and gold standards," "16 to 1;" editorial dissertations on the respective merits of the innumerable candidates (white men, of course) for the various offices within the gift of the people; scurrilous attacks upon those persons who have the good fortune to disagree with many "doughty knights of the quill," etc., is about the sort of pabulum which is dished up weekly or otherwise, and is expected to go into the character building of the people who are to be helped. The question that should concern the Negro press of this country most, is what can be done for the moral uplifting of the race. This is a question indeed, that concerns all people, but means more to the Negro, and we believe more to the nation, than any other.

What is the significance of this increase of crime among the Negroes of this city? Why is it that, with only one-third of the population, the Negro furnishes two-thirds of the criminals? Is the Negro press doing its duty? To what extent does it give inspiration to those enterprises which bring the better homes and the better class of our people into an alliance, whose influence would work wonders in checking the progress of crime? The press should lead; but we fear that there is a disposition on its part to truckle and follow. It winks at wrong, when it should boldly attack it. It too frequently resorts to questionable methods to increase its patronage. We have already too much "press," with the prospect of more afflictions of the same sort. What are the churches doing to remedy this great evil? We have heard it said, that but for some of the Negro churches the Negro himself would occupy a much higher place in the moral scale. Such a statement pains us, but we are nevertheless forced to recognize that there is some truth in it. There are churches which exercise no discipline whatever, either over their membership or clergy—the latter class of which too frequently taking advantage of this laxity of moral restraint, go about seeking whom they may devour. Others lift but a feeble voice against the prevailing sins of the people, choosing rather to be popular and get a liberal share of the loaves and fishes, than to stand out boldly against the Sunday excursion, parades and patrons of the grocery saloon, etc. They are handicapped, and hence their pulpits do not thunder forth against the evils which are sending thousands of our people to destruction.

There is an awful responsibility resting upon the parents and guardians of our youth. Why is it that there are so many more colored boys in the House of Refuge than there are white? Some one has said that there are more colored criminals than white because they get justice! The contrary is true, we think. Many of our people are sadly deficient in home training and character building. Many of them studiously and persistently avoid contact with those of the race who have had superior advantages. They keep out of the way. Often parents keep their children out of the schools, where they are subject to this association. To add to this estrangement, wicked and designing demagogues, who have made it a practice to fatten upon the credulity of a gullible people, stir up strife and widen the breach, knowing full well that as the people rise in intelligence and virtue, the unlawful methods which they have used will be exposed.

To what extent are the leaders of the race responsible? Leaders! yes, we have them in great abundance. They are confined to no particular circle, section, church, profession or sex. With some it is hereditary; others come to the front during some particular crisis, to risk fame and fortune upon the chances which may present themselves. It is pathetic to see how patiently some are waiting for the "old days" to come back again; and yet, more so, to see the rapidity with which certain others change their political complexions and affiliations for—well, "further deponent saith not." Meanwhile, there are innumberable meetings, spasmodic ebullitions of sympathy for the masses. Indignation meetings, which have been frequently rendered of no effect by the pertinacious and blatant sectarian, while the great question of the salvation of the people is frequently overlooked in the desire of a few ambitious and often poorly qualified people to pose as leaders. This is no mere question of sentiment, but one of tremendous import. The real, faithful leader, whether male or female, ought to be able to recognize its magnitude, and take immediate steps to so place it upon the hearts and consciences of the people that a mighty reform may be started at once.

To the Negro press, and pulpit, and to those who aspire to leadership, there is a splendid opportunity, not only for elaborate suggestions which are valuable only for their literary beauty, but for earnest, practical work. Not for the organization of clubs and circles with ponderous names, often miscalled literary circles and which are too frequently used to boost some ambitious member into undeserved notice, but an opportunity is now presented for real, practical and helpful work. Let it begin at once.

"UNEARNED HONORS."

Under the above caption the New Orleans *Times-Democrat* has a most able, fair and comprehensive editorial, which, while it completely exonerates Wilberforce University from the charge of practicing duplicity, shows that the chief executive of our Nation was actuated only by the purest motives in declining the honors which the ambitious university had to bestow. The remarks upon the indiscriminate bestowal of university honors are forcible and timely. We append the entire editorial, with our most cordial endorsement, as follows:

"President Cleveland has given an excellent example to men who, without ever even having had a college education, are prompt to accept academic honors and titles offered to them by universities.

"Wilberforce University, which happens to be a degree-giving place of education in Ohio for colored people, wrote to the president a few days ago conferring upon him the honor of 'LL. D.' The president declined the distinction in a few well chosen words, in which he pointed out that, while he appreciated the proposed honor, he had already declined the same degree from one of the biggest universities in the country, and that what he had done before he must do now and at any time in the future, believing that high academic honors and titles should be bestowed only on men who had gone through university studies and passed test examinations with credit.

"The fact that it was a colored university from which the president refused an academic title will, of course, be extensively harped upon by Mr. Cleveland's enemies, and the declination will be attributed to him as a very uncalled-for snub to the colored brother. But as the president had on a previous occasion refused to accept a similar distinction from one of the best known of the universities for Caucasians, the charge that the declination was a snub to the Negro will have neither point nor force.

"The sentiment that induced Mr. Cleveland to decline the proposed honor is a very level-headed sentiment; it was creditable to Mr. Cleveland, and it will be strongly approved by those who have given the subject a thought. University degrees ought in all cases to be confined to university men who have studied for them, or to such as have otherwise made profound acquaintance with the subjects taught in universities. They are not intended for men like Mr. Cleveland who have been successful men of affairs and who have risen to distinguished positions by reason of their individual forcefulness but without any reference to their scholarship.

"The indiscriminate bestowal of university honors upon, and their acceptance by, plain every-day citizens who may have done nothing else to make themselves notable than amass a pot of money and donate a generous slice of it to a college, is an abuse of these honors which is quite too common, and which needs to have a damper put upon it. University honors in the hands, or attached to the names, of such men make the men in most instances a laughing-stock, and decidedly cheapen the honors themselves.

"Had it not been that we have learned from the *Plain-Dealer* of Cleveland, O., that the president has done a number of kindnesses to the alumni of Wilberforce University, and that it was probably the intention of the university in conferring an 'LL. D.' upon Mr. Cleveland to repay in its simple-minded way these kindly acts of the president, we'd have supposed that the motive at the bottom of the honor-conferment was to gain advantage from the advertisement that the university would receive from its act. But it is as pleasant to know that there was not a suspicion of the mercenary in the colored men's proffer, as it is to think that the president's level-headedness in refusing it gave a pointer that will find hosts of imitators."

WILL THE TRIBUNE EXPLAIN?

Our esteemed contemporary, the New Orleans *Tribune*, is a Baptist paper. The names of three prominent Baptist pastors compose its editorial staff. It is an able defender of the Baptist faith, and speaks out boldly on the great Negro question. Looking over last week's paper we found the following advertisement which appalled us:

"———'s Eating Saloon and Bar-room, corner ——— and ———, ———, La. Meals at all hours. For the best wines and liquors, tobacco and cigars. When you go to ——— give him a call. Beer on draught five cents a glass."

We have omitted the name of the proprietor of the eating saloon and bar-room, and also the place which happens to be cursed by its presence, since we cannot, under any circumstances, advertise the abominable business. Surely this notice must have slipped in without the knowledge of the editor or assistants. The editor was probably absent from the city as an item suggests. Now we are exceedingly zealous of our religious press, and we even go so far as to doubt the propriety of advertising the whiskey saloon business, or anything connected with the traffic by our colored secular press generally, because it ever there was a time when the race needs the highest and best moral leadership, that time is now. The men or women who are to lead must be morally pure; and we demand also that the vehicles through which we communicate our thoughts to the world shall not have about them, even in the most obscure places, that thing which has been declared by the best people of all races and colors to be the greatest curse that ever afflicted the human family—the manufacture, use and sale of intoxicating liquors.

We join hands with any person, society or people, promising our hearty co-operation in banishing from our land the great evil which has done more than anything else in the world to enslave our race, and which is the fruitful cause to-day of its greatest weakness. Along this line we should say that neither ministers or professors of religion who indulge in this practice can last very long. Collapse is inevitable—moral, social and physical.

—*The Christian Educator*, April-May number, comes to the table full of interesting matter concerning our vast Southern educational system. Its front page is graced with a most excellent portrait of that lovable and loving veteran educator, Dr. John Braden, president of Central Tennessee College. We often think of the trio—the doctor, his faithful, unselfish and loving wife, and Miss Mamie—for whom, among multitudes of black men and women in the South, there is naught but the kindest expression of admiration. Mrs. Braden has been quite a sufferer during the past year. Let prayers ascend for her recovery.

—Why not send for sample copies and start a SOUTHWESTERN revival on every charge?

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All matter not of a business nature should be written on separate paper. Direct all business letters to

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When change of address is desired, besure to give the *old* as well as the new.

Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From June 24 to July 1.

C P Woods	Ned Bilbo
Henry Bell	Price Baking Powder Co
J H Patterson	Paul Johnson
P D Kennedy	Miss Louise Alton
B I Adams	J P Rowe
D L Tubbs, 1	Amy Ramsay
C W Ivy	W M McNil, 2
J H Everett	G W Beamon
T Larkins, 4	H C Gair, 2
H A McClellan	Celeste Nichols
M S Jordan	L J Jackson
H I Brown	R Howze
W L Lamb, 1	Noah Kelley
S Hughes	J F Prigmore, 1
W F Allen	C Washington
Owen Hypsher, 2	A Reed, 1
J A Tirquit, 2.	J D Brightop, 1
J W Davis, 1	J E Ogilvie
G W Wills, 2	H Swann, 2
C Brown	E E Kirby, 1
M Williams, 1	H J Wright
Wm Young	B R Gabriel
T G Montgomery	H F Davis
Nora Nelson	H Taylor
F R Morton	T Young

Women's Home Missionary Work.

Our hearts are full of gratitude for one more year of service. Owing to the severe cold weather, the ladies of the Louisiana Conference were not in attendance at the last annual conference held in Monroe, La., February 6, 1895. The year 1894 we had with us Mrs. Col. Springer, who visited our conference to try and revive the work. Anxiliaries were organized throughout the State. Three of the churches have been holding monthly meetings through the year.

The election of officers for the year 1895 took place at Simpson Chapel, Monday, June 10, 1895. Quite a number of ladies and delegates were present. The work was discussed and many seemed anxious to renew their efforts in doing more for the work. The officers elected for the ensuing year are:

President—Mrs. T. J. Johnson.

Vice presidents—Mrs. I. E. Mullon, Mrs. A. Green, Miss M. Williams, Mrs. A. Lavigne.

Corresponding secretary—Mrs. J. F. Marshall.

Recording secretary—Miss C. Hayman.

Treasurer—Mrs. D. C. Mead.

Alexandria District, Mrs. P. Powell; Baton Rouge District, Mrs. A. Lnster; Central New Orleans District, Miss E. Page; Monroe District, Mrs. H. Clay; Natchitoches District, Mrs. M. J. Wilson; North New Orleans District, Mrs. M. Johnson; Shreveport District, Mrs. McCoy; South New Orleans District, Mrs. D. M. Walker.

"Jesus, Lover of My Soul" was sung by Mrs. P. Powell. The benediction was pronounced by Rev. H. Taylor.

The monthly meetings for 1895 will be held at Simpson Chapel the third Monday of each month at 4 p. m.

MRS. ALICE MARSHALL, Sec'y.

An Endorsement That Helps.

Rev. Dr. E W. S. Hammond:

Dear Editor—I have just laid aside the noble SOUTHWESTERN of even date, to pen you my thanks for the noble stand taken by you, not only in this issue, but in all issues, for the triumph of right and the uplift of the down-trodden and oppressed of all races and nations. We are discriminated against, and insulted and opposed in nearly all of our efforts to better our condition in life; but is that any good reason why we should not at every opportunity prove to the world and our friends that we are worthy of better treatment. Is it not better to demonstrate our demands for better treatment by displaying our achievements in the mechanical, agricultural, scientific, classical, philosophical and domestic arts and sciences under adverse circumstances, and by that act show what we have accomplished under our peculiar environments, than to "sulk in our tents?" What the Negro wants is a chance. When there is a chance offered, if it is not the best but the best we can get, let us seize it and show to the best minds of the world that we deserved a better chance.

Push the paper, for it is getting better every issue. Forrest City District will not fall behind last year, but will go far beyond. Yours, truly,

J. W. JACKSON, P. E.,
Little Rock Conference.

Death of an Elect Lady.

GAINESVILLE, Ala., June 24, 1895.

Died at home, in the parsonage of the Methodist Episcopal Church, at Gainesville, June 22, Mrs. T. C. Levert. She was converted while young in school, and graduated June, 1886, in academic course, at Clark University, Atlanta, Ga. She was married to Rev. T. C. Levert, pastor of Gainesville charge, at Huntsville, Ala., 1887. She was a consistent Christian wife, mother and teacher. She leaves a pious and devoted husband and a sweet little daughter, Mamie, to mourn her loss. She was about 30 years of age.

Sister Levert served as assistant teacher in the city schools at Scottsboro, also as assistant teacher in our Central Alabama Academy and at Dadeville, Ala., in our district and subsequently in Gainesville, where she gave the greatest satisfaction. To know her was to love her. She was generous, hospitable and loving.

The funeral services were conducted by Rev. A. J. Hal, D. D., pastor of M. E. Church, Baligee, Ala., and W. T. Trammell, pastor of Clinton charge. Her remains were laid in their last resting place in the cemetery in Gainesville, where a large concourse of people had assembled to pay the last tribute of respect to the honored dead. W. T. TRAMMELL.

Our Columbus (Ohio) Letter.

The Donaldson Street M. E. Church has been thoroughly remodeled. The church has been raised two feet and now rests upon a stone foundation. The pulpit has been changed from the north side to the east side; a tower and a vestibule have been built, and the door moved from the middle of the church to the vestibule. We have raised the ceiling five feet higher and put a door in the east end of the church, so that we can go from the parsonage into the church.

June 16 was our grand rally day and we had Rev. J. H. Payne, of Walnut Hills, Cincinnati. He preached a splendid sermon at 11 o'clock. Rev. C. S. Gee, of the A. M. E. Church at 3, and the Rev. Payne again at night. Collection for the day was over $200. A. MCDADE, Pastor.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

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Jacksonville District.

The following is the program for the Jacksonville District Conference, to be held July 18:

Why should the pastor attend class meetings? S. Jackson; The best method of training young converts, S. B. Henderson; Should we recommend candidates to the traveling connection over 45 years old—if not, why not? discussion, J. M. Deas; Why should our licensed preachers attend S. S., discussion, R. E. Robinson; When is the best time to recommend a protracted meeting, discussion, Scott Bratley; Necessity of an educated ministry, J. P. Patterson; The importance of a class leader visiting his members, L. Whaley; The study of systematic theology, J. R. Howard; The best method of raising the pastor's salary, William Dorroll; How can we increase the attendance at our prayer meetings? D. E. Jacobs; The importance of doctrinal preaching, J. B. L. Williams; The work of the Church Extension Society, B. Dilworth; The growth of Christianity, Thomas Walker; How should a preacher employ his time? M. DeGreat; The power of prayer, Z. D. Limbrick; How to win the young people, S. P. Burgess. Introductory sermon, J. M. Deas.

Committee—S. Bartley, William Dorrell and J. R. Howard.

Pine Bluff District.

The Sunday School and Epworth League Convention of the Pine Bluff District, Little Rock Conference, will meet in the M. E. Church at Hensley, Ark., July 25, and continue through the Sabbath. All pastors, Sunday school superintendents, presidents of league chapters and one delegate from each league are expected to be in attendance. The following program will be rendered:

Welcome address, Prof. W. B. Curtis; response, H. D. S. Stroug, Ph. B., B. D.

To preach the opening sermon, A. T. Stephens; Annual sermon, T. R. Wamble; The Sunday school and its influence, Mrs. A. T. Strickland, A. M.; The relation of the Sunday school to the Church, L. W. Pennington; Epworth League and its influence among the young people, Miss Ida L. Steward; The Epworth League motto: "Look Up and Lift Up," H. P. Strong; Origin of the Sunday school, H. Bright; The relation of the Epworth League to the Church, Miss Frances Wamble; Essay, Miss Sonie Brownfield; Should the pastor teach a class in Sunday school, H. W. Walton; How to prepare the Sunday school lesson, Jane Lemons; How to bring the young people into Sunday school, J. W. Burns; The literature that should be used in our Sunday schools and Epworth Leagues and why we should, W. R. R. Duncan; The relation of the pastor to the Sunday school, T. W. Hawkins; The Sunday school and its aims, S. G. Johnson; Epworth League and its aims, T. J. Patillo; The relation of the Epworth League to the Sunday school, G. W. Wagnor; Why should the Sunday school be organized into the Missionary Society? Mrs. Jennie Brown; The Sunday school and Epworth League as the two important factors in Methodism, J. C. Sherrill.

As this is our first Sunday School and Epworth League Convention for our District, we should do all in our power to make it a success, and we hope to have a full attendance, especially of all pastors, superintendents and presidents and one delegate from each chapter. Come with papers prepared on the subjects assigned. Every one is expected to take part in the discussion of each paper after read.

Committee—W. R. R. Duncan, H. Bright, J. C. Sherrill.

Our Vicksburg Letter.

VICKSBURG, Miss., June 19, 1895.

Our town was specially blessed recently by a couple of visits from the distinguished J. W. E. Bowen, Ph. D., D. D., of Atlanta, who delivered to large gatherings two very able and grand lectures. The people generally say these were the most wonderful and helpful lectures ever delivered here—that Dr. Bowen is a great man. The presence and work of the doctor here particularly benefitted our church and cause. Visits from more of our representative men would more firmly establish us here.

A successful rally among class leaders closed out on the 16th inst. J. W. Ruffin was the victor, raising $25.75. Total amount raised, $100.10. Second quarterly conference, held 19th inst., was a success. Presiding Elder Cowan was in good spirits and is successfully prosecuting work on the district. WM. MCMORRIS, P. C.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. F. J. CHENEY & Co., Toledo, O.

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4th JULY

Offers its patrons for the 4th of July Low Rates of Fare between all stations on its line south of Cairo.

Tickets on sale July 3 and 4, good to return until July 5, inclusive. For Specific Rates, Tickets, etc., call on your local I. C. R. R. or Y. & M. V. R. R. ticket agents.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

NINETEENTH LETTER—BY T. E. W.

Womanly Duties.

The field or province that is allowed to woman is becoming more and more popular. She, after many a struggle, is reaching what she considers her proper level—man's equal. Some one has said: "Take woman from that sphere in which all the finer feelings and affections of her nature are called into healthful exercise, to mingle in the strife for power, where her sensibilities will be blunted, and where all that now lends a charm to the female character and fits her for the instructor, friend and companion of man will be lost. The proper sphere for woman is home. It is here that she wields her influence which will elevate the standard of intellectual and moral worth. Her influence adds greatly in the refinement of the stronger sex. Under her influences, arts and sciences flourish. Go to countries where she is the slave of man, and you will find her subsisting with crushed energies and the man will be found grovelling in ignorance and despotism. Where woman is degraded and debased, the altars will be found desecrated and destroyed, and there will be desolation throughout the land. But encourage the feeling of liberty and the whole world will be compelled to acknowledge her influence. As an illustration of this, let us look at this little incident:

When Sparta was surrounded by her enemies and there was no longer any hope of saving the city, they deliberated what should be done with the women and children; but they were not suffered to decide it, for the women came to the Council Chamber and said: "Deliberate not, O men of Sparta, whither we shall fly, but what shall we do?" The city was saved; to whom do we give credit—to the men? Nay; but to the women. Therefore, let it be the special duty of every mother to see that her child has the proper training. They have faculties that require it. If it does not receive this training, who is responsible? No one but the mother. It has a disposition that must be curbed. Who can do this when you are called away by party conflicts? They, too, might possess an intellect by which a generation might be enlightened or destroyed. It is to a woman that we are indebted for a Washington and the remainder of our great leaders. It is becoming the great mistake of too many mothers to overburden themselves with church duties. There is always some committee, or something of the kind, to call her from home; and I firmly believe she will receive but little compensation for this at the end, for there is no duty that equals the duties of home, and until our mothers see this, in this light, there will still be another neglected generation.

Shreveport Briefs.

Don't stop taking the SOUTHWESTERN because you don't see anything about Shreveport, but take it for race sake and keep posted in your Church work all over the State. Aunt Mary Johnson was converted on June 14 and baptized on the 16th. She was 103 years old when converted. Mr. Walter Johnson's baby died on June 18. Mr. Tony Truer and Miss Mary Graham were married at the K. of P. Hall on June 20, Rev. J. W. Hudson officiating.

Everywhere We Go

We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25c. per box.

Griffin District.

Program of the Griffin District, Savannah Conference, to be held at Greenville, Ga., July 25, 1895:

Infant baptism—its validity, Rev. G. A. Peeler; Our laymen, Prof. J. L. Bowdoin; Why use our own literature, Rev. M. M. Alston; How to begin a new pastorate. Rev. L. J. Preston; Training children, Mr. L. J. Price; Freedmen's Aid and Southern Education Society, Rev. M. C. B. Mason, D. D.; Revival preaching—its nature, Rev. D. McLendon; What the Negro is doing, Miss M. E. Kirby; Our schools—our duty toward them, Rev. J. H. May; How to make the pastorate a success, Rev. G. Y. Flemister; How to collect our benevelences, Rev. W. C. Bryant; Baptism—its mode, Rev. R. B. Hinesman.

Reduced rates have been secured for the conference. In purchasing your ticket get a certificate from the agent at your starting point. If you cannot purchase direct to Greenville, then purchase to Atlanta, Macon, Albany or Columbus. Take a receipt at each of your purchasing places and you will get the benefit of the reduction. Rev. John H. May will sign all the certificates at the conference. For information write him. Come prepared to discuss these papers.

Committee on program—D. McLendon, M. M. Alston, John H. May.

JOHN P. WRAGG, P. E.

According to announcement, the Sunday School convention of the Griffin District met at Sunny Side, Ga. Delegates from most of the charges, with their pastors and superintendents, were present the first day. From beginning to end the work of the convention was interesting.

The papers read were creditable to the authors and beneficial to all who heard them. There was much in these productions to evince that the presiding elder, preachers and superintendents of the Griffin District are sparing no pains to make the Sunday School what it ought to be.

Those subjects that brought on most interesting discussions were: Temperance, Epworth League, and Why we should use our own literature. The remarks of Rev. D. McLendon on temperance were both appropriate and forceful. The presiding elder showed himself to be an enthusiast on the subject of Epworth League. The Rev. M. M. Alston, pastor of Griffin Charge, grew eloquent on both these topics. He spoke also of our Church papers, giving the SOUTHWESTERN special mention. His talk on "How to rear children" deserves special mention.

The pastor at Sunny Side, Rev. J. H. May, had everything in neat shape for the convention's success. Brother May is an aggressive young man, intent on helping his people and blessing mankind. He is devoted to the prosperity of his race and church.

By vote of the convention it will hereafter be known as the Sunday School Epworth League Convention.

J. P. WRAGG, P. E.
S. A. PEELER, Reporter.

Tennessee River District.

Program of the Tennessee River District Conference to be held at Lawrenceburg, Tenn., July 23-28, 1895:

To preach the opening sermon, Rev. T. E. Wood; alternate, Rev. A. Swift; The condition and needs of the Tennessee River District, S. B. Danley; The work and office of the "Holy Ghost," James S. Foster; "The Holy Trinity," C. B. Wilson; The Freedmen's Aid and Southern Education Society and its mission, M. Williams; The Board of Education and its mission, G. W. Marsh; Which is the true Sabbath—Sunday or Saturday, Geo. Sanford; The Foreign Missionary Society and its work, James Pickett; The Home Missionary Society and its work, H. Robinson; The Woman's Home Missionary Society and its work, J. R. Reasonover; The object of the Epworth League, F. J. Yeargins; The relation of the pastor to the Sunday School, A. F. Lane; How we might encourage adults to attend Sunday School, G. W. Martin; The scope and meaning of the Sunday School Board, T. B. Hardiman.

All local and exhorting preachers will select their own subjects. Let all members of the conference be on hand at the opening of the conference.

Committee—Miles Williams, James S. Foster. S. B. DANLEY, P. E.
C. B. WILSON, Sec'y.

The following is the program for the Tennessee River District Sunday School Institute, to be held at Gallatin, Tenn., July 25:

Alexandria—How may home help the Sunday school? Byersville—How Sunday school helps home. Cooksville—May we have a home Sunday school in each family. Gainsboro—How would the Sunday school be more valuable. Gordonsville—How may the family aid in the work of pulpit and other social meetings of the church. Gallatin—Why should parents attend the Sunday school. Hartsville—The mothers' meeting and its relation to the Sunday school. Lebanon—How may family prayer be rendered to help school work. Mitchellsville—Is the Sunday school independent of the church? Mt. Zion—Sunday schools and class meetings. Braden's Chapel—Sunday school and church prayer meetings. West End Mission—The duties of all church members to the Sunday school. North Lebanon—What is the relation of the pastor to the Sunday school and church? Springfield—What are his duties while in his study to the Sunday school? Union Hill—What is the best hour for holding Sunday school. Rev. L. M. Moores—Should special services in the church, such as conferences and dedications, interfer with the session of the Sunday school?

G. C. HARDIN,
President of S. S. Institute.

—The Rev. Dr. T. B. Neely, of Philadelphia, has written a new book, entitled "The Parliamentarian; or, Parliamentary Law Condensed." It is a small work, and is intended for the Epworth League, Christian Endeavor, and other young people's societies, though it will be useful in all deliberative bodies. It is constructed on a somewhat different principle than that of his "Parliamentary Practice." The new edition of the People's Cyclopedia contains an article on parliamentary law from Dr. Neely's pen. He wrote also the article on the same subject in the American edition of the Encyclopedia Britannica, as well as in other publications. The new book will soon be issued by Crantston & Curts, Cincinnati and Chicago.

Send for sample copies, and start a SOUTHWESTERN revival on every charge. It will "win its way" if you present it faithfully.

Don't Try To Quit.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

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removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS AND ABSOLUTE. We guarantee a cure.

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[redacted]

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The Rev. J. T. Wilhide, a Methodist minister, has invented a new breathing tube, which he calls the EXHALER, which is in reality a Lung Gymnasium, as the use of it will widen and strengthen every one of the six million air cells in the lungs, whether diminished by tubercle or not, increase their activity and strengthen the elasticity of their tissue, making consumption almost impossible. It is equal to the very best elocutionary exercise to strengthen the throat and vocal organs, deepen and enrich the voice and increase its power. It introduces 2 to 4 times more air into the lungs, consuming a large quantity of oxygen, and so purifies the blood, increases the circulation, relieves congestions and many morbid conditions of the system. The price is only $1 50 by mail, postpaid. An illustrated descriptive circular will be sent on application. E. H. MORSE, 631 Poydras St., New Orleans.

Holman's Self-Pronouncing Bible



Containing: Concordance, with context, over 40,000 references. Index to persons, places and subjects, 16,000 references, Scripture Atlas, with index. Glossary of Bible words. Bible calendar; self-pronouncing dictionary of all proper names, with their meanings and pronunciations; summary and analysis of the Old and New Testaments. Exhaustive articles on Biblical history, geography, topography, natural history, ethnology, botany, chronology, music and poetry. A complete harmony of the Gospels, tables of parables, prophesies, miracles, prayers, money, weights and measures, Jewish sects and orders, Bible lands, etc.

Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2 25

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BY DR. HERSHEY,

The Roman Papacy

Specially low price to the colored race. We want it to circulate as an educational work. Pastors of churches, the superintendents of Sunday schools and others are asked to write us for circulars and our special terms.

PASTORS CAN HAVE THE BOOK FREE

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BEFORE AFTER

Curly Hair made straight by Mystic Pomade.

It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

Price for Trial Bottle, 50 Cents.

Address, MME. M. C. TURNER,
337 Carondelet Street, New Orleans, La.

Send for circulars on prices for Chevelline an Mystic Face Bleach.

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HIGHEST PRAISE FOR SABBATH SCHOOLS.

By W. A. OGDEN,

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THE SUNDAY SCHOOL.

The Golden Calf.

(Exod. 32. 1-8, 30-35.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Little children keep yourselves from idols." (1 John 5. 21.)

After the Ten Commandments had been given, the people asked that Moses, and not Jehovah, speak with them. Then Moses drew near unto the Lord, and divers laws and ordinance were given. He conveyed the same to the people. They promised obedience. An altar was erected, sprinkled with the blood of the covenant, sacrifices were offered, and the glory of God was seen. Moses went up into the mount, and remained with the Lord forty days. He received instructions about building the tabernacle, setting apart Aaron and his sons for the priesthood, and sacrificial offerings. The two tables of stone, on which were written the Ten Commandments, were given to him. But while he was there, in close communion with God, strange work was going on down in the camp.

I. The idolatry of the people (1-6). 1. The absence of the leader—"Moses delayed to come." He had been called up into the mount. When God calls it is our first duty to obey. He had been kept in the mount, by the Lord, receiving his orders. This made his absence from the people justifiable. They had no ground for complaint. Often those spoken against are nearer right than those who speak against them.

2. The request of the people—"Make us gods which shall go before us." It is remarkable that the children of Israel, who had seen the power of God in the plagues of Egypt, in the division of the Red Sea, in bringing water out of the Rock in Horeb, and in the thunders and lightning of Sinai, should so soon go off into idolatry. They had heard God speak the Ten Commandments, and had promised to obey them. Yet, in less than forty days, they are making unto themselves a "graven image." What an unstable people. But to-day we often see persons profess conversion, unite with the Church, take baptismal vows, and set out for heaven in great haste. Yet in less than forty days they have been overtaken in many faults.

3 The work of Aaron. (1) The *request*—"Break off the golden ear-ring." We cannot worship an image, much less the true God, without cost. (2) The *compliance*—"And all the people broke off their golden ear-rings, and brought them unto Aaron." They were really the ones who wanted the idol. Aaron showed great weakness in yielding to their request. "Like people like priest" (Hosea 4. 9). As the church is, the pastor is likely to become. (3) The *work*—"I cast it into the fire and there came out this calf (24). What a silly, ridiculous subterfuge. The gold was likely melted and molded into the form of a calf, and then "fashioned with a graven tool." They now had a god like one of the gods of Egypt. But few in our land make the gods they worship, yet we have many idolaters.

4. The false assertion—"These be thy gods, oh! Israel." It is likely the people knew this image had no power, but they designed to worship the true God through it. Many worship the Creator through the creature. The wise may discriminate between them, but the ignorant will not, and will soon worship the work of their hands.

5. Worshiping the idol. (1) The *time*—"To-morrow is a feast to the Lord." This was the day following the completion of their work. They had, no doubt, been several days collecting the gold, making the image, and building the altar. We should prepare to serve the true God. (2) The sacrifices—"They offered burnt-offerings, and brought peace-offerings." In the burnt-offering the entire victim was consumed. This was dedicatory. In the peace offering the blood was offered, and the flesh was eaten by those who offered it. It indicated peace, sociability and rejoicing. (3) The feast. *a.* "The people sat down to eat, and to drink." This they did after their offerings were made. They, no doubt, ate and drank to excess. Many to day make their stomach their god. *b.* "They rose up to play." The word play is likely used here in a bad sense. They played the fool, the wanton, the harlot. It implies fornication and adultery. How swift and awful is the progress of sin. Desire, request, work, worship and ruin.

II. God rejecting the people (7, 8). 1. The Lord refused to own them. He said to Moses, they are "thy people." God ceases to claim any one as His when he goes away in sin. It is awful when God withdraws from a church, and leaves the entire care of it in the hands of the pastor. 2. They "have corrupted themselves." Sin of every kind is degrading, corrupting. "When lust hath conceived it bringeth forth sin: and sin, when it is finished bringeth forth death." 3. "They have turned aside quickly." God had forbidden them to have any gods before Him, or to make unto themselves "any graven image." These laws they had promised to keep. This promise they have broken. It is no wonder His "wrath waxed hot" against them. "God is angry with the wicked every day."

The verses between the parts of this lesson teach that Moses prayed for the people. But God said to him—"Let Me alone, that I may consume them, and I will make of thee a great nation." Again Moses prayed. The heart of Jehovah was moved, and "He repented of the work which He thought to do unto them." Behold the power of prayer. Moses went down from the mount. The two tables of the Testimony were in his hands. As he and Joshua drew near to the camp they heard the people shouting. It was not the noise of victory, or of defeat—but of singing. When he saw the idol, and the people dancing, his "anger waxed hot." He cast down the tables and broke them. This was a rash, inexcusable act. He then destroyed the image, scolded Aaron, and caused about three thousand idolaters to be put to death.

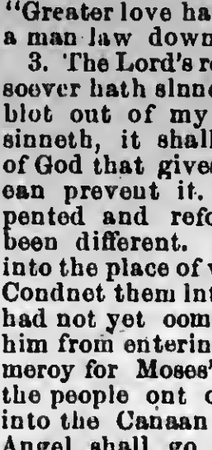
III. Moses praying for the people (30-35). 1. His address to Israel. (1) "Ye have sinned a great sin." There was plenty of iron in the make up of Moses. He could rule like a king, command like a general, and plead like a saint. He could look the people in the face, and tell them, they had "sinned a great sin." Let us have rulers who love the people well enough to tell them of their wrongs. (2) "I will go up unto the Lord." He, no doubt, ascended the mountain with a sad heart. Everything was uncertain. Will God accept or reject the people? There is much gained by the way we approach God. The burden of his soul was the salvation of Israel. We may, nay must, pray for others. (3) "Peradventure I shall make an atonement for you." Moses was the mediator of the old covenant. He hoped to bring about a state of reconciliation between an offended God and an offending people.

2. His address to the Lord. (1) Sin is *confessed*—"This people have sinned a great sin." We have sinned and come short of God's glory. We likely have not done as Israel did, but we have broken God's law. (2) *Pardon* asked—"If thou wilt forgive their sin." We need not hope for pardon, till we confess our wrongs, and ask forgiveness. (3) If pardon is *refused*—Then "blot me, I pray thee, out of thy book which thou hast written." Let me die with the people. "Greater love hath no man than this, that a man lay down his life for his friends."

3. The Lord's reply to Moses. (1) "Whosoever hath sinned against me, him will I blot out of my book." "The soul that sinneth, it shall die." Only the mercy of God that gives repentance and pardon can prevent it. If the people had repented and reformed, all would have been different. (2) "Go lead the people into the place of which I spoke unto thee." Conduct them into the Holy Land. Moses had not yet committed the sin that kept him from entering Canaan. God showed mercy for Moses' sake. We should lead the people out of the wilderness of sin into the Canaan of holiness. (3) "Mine Angel shall go before thee." This was likely the Angel of the Covenant. The presence of the Lord in the pillar of cloud. His work was threefold—He was a *guide*—"To lead them the way;" a *protection*—"A pillar of cloud by day"—to shield them from the sun; and a *luminary*—"By night a pillar of fire"—to give light in their camps (Exod. 13. 21). All these is the blessed Christ to the saint.

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ARRIVE—	LEAVE—
Passenger.....9 30 pm	Passenger..... 7 60 a m
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Cal. ex..7:00 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express .....6:50 am	No. 51, T and A express .....6:05 pm
Local.....10:05 am	Local.....3:50 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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LEAVE.	SCHEDULE.	ARRIVE
No. 26, 7:00 a. m.	Local Mail and Express.	No. 52 9 30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
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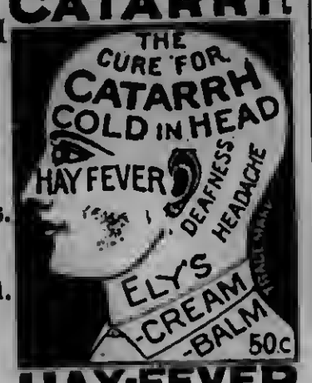
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FROM PRESIDING ELDERS.

Navasota District.

The Navasota District Conference will convene in Hempstead Oct. 22. Brethren, renew your efforts and bring up the last dime of your assessments. Don't stop short of success. Yours in the work,

W. L. DUNCAN, P. E.

Atlanta District.

The Atlanta District Conference will convene at Lagrange Aug. 21, at 9 a. m. Let every member be present at the opening with written reports. We trust that every pastor will be prepared to report a large amount of collections raised and souls saved. G. W. ARNOLD, P. E.

Greenwood District.

The annual meeting of the District Epworth League will convene at Pickens on Aug. 14. Let every chapter send one or more delegates. We want a SOUTHWESTERN Revival at the District Conference, and also at the annual meeting of the District League. Yours sincerely,

W. E. MASK, P. E.

Western District.

Brethren—Collect all the benevolent money and fill all blanks. Don't fail to be a financial leader; let us come to the top notch in the Annual Conference.

Yours, R. SMITH, P. E.

Jackson District.

The district stewards of Jackson District, Mississippi Conference, are requested to meet at Forest, Miss., July 24. All local preachers and exhorters are also notified to be present at the opening of the session for examination.

J. C. HOUSTON, P. E.

Use It in Time.

Catarrh starts in the nasal passages, affecting eyes, ears and throat, and is in fact the great enemy of the mucous membrane. Neglected colds in the head almost invariably precede catarrh, causing an excessive flow of mucus, and if the mucus discharge becomes interrupted the disagreeable results of catarrh will follow, such as bad breath, severe pain across forehead and about the eyes, a roaring and buzzing sound in the ears and oftentimes a very offensive discharge. Ely's Cream Balm is the acknowledged cure for these troubles.

Notice.

There will be held at Gallatin, on the Hazlehurst Circuit, July 26–28, a Sabbath School Institute, for the benefit of the circuit and neighboring charges. An appropriate program has been drawn up by the committee on arrangements.

Committee—P. May, N. C. McNeil, H. Clay. Chairman—Rev. M. A. Hibson.

P. D. GULLAGE, Sec'y.

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I have made $1,640 clear money in 87 days and attended to my household duties besides, and I think this doing splendid for a woman inexperienced in business. Any one can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $10,000 this year. My sister and brother have started in the business, and doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault. MRS. W. H.

Jackson District.

To the Members of the District Conference, which will convene at Forest, Miss., July 24—The A. and V., Y. and M. V., and I. E. Railroads will sell tickets to the delegates from Clinton to Forest, from Yazoo City and Canton to Jackson, at one and one-third fares on the certificate plan. Be sure to procure certificates from starting point. No reduced rates without certificate. Yours,

P. W. BALDWIN, Secretary.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Jacksonville	Florida	Wrightsville, Fla., July 18	Jeffrey Grant.
Starkville	Upper Mississippi	Rock Hill, Miss., July 24	P. O. Jamison.
Jackson	Mississippi	Forest, Miss., July 24	J. C. Houston,
Tupelo	Upper Mississippi	Ripley, Miss., July 25	S. H. Nevils.
Lexington	Lexington	Paris, Ky., July 25	J. Courtney.
Cumberland River	Tennessee	Gallatin, Tenn., July 25	L. M. Moores.
Montgomery	Central Alabama	Troy, Ala., July 24	E. M. Jones.
Greenville	Upper Mississippi	Webb., Miss., Aug. 1–4	J. W. Davis.
Griffin	Savannah	Greenville, Ga., July 25	J. P. Wragg.
Marion	Central Alabama	Selma, Ala., July 31	H. N. Brown.
Kansas City	Central Missouri	Sweet Springs, Mo., Aug. 8	J. W. Hughes.
Dadeville	Central Alabama	West Point, Ga., Aug. 1	Cain Rogers.
Baton Rouge	Louisiana	Clinton, La., Aug. 7	J. F. Marshall.
Birmingham	Central Alabama	Springville, Ala., Aug. 7	W. Prettyman.
Indiana	Lexington	Terre Haute, Ind., Aug. 7	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7	C. R. Buffington.
South New Orleans	Louisiana	Morgan City, La., Aug 8	Pierre Landry.
Monroe	Louisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri	Moberly, Mo., Aug. 14	J. J. Clark.
Natchitoches	Louisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15	S. A. Cowan.
Ohio	Lexington	Portsmouth, O., Aug. 20	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Henson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn., Aug. 21	H. W. White.
Marshall	Texas	Mineola, Texas, Aug. 22	W. H. Logan.
St. Louis	Central Missouri	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21	G. W. Arnold
Louisville	Lexington	Hartford, Ky., Aug. 1	G. A. Sissell.
Tennessee River	Tennessee	Lawrenceburg, Tenn., July 23	S. B. Danley.
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Altheimer, Ark., Sept. 12	W. R. R. Duncan.
Alexandria	Louisiana	St. Martinsville, La., July 24	S. E. H. Morant.
Shreveport	Louisiana	Mansfield, La., Aug. 8	Stephen Duncan.
Huntsville	Central Alabama	Courtland, Ala., Aug. 8	t. Townsend.
Waynesboro	Savannah	Augusta, Ga., Aug. 21	R. R. O'Neal.
Navasota	Texas	Hempstead, Texas, Oct. 22	W. L. Duncan.



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There's lots of snap and vim in this HIRES' ROOT-BEER. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine

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Epworth League Convention.

The Epworth League convened in Alexandria, Tenn., June 12–14, with Rev. Jesse P. Price as president, and E. J. Guthrie and Miss E. M. Ford secretaries. It was largely attended. Papers from pastors were read and discussed fully. The Local Chapter of Alexandria had several interesting subjects which were read. The following was the program:

The relation of the Epworth League to the Church, F. M. Moores, P. E.; Organization and the object of the League, Rev. J. P. Price; Department of spiritual work, Rev. J. W. Richmond and Thomas W. Belcher; Department of mercy and help, A. P. Blakemore and T. W. Ward; Department of correspondence, E. J. Guthrie; Department of finance, B. F. Whitly and H. V. Dowell; The relation of the Epworth to the socialogical question of the present age, Miss E. M. Ford.

Revs. J. P. Price and John W. Richmond were elected delegates to the international convention held in Chattanooga, Tenn. F. M. Moores, A. P. Blakemore and Thomas Ward are the board of control. Ten chapters had 326 members.

Vote of thank were extended to the good people of Alexandria for their hospitality, to the secretaries for their faithful work, and to the railroad for reduced rates. E. J. GUTHRIE, Sec'y.

July 4th.

The Queen and Crescent Route will sell round trip tickets from all stations to any point on the system, and to principal southern points in general, at a fare and a third for the round trip.

Tickets on sale July 2d and 3d and for trains arriving at destination morning of July 4. Good till 7th to return. Ask agents for particulars or see small bills.

CONFERENCE NOTICES.

Greenwood District.

Third Round.		July.	
Kosciusko station	20 21	Durant circuit	27 28
Durant	25 28		
		August.	
Newport mission	1	Goodman circuit	3 4
Vaiden circuit	10 11	Goodman	13 14
Pickens	17 18	Winona	22 25
Hesterville	24 25	Vaiden mission	29 3
		September.	
Lexington, Aug. 31	1	Ebenezer	3 4
Tchula	10 11	Carrollton	7 8
Bee Lake	13 15	Howard	14 15
Vaiden and West	18 19	Maryland miss	21 22
Shellmound	21 22	Greenwood	29 30
		October.	
Shellmound miss	3	Minter City	5 6
Kosciusko cir.	12 13		

W. E. MASK, Presiding Elder.

Western District.

Fourth Round.		August.	
Releporton	3 4	Shelbey & Fallston	10 11
Lincolnton	15	Gastonia	17 18
McPellah	24 25	Lou. ir, 3 days	31
Paterson, 3 days	31		
		September.	
Hickory & Newton	7 8	Old Fort	15 16
Asheville	22 23	West Ashville	22 23
Boone	28 29	Lacester	24
		October.	
Wilkesboro	5 6	Elk	4

R. SMITH, Presiding Elder.

San Antonio District.

Third Round.		July.	
Guero, Bothers ch.	6 7	Gonzales	13 14
Gonzales circuit	13 14	Belmont	20 21
Hondo City	20 21	Olmus & Lavornia	20 21
Pleasanton	27 28		
		August.	
Floresville	3 4	San Antonio, St P'l	10 11
Boerne	17 18	Seguin	24 25
Goliad	17 18	Victoria circuit	17 18
Edna and Moral s	31 and Sept. 1		
		September.	
Victoria	7 8	Wharton	7 8

E. HENDERSON, P. E.

If You feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JULY 11, 1895.—Vol. 30. No. 28. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—The Pan American Congress of Religion and Education will be held at Toronto July 18 to 25. There are two opening meetings on Thursday, the one in the afternoon is congratulatory and the one in the evening is explanatory of the scope, plan and purpose of the congress. The aim is high, the scope is broad and the plans are to be matured in discussion by the ablest and best informed minds of our continent. In these afternoon meetings, reforms of all kinds come under careful review—municipal, industrial, sanitary, philanthropic, educational and religions. The names on the program are inclusive of Jews, Catholics and Protestants; statesmen, professors, presidents, editors and divines, who are specialists in some measure in their themes. The woman's movement, too, is represented by a few well chosen specialists. The program is unusually interesting, and it promises a rare intellectual feast.

—"Ought a Christian dance?" is question often propounded to us. A Christian may indulge in this favorite amusement, but it would involve the surrender of his or her Christian profession. It is difficult to conceive of a condition in which that which is popularly called dancing is indulged in, where the participants are not exposed to temptations which are a continual suggestion to the surrender of their character. We have known but few people who possessed moral stamina and at the same time loved the modern dance. There is no use in winking and blinking at the matter—the modern dance is a society nuisance and has done incalculable injury. Not long since, in our city, some people who believe they are benevolently disposed, gave an entertainment. A large hall was filled with lovers of pleasure. There was dancing, of course, at one end of the hall, while the bar-room at the other end was quite liberally patronized by the patrons of the "light fantastic toe." Some one suggested to us that the very best of society was present! May the Lord help that society which can find its highest social enjoyment in a bar-room dance. Now, let Christian young ladies and gentlemen avoid the modern dance. Better, by far, popularize the several literary societies and other organizations intended for the moral and intellectual development of the youth of our city, than to encourage a popular pastime, distinguished only for its ability to blunt the moral sense and pave the way for the ultimate moral collapse of its patrons.

WOMEN'S WORK.

We are glad to see that the ladies of the Women's Home Missionary Society of the Louisiana Conference are getting ready for the work more earnestly. We have sought to inspire and encourage them on all occasions. We have felt that many of them did not have that appreciation of the work so necessary to success. We feel like giving them a word of encouragement from time to time, and to say that if they hope to keep up with the great procession, they had as well keep in touch with the SOUTHWESTERN; thereby the Church will know where they are and what they are doing. The officers elected at a recent meeting in this city are among the representative ladies of this city and State, and it is hoped that they will make their meetings of such interest as to enlist the sympathy of the hundreds of our ladies in all the churches throughout the conference.

—Dr. A. J. Hal of Balegree, Ala., sends the sad intelligence of the death of Mrs. Julia G. Levert, the wife of our esteemed brother, Rev. T. D. Levert, of the Central Alabama Conference.

OUR RELATION TO THE BOOK CONCERN.

In another column will be found a letter of most vital importance, to our colored constituency at least. We copy the letter entire and ask for it a careful and a prayerful reading.

It has been our conviction for some time that the Book Concern dividends to some of our Annual Conferences were out of all proportion to the amount of sales of our books and periodicals. Suppose we had a law regulating the apportionment of the Book Concern dividends to Annual Conferences upon the basis of the profits from the sale of books and periodicals within the bounds of the Annual Conference; it is easy to see that some of our Annual Conferences would not be entitled to one cent of the dividends! We have visited conferences where, when the dividend was announced, it was received with a shout, while at the very moment we were certain that that Annual Conference was not entitled, upon any equitable basis, to one cent of the dividends.

We have come to believe, for reasons we need not give, that the SOUTHWESTERN ought to be more liberally patronized by our seventeen colored conferences. There is not a colored minister of any prominence in any one of the seventeen colored conferences who does not know that his conference is not rendering its honest allegiance to the Book Concern. He knows that every subscriber secured for the SOUTHWESTERN, or any one of our periodicals, and every book sold in his charge and conference, increases the funds from whence our agents apportion the dividends. Now, how these men can continue to receive these dividends and to shout over the magnimity of our great Church, with these facts before them, is a mystery to us. These are painful facts, but the truth should be told, though the heavens fall.

An intelligent, loyal and persistent canvass in the interest of the periodicals of the Church on the part of the pastors and the presiding elders, if not the best way, is, nevertheless, a most feasible way to relieve the conference from the charge that it is merely a mendicant, that it is a receiver only. To us, there are three remedies: First, let it be made a disciplinary offense to refuse and neglect the circulation of our books and periodicals. Second, let the examining committees in our Annual Conferences refuse to recommend for admission any one who is not known to be thoroughly progressive and who will not promote the circulation of our literature. Third, weed out and refuse to give appointments to all who refuse to put themselves into harmony with the spirit and genius of our Methodism in this respect. Our papers will then be more liberally circulated, our dividends larger and our influence very greatly augmented.

THE PASSING OF THE SINGING PILGRIM.

Phillip Phillips, known the world over as the Singing Pilgrim, has passed "over the river," which he has often so beautifully described in his matchless songs. Hundreds and thousands have been lifted to the higher and better life through his agency. He traveled extensively, singing as he went, yet singing the great tidings of salvation; sometimes reaping the harvest which he had sown, and as frequently leaving the work ripe for others to gather.

From his home in Delaware he passed to the crown, where, amid the white-robed throng, he will continue to sing the praises of "The Lamb that was Slain."

—The Epworth League Training Assembly is among the many helpful enterprises instituted for our Methodist young people. Popular lectures, sermons, entertainments, etc., of the highest type will be furnished. Ludington, Michigan, is the place, July 9 to 28. Send for circulars to E. Swarthout, Grand Rapids, Mich.

A GREAT MEETING.

The second International Epworth League Conference was, in many respects, the greatest gathering known to American Methodism. Chattanooga and historic Lookout Mountain now mark an important epoch in the history of Protestant Christianity. The members of the Boards of Control and the local committees especially had a work upon them which taxed, and severely too, their hands, their heads, and their hearts. The program was about as near perfection as it could be made, and the arrangements as complete as human judgment could make them, when all the circumstances are considered; except, the attempt to carry out a suggestion, which was unfortunate and ill-timed, namely: The setting apart of a special portion of the auditorium for colored people. Fortunately, our colored brethren did not take liberally to the corner, preferring rather to exercise the rights and privileges which were so generously and profusely accorded to other Christian people. A brother who attended one of the early morning prayer meetings away up near the clouds, tells how indignant a white lady became when she found herself sitting near a colored worshiper. But the meeting went on, and the spirit of the Master was enjoyed by all who could believe that "God was no respecter of persons." Dr. J W. E. Bowen, of Gammon Theological Seminary, scored a great victory for his race. It is hardly probable that the thousands who so generously applauded his happy, forcible, eloquent and scholarly speech were among those who desired to snub other members of his race. There was happily such a preponderance of the better and more progressive elements of our great Methodist family, and such a manifest desire to crowd closer and closer to the great heart that yearns in tender sympathy toward all his children, that the treatment to which our people is often subjected was either held in abeyance or forgotten.

Well, snub or no snub, sneer or no sneer, we believe we voice the sentiment of more than two hundred thousand members of the despised race when we reiterate that we have not lost confidence in the spirit and genius of our Methodism. Inspired by its past record, in favor of the Fatherhood of God and the brotherhood of man, they see in its increasing numerical strength and in its vast spiritual power, that aggregation of earnest Christianity, which gives greater promise of their moral, and social, and intellectual development than any other. And they propose to stand side by side, associated and united in the bonds of a holy Christian brotherhood and sisterhood, to meet the issues which now confront us, and to make common cause against a common enemy. To us separation is death, and we do not desire or deserve it. Being members of the Methodist Episcopal Church, our relation to all Methodist people is so clearly defined, and our status as Christians so well understood, that all Methodism will rejoice in recognizing the relationship which we sustain to it; and we verily believe will not sanction, much less suggest any changes, which will bring a blot to its fair escutcheon. With such equipment as we have, and such as may be given, we propose to enter the arena to do our part in the overthrow of intemperance, in the preservation of the sanctity of the Sabbath, and in the "spread of Scripture holiness through these lands."

—A delayed letter brings intelligence of the death of Rev. L. W. Washington, late pastor at Clarksdale, in the Upper Mississippi Conference. Rev. J. W. Davis, his Presiding Elder, speaks of him as having been one of the most faithful of his brethren. A man of pure life, high character and thoroughly devoted to God and the Church. His death was a triumph. May he sleep well.

TIDINGS FROM THE FIELD.

[Ahhreviated hecause of absolutely limited space.—Ed.]

—Gonzales, Texas, Jonnie Walker: Children's Day held. Collected $4 30.

—Cotton Plant, Ark., S. McDonald: Sister Miua Herd, a faithful member of our church passed away in great peace recently. Church looking up. All departments organized.

—Grand River, Ky., J. E. Warren: Chlldren's day meeting a success. Music fine, essays and addresses seperh. Splendid collection. Meetiug continued, and church revived. One accessiou. Outlook promising.

—Pine Circnit, J. Lenore: Childreu's Day carried out snccessfully.

—Natchez, Miss., H. R. S. Erby: We are making an earnest struggle for our existence; outlook hopeful; Snnday School improving some; five additions to the church. We are at a great disadvantage here, owing to unfavorable location of our church. We appeal to our brothren and friends overywhere to help us in this our great strnggle. Write me at once.

—Pelahatchie, Miss., A. Handy: We are hopeful and jubilant. Spiritually and temporally we are on the forward march. Qnarterly conference and meetings were seasons of power. Elder J. C. Houston was with us to the edification of all.

—Martin, Miss., H. Heslup: It is with pleasnre we report good success in our work. Quarterly conference and meetiug were held at Bethleheu with great results. Presiding Elder Houston rendered spleudid service.

—Keithville, La., J. P. Crowder: We held our last quarterly meeting at Jewella, and a right royal time it was. The Rev. S. Duncan, P. E., was present, and reudered fiue service. Onr pastor, Rev. E. C. Goins, is doing nicely, and the church is looking np on all lines.

—Manor, Texas, W. E. Blacksen: We are moving along grandly and preparing to send quite a large number of new snbscribers. This is my first year in the work. Sixteen accessions. Dr. I. B. Scott gave us a grand leeture recently.

—Friendsville, Tenn., J. S. Leeper: Onr mission and Sunday School at this place are prospering. Our church is growing in knowledge and wisdom of Christ and his holy cause. Onr presiding elder was with ns. We had a glorious time. We paid to our presiding elder on his second ronnd $3 45. We are only ten in number.

—Fairmont Circuit, La., Rev. H. W. Welch: Our revival resulted in 32 converts, 35 restored, and a new $80 bell purchased. It is one of the best in towu. You can expect subscribers for SOUTHWESTERN.

—Dickson, Tenn., R. H. Johnson: We have jnst closed a glorious revival; 12 sonls were bronght to Christ. Rev. R. A. Dowell of Hartsville rendered efficient service. Presidiug Elder S. B. Danley spent a week with ns, held qnarterly meeting, and preached soveral very plaiu, practical sermuns.

—Pine Bluff District, Ark., Rev. J. C. Sherrill: Presiding Elder W. R. R. Duncan held onr second quarter ou the 9th and 10th. Reports show great improvement. There were 35 converts and 38 accessions. Raised for all purposes, $264 45. We are moving on nicely. Elder Duncan, as nsual, represented the SOUTHWESTERN in strong terms, and got some snbscribers. Brother Dudley Patillo, a true Christiau, and a faithful Snnday School, church and Epworth Leagne worker, departed this life May 28. He was a true preacher's friend.

—Hondo City, Texas, J. H. Holden: My second qnarterly conference was grand. The reports of the pastor and officers show progress. Eight conversions and two reclaimers. Raised for all purposes, $30.

—LaGrange, Ga., J. H. Brooks: The LaGrange Church has closed one of the most glorions revivals in its history. There were 92 accessions to the church. The meeting was conducted by Rev. Gray of Atlanta. On the 16th of May the LaGrauge Academy closed one of its most snccessful school years, with the annual sermon by Rev. Upshaw, at St. Paul M. E. Church.

—Columbia, Miss, J. E. Foster: Our second quarterly conference, with Rev. I. L. Pratt, P. E., in the chair, was a decided success. The pastor read an interesting report, shewing progress both spiritually and finnncially. Conversions this year, 78; accessions, 46. Total, 124. Seven children haptized. Paid pastor this quarter, $59 30; paid the elder this quarter, $15 50; raised for benevolence, $10 50; for other purposes, $50. Total collection, $124 80.

—Cooper, Texas, J. E. Epperson: With a few members I am trying to build a church. We have the ground already paid for, and now we want to put the lumber on it. I ask all who love the Church to assist us.

—Vaiden, Miss., L. L. Shnmpert: Our second quarterly conference was held as per appointment. Rev. W. E. Mask, P. E., presided. We had a glorious time. The Vaiden Circuit is in good condition. Our two Epworth Leagues are doing well.

—Dodge Circnit, Texas, C. M. Singleton: The work is prosperous on all lines. Elder Culbreath was a great help to ns.

—Bellaire, O., Jacob Capito: We are elated here over our success on Sunday, June 2. We had a rally, and raised $163. Our church is beginning to revive. We have a good pastor—Rnv. M. W. Langford.

—Shelby, Miss., J. H. Everett: Our church at this place is reviving. Second quarterly conference, with P. S. Bowie in the chair, was a season of much profit. Reports showed progress. Three accesioes. Children's Day was carried out to the letter. Raised $4 40.

—Seay's Chapel, Nashville, Tenn., J. A. W. Moore: Elder H. W. White held our third quarter successfully. Happy to report 21 conversions and 19 additions. Collections, $98 94. The presiding elder gave strong talk on the SOUTHWESTERN. We are rallying to erect a new church this year.

—Fort Smith, Ark., J. G. Webb: Oer church is on the npward move. Rev. John Quall leads. Presiding Elder W. H. Morris held his quarterly conference here with much satisfaction. Children's Day was observed. Raised $12 05. On June 23, Rev. Qualls preached the Masonic annual sermon to a crowded house, to the delight and satisfaction of all who heard him. Rev. Qualls, our able and efficient pastor, is making a canvass of our Border City for the SOUTHWESTERN.

—Mansfield, La., O. D. Simond: Rev. P. C. Colton, pastor at Shady Grove Church, is doing a good work and is loved by all. On June 11-12, the quarterly conference convened at Shady Grove, Rev. S. Duncan presidiug. We had a nice conference; all the brethren were present and made their reports. Elder Duncan lectured to the young folks on Saturday night at 8 o'clock. His subject was, "What will the Negro do when he wakes up." He lectured to a crowded house. On Snnday we had a good meeting. Rev. Duncan preached a noble sermon. Collection for the day, $22 60.

—Fredericksburg, Texas, R. F. Caruthors: Our second quarterly conference convened, with Rev. E. Henderson, P. E., in the chair. Reports were well up on all our lines. N. H. Townsend, P. C., reported total collection of $50 25. His protracted effort closed with two conversions and three accessions, and the salvation of the Lord is still marching on.

—College Hill, Miss., L. H. Troupe: Quarterly conference was held at our chapel, with Rev. W. McDonald, P. E., in the chair. We never witnessed a better time. The work is alive. Raised $24 30.

—Patterson, La., Rev. W. H. Jones: I arrived here March 18, trusting in God, and now I feel proud to say that we have purchased a lot at the cost of $106 and are building a beautiful church. Much credit is due to Father Morrison Hector, who paid $56 on the land and $55 on the lumber. He is one of our most valuable members. I have received several nice presents recently.

—Fayette, Mo., Henry South: Our meeting was a great success We are all happy. Baptized 18, and 22 received from probation into full membership, and our quarterly meeting, with Rev. J. J. Clark presiding, added to the interest of the occasion. Raised during the quarter, $190. On our rally day we raised $95. The Sunday School, Epworth League, prayer and class meetings are well attended.

—Bolton, Miss., J. A. Garrett: Our quarterly confereuce was held at St. Paul Church, with J. I. Garrett in the chair. Reports show that work is in a fair condition. Received four in full this quarter, seven reclaimed, five converted and four deaths. The work is improviug.

—Oberlin, O., H. W. Simmons: Our church is in a prosperous condition. Childreu's Day exercises were carried ont in an excellent manner. We have made earnest efforts to get subscribers for the SOUTHWESTERN, and will continue our work. Oberlin College commencement day was somewhat of a disappointment to the colored population. The Oberlin College Glee Club (white) sang a burlesque on the Negro, which cast a very unpleasant shadow on the pathway of the colorod people who have been preaching "that Oberlin is the colored man's heaven."

—Mussoe, La., A. Luster: A storm struck the parsonage a few weeks ago, and when it passed away many pounds of good things for the pastor and his family were found. A committee of ladies gave an entertainment to get a Bible and hymual for the St. Peter M. E. Church. The church is spiritually alive. I have received two converts and four backsliders. We have whitewashed the church, fence and parsonage.

—Lake Charles, La., T. Larkins: Children's Day was carried ont to the letter. Raised $5 05.

—Paris and Springville Circnit, Tenn., H. Robinsou: Rev. S. B. Danley held the third quarterly meeting and preached helpfully. He also ably represented the grand old SOUTHWESTERN. Raised $18 50.

—Monroe, La., G. J. Rogers: Onr protracted meeting closed with 35 converts. The whole number added to the church during the revival was 45.

—Brentwood Charge, Tenn., G. W. Martin: We are yet alive and coming to the front. Raised $70.

—Bremond, Texas, A. Johnson: We have had 35 accessions to the church this year, and the spiritual status is the very best. We are at work hattling to finish our new church at Reagan with seats and paint. We have a good loyal people on our circuit, many of whom own their estates and are doing well.

—Jacksonville, Fla., J. R Howard: Our Children's Day exercises were grandly successful. Everybody seemed to enjoy it. Collection for the day, $5.

—New Iberia, La., W. H. Banks: A few evenings ago a number of the good friends and members, led by the King's Daughters, of St. James, visited the parsonage, bringing many choice presents.

—Memorial services commemorative of the death of Miss Rosalie Miller, daughter of Brother A. G. Miller of Vanceville, La., will be held at Mt. Zion M. E. Church, Vanceville, La., July 21. Rev. Hason, pastor, and others will take part in the exercises.

—Hensley, Ark., B. Bright: My second quarterly conference passed off nicely. Rev. W. R. R. Duncan, P. E., was present and rendered grand service. He left no stone unturned on presenting the grand old SOUTHWESTERN; which resulted in four cash snbscribers. Raised $11 05.

For Brain Fag

Use Horsford's Acid Phosphate.

Dr. W. R. LOWMAN, Orangeburgh, S. C., says: "I have used and prescribed it with beneficial results in brain fag and nerve exhaustion."

Griffin District.

Program of the Griffin District, Savannah Conference, to be held at Greenville, Ga., July 25, 1895:

Infant baptism—its validity, Rev. G. A. Penler; Our laymen, Prof. J. L. Bowdoin; Why use our own literature, Rev. M. M. Alston; How to begin a new pastorate, Rev. L. J. Preston; Training children, Mr. L. J. Price; Freedmen's Aid and Southern Education Society, Rev. M. C. B. Mason, D. D.; Revival preaching—its nature, Rev. D. McLendon; What the Negro is doing, Miss M. E. Kirby; Our schools—our duty toward them, Rev. J. H. May; How to make the pastorate a success, Rev. G. Y. Flemister; How to collect our benevolences, Rev. W. C. Bryant; Baptism—its mode, Rev. R. B. Hinesman.

Reduced rates have been secured for the conference. In purchasing your ticket get a certificate from the agent at your starting point. If you cannot purchase direct to Greenville, then purchase to Atlanta, Macon, Albany or Columbus. Take a receipt at each of your purchasing places and you will get the benefit of the reduction. Rev. John H. May will sign all the certificates at the conference. For information write him. Come prepared to discuss these papers.

Committee on program—D. McLendon, M. M. Alston, John H. May.

JOHN P. WRAGG P. E.

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AND THREATENED

WITH BALDNESS

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Hair Vigor.

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tion, and was so well satisfied with the result that I have never tried any other kind of dressing. It stopped the hair from falling out, stimulated a new growth of hair, and kept the scalp free from dandruff. Only an occasional application is now needed to keep my hair of good, natural color. I never hesitate to recommend any of Ayer's medicines to my friends."—Mrs. H. M. HAIGHT, Avoca, Neb.

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THE BOOK CONCERN.

Equitable Division of the Proceeds Considered in Reference to Connectional Finance.

Rev. Isaac F. Kino, D. D.

From Western Christian Advocate.

The Book Concern is the property of the Methodist Episcopal Church. More properly speaking, it is the property of the traveling preachers of the Church. They established it, they have fostered it, and have always acted as its agents.

In the fundamental law of the Church we read: "The General Conference shall not appropriate the proceeds of the Book Concern, nor of the Chartered Fund, to any purpose other than the benefit of traveling, supernumerary, superannuated, and worn-out preachers, their wives widows, and children." In another place in the Discipline we read that "the profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the relief of traveling preachers."

Before the bishops were supported as now, by funds raised directly by the people, they were supported from the proceeds of the Book Concern; and, from time immemorial, if the expenses of the General Conference were not met by the regular collections for the purpose, the General Conference has ordered the Book Agents to pay the deficit, and never paid it; and the Agents have a custom, in squaring up accounts, of charging it up to profit and loss. If such proceedings were carried to the civil courts for adjudication, the decision could not be other than that the General Conference has no such right.

It will be easy to see how large the amount is thus drawn quadrennially, when we look at the apportionment made four years ago to meet the expenses of the General Conference, and then read the treasurer's report. From this report we call attention to the following items and footings. We give the best part first:

"Two missions, not assessed anything, paid as follows: Upper Mississippi, $15; and Italy, $10. The Chicago German Conference was the only one which paid the full amount of the apportionment; and, wonderful to tell, one conference, the New Jersey, overpaid $16

"With sadness we now record the failures of some of the conferences. The South India and Tennessee did not pay even one-fifth of the amount apportioned them for the expenses of the General Conference. The following conferences did not pay even one-third of the amount apportioned; namely, Arkansas, Detroit, Lexington, Louisiana and Nebraska. The following conferences did not pay one-half; namely, Minnesota, West Nebraska, Washington, North Ohio, West Virginia, Wisconsin, Genesco, Kansas, New England, New England Southern, Pittsburg and Northwest Nebraska. The following conferences only paid two thirds of the amount apportioned to them; namely, Central Illinois, Erie, Central New York and Northwest Kansas."

If no action is taken to correct these wrongs, nor to discipline these delinquents, we will probably have things worse to deal with in meeting the expenses of the coming General Conference. Because of the relation of our ministry to the Book Concern and all the publishing interests of the Church, it is understood that each minister faithfully performs all his duties in selling books and in circulating our official Church papers. By this means he can honorably and honestly look to the proceeds of the Book Concern in the day of his financial need to aid him in his own support and that of his family.

The sale of books now is not as large, and consequently not as profitable, as the sale of periodicals. At this time we have twelve periodicals published by our Book Concerns, and from this source largely comes the bulk of the net proceeds which from time to time is paid over to the annual conferences, according to the number of traveling preachers in them.

But there has sprung up in the Church as many unofficial Methodist papers as there are official ones. No part of the net proceeds from these papers is distributed throughout the Church, as it should be, to aid in the support of traveling preachers. Even the territory of Ohio is invaded by one of these unofficial papers. We are informed that in Michigan there are twenty thousand Methodist papers taken, and yet only eight hundred of them are official. In such territory there is a full-handed taking out of the common treasury of the Church, where little, if anything, is put into it. For an advertisement of the books of our Church, our agents must pay these independent papers just as they pay papers of other Churches. At the same time the superannuate preachers in such territory receive as much from the net proceeds of the Book Concern as if they liberally supported the institutions of the Church. The principle ought to be applied by the Church to the conferences which have instituted, and now support independent Methodist papers, that those who do not work shall not eat. If they do nothing to support the official papers, surely they should not share in the profits arising from their circulation.

It is presumed by the Discipline that we all make a faithful and honest effort to pay into the proper treasury all that it is made our duty to collect of connectional funds, and that we will not turn away from our official Church papers, but will heartily and loyally support them, so that we can rightfully accept our *pro rata* amount of the proceeds when dividends are made.

All pastors and Church officials know that, of the funds collected by the stewards, the pastor, the presiding elder, and the bishops are to share *pro rata* as to the amount of their claims. In spite of this law, the last treasurer's report shows the following deficits, which we fear cannot be interpreted as showing an honest and square division:

"The Arkansas and Holston Conferences did not pay one-tenth of the amount apportioned to them of the Episcopal Fund. No one believes that the pastors and presiding elders, in these cases, received but one-tenth of the salary allowed. Central Alabama and Little Rock did not pay one-eighth of the amount. North Carolina, South Carolina, Mississippi, Blue Ridge and Lexington did not pay one-fifth. West Nebraska, Central Alabama, East Tennessee, Louisiana, Tennessee and Upper Mississippi, not one-fourth. South Dakota, Black Hills, St. John's River, Central Tennessee, Columbia River, West Nebraska, Nebraska, North Nebraska and Kentucky did not pay one-third. The following did not pay one-half the amount apportioned to them for episcopal support; namely, Washington, Puget Sound, Oregon, California German, Colorado, Florida, Missouri, Montana, Northwest Kansas, St. Louis, Southern Illinois and West Wisconsin. In all the Church, only three-fourths of that apportioned was collected."

These serious deficits make it necessary for a larger per cent to be called for. This kind of work now threatens, and will soon, if it be continued, destroy our connectional unity. Cannot all these things be cured before revolution needs to be resorted to? Can not we find a remedy to be applied to those pastors and presiding elders who now take that which they ought to know does not belong to them? Also, can not we find some discipline for stewards who wink at and record such actions as they must know are both illegal and dishonest? Do not God's Word and the Discipline teach us that we are to drive away all dishonesty and fraud?

If a bishop were to permit a pastor to remain a month at one charge over the Disciplinary limit, there would be a cry from one end of the Church to another against it, and men would lift up holy hands in horror; but neglect as to keeping obligation to collect money for a cause we have agreed to sustain, and fraud in the distribution of funds, are not looked on by some as very virulent sins. How we strain out gnats and swallow camels!

Our present Church laws are such that we, of a given Annual Conference, cannot with much certainty make another conference clean up its roster of sinners. The law ought to be such that this could be done. At the present we cannot bring offenders in other annual conferences to trial, unless they are in sympathy with the proceedings. Few jurymen will convict men when their verdict criminates themselves. But we can, I think, enact such laws that these annual conferences which sin without check, will out of sheer self-respect keep the law.

We have a common fund, the net proceeds of the Book Concern, and we can have the law such that the proper officers shall so keep the accounts with each annual conference as to know how many official papers are taken, and what the respective deficits are, both as to the General Conference Expense Fund and the Episcopal Fund, and subtract all these from the quota of said annual conference of its Book Concern profits, and at the same time make the basis of the quota depend on the number of official Church papers taken in the bounds of the conference. We suggest that the average per member in the whole Church be the standard.

This plan, if adopted, may at first seem to work a hardship to superannuate preachers. But they are *in* the conferences where the shirking and these frauds are practiced, and they *can* and they *will* get speedy justice; and will, if they desire it, soon secure reform and all the reign of righteousness.

As years go on, all Church business is brought down more and more to the acknowledged correct standards of business practiced everywhere. I am looking for a millennium in this department to speedily come to all Church transactions. Let us wake up, clean up, and get ready for it.

Just as soon as members of the annual conferences find that other conferences will not provide for their superannuates, either directly or indirectly, they will then devise means to do it themselves. When they find they cannot sit in the shade and take, without protest, the fruit of the labors of those whose brows have dripped with perspiration to raise supplies, they, too, will honestly go to work. There are men, and whole conferences full of them, who are willing to be carried, and are willing to have their burdens carried, if they can find those who will carry them.

We are sure that the crookedness connected with our publishing interests, our General Conference Expense Fund, and our Episcopal Fund, is fully ripe for General Conference investigation, and for some vigorous treatment by that body looking to reform.

Columbus, Ohio.

"Trust Those who have Tried."

Catarrh caused hoarseness and difficulty in speaking. I also to a great extent lost hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Frazer, Rochester, N. Y.

Price of Cream Balm is fifty cents.

An Appeal.

To the Presidents and Secretaries of the Woman's Home Missionary of the Texas Conference and to the Pastors in charge:

We make appeal to you, as your words given at the last annual conference that you would assist us in carrying on the work. We call upon you to see that an auxilary be organized at all hazards and push forward the work. We are now making a strenous effort to raise money to defray the expenses of our delegate from the Woman's Home Missionary Society to meet the Board of the General Society, which will convene in Columbus, Ohio, November next. Let each district president see that her district does not fall behind in raising the amount assessed—$16 65. We ought to be encouraged when we think of how Mrs. Col. Springer traveled this broad State of Texas, lecturing in every important place, that the society might gain prestige again. Let us get up the money necessary to meet that General Executive Board. The amount to each district is $16 65. We make another appeal to every auxilary to forward his or her report as early as possible. We all need to be aroused just a little out of our sleep and set to work. Now I hope to have an early reply from all the pastors urging this matter, as it is very important that we should be represented. Yours for the work, A. E. McMorris, Sec'y,

Hearne, Texas.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O. Send at once; only a limited edition.

Cumberland River District.

The following is the program for the Cumberland River District Sunday School Institute, to be held at Gallatin, Tenn., July 25, in connection with the the district conference:

We hope to make it a success; all members of the Sunday school work are asked to take part in the institute. Each pastor will please bring his best workers with him; also, ask them to prepare to discuss all of the subjects that are on the paper. The pastor or some one from each charge will be expected to handle the different subjects. They are as follows:

Alexandria—How may home help the Sunday school? Byersville—How Sunday school helps home. Cooksville—May we have a home Sunday school in each family. Gainsboro—How would the Sunday school be more valuable. Gordonsville—How may the family aid in the work of pulpit and other social meetings of the church. Gallatin—Why should parents attend the Sunday school. Hartsville—The mothers' meeting and its relation to the Sunday school. Lebanon—How may family prayer be rendered to help school work. Mitchellsville—Is the Sunday school independent of the church? Mt. Zion—Sunday schools and class meetings. Braden's Chapel—Sunday school and church prayer meetings. West End Mission—The duties of all church members to the Sunday school. North Lebanon—What is the relation of the pastor to the Sunday school and church? Springfield—What are his duties while in his study to the Sunday school? Union Hill—What is the best hour for holding Sunday school. Rev. L. M. Moores—Should special services in the church, such as conferences and dedications, interfer with the session of the Sunday school?

G. C. Hardin,

President of S. S. Institute.

It is Known By Its Cures

It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit.

The thousands of people whom it has raised from disease and despair to happiness and health, are the strongest and best advertisements Hood's Sarsaparilla has. No other preparation in existence has such a record of wonderful cures.

This is why Hood's Sarsaparilla has the largest sale, and requires for its production the largest laboratory in the world.

Now if you need a good medicine, why not try that which has done others so much good. Remember

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PUBLISHED EVERY THURSDAY BY
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HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

CHRISTIAN PROGRESS VS. SEPARATION.

Of one thing we are absolntely certain: "God is no respecter of persons." We are no less emphatic in onr belief, that the protessed followers of the meek and lowly Jesns—Methodists, Baptists, Presbyterians, Congregationalists, and in fact of any denomination—have no right, moral, or social, or ecclesiastical, to draw the line against any class of people professing the same like precions faith.

To the late International Epworth League Conference at Chattanooga was presented the most magnificent opportnnity, since the dawning of the Christian era, for the representatives of millions of Protestants Christians to give evidence of such a growth in Christian love as would permit them to rise above their prejudices and accept the colored Christian as a man and brother. This it did not do, and the opportnnity, the best that has ever been presented to our American Methodism, is passed and forever.

There was absolntely no occasion for a separate place for colored Epworthians. There was no special necessity for the scant representation of the Afro American on the regnlar program. There was fact no occasion for that stndied and premeditated stiffness "which occasionally thrnsts its hideons presence where it conld be only an offense." There was certainly no occasion for the subtle threat that organic union will be resisted at all hazards. We believe, somehow, that as mnch as union or federation is desired, it should not be thrnst npon people over the points of their bayonet-fixed gnns. The only nnion worth having and worthy of the name, is that which springs ont of pure hearts.

Those colored brethern who refused to take the places assigned to colored people, are to be applanded for doing just what other dignified Christian gentlemen wonld have done. Bnt what a comment on the boasted march of Christian sentiments of this age—that a man, because he possesses a black skin, is considered not only an inferior, bnt his presence in a gathering of Christian white people, is always and everywhere regarded as a thing which must not be permitted!

The good Christian people who witnessed this nnnecessary discrimination at Chattanooga did not fail to speak of it in the most emphatic terms. This is as it shonld be; let the truth be told. It is indeed refreshing to know that the religions press of the Methodist Episcopal Chnrch, official and semi-official, have spoken against this abominable nonsense with such an emphasis as may not be misnnderstood.

What a pity it is, to have the record of this magnificent gathering disfigured by this nnfortunate incident!

Our people might as well understand that the Negro in the Methodist Episcopal Church is the growth of more than a centnry. He was a factor, and an important one too, in the first organized Methodist meeting of which we have any record. He was regarded, even in his illiterate condition, as a most faithfnl ally to Wesley and his coadjntors. His voice has mingled in the connsels and in all the progressive movements of the Chnrch since its organization. The best blood of the Church was ponred out freely for his emancipation, and the best wealth of the Chnrch has been freely given to advance and improve his moral and intellectnal condition. It might as well be understood then, that he will not consent to being driven out now, even thongh his going might be considered by a few dreamers as the removal of an obstacle in the way of federation or nnion. He is not going in that way, and the SOUTHWESTERN sincerely hopes that to a man the colored members of the Methodist Episcopal Chnrch will regard with snspicion every suggestion of separate autonomy, separate conferences, separate bishops, or anything else which will break up the continnity of Methodistic solidarity, whether those snggestions come from the white man within or without, or from the black man himself. We do not believe in the freezing out process; neither do we regard it as a Christian act to sacrifice a race of people, ont of deference to inherited prejndices. We protest, in the name of God and hnmanity, against these nnholy concessions and compromises which invariably reveal the weakness of the body or bodies which snggest it. Nor is this the only harm; the whole canse of Christianity is insulted when any body or bodies of its professed followers refuse to be governed by the Sermon on the Monnt, and yield to politeness, so-called, for the sake of conciliation. Conciliation of what? Might as well try to stop the cataract of Niagara with a blade of straw, as to try to convince the Christian Negro that the mere accident of his color marks him as an inferior in the kingdom of the Lord Jesns Christ. He has some rights in that kingdom, and he proposes to assert them with nnquestioning faith in the ultimate triumph of trnth and righteousness.

We invoke onr brethren everywhere to close up the ranks. Let ns reach for the highest and best qualifications of mind and heart. Onr faith in the Methodist Episcopal Chnrch has never wavered. We believe she has carefnlly and jealonsly gnarded all our interests, and has ever acted for the highest and best good of all of her children, and especially of those of darker hno. What she has done in the past she will do in the fntnre; and more, because greater and better qualifications on our part will assuredly evoke that confidence and recognition which will meet every reasonable demand. Let there be no separation.

THE SPIRIT OF SEVENTY-SIX.

More than one hundred years have passed away since the great liberty bell at Philadelphia rang ont in joyons notes the declaration that the colonists would henceforth be a free and independent people. It will go without saying that that sentiment has given inspiration to the manifold activities of the descendants of those worthy sons in giving to the galaxy of the nation the best form of political government npon the face of the earth.

We have reasons to believe that the fathers of the American revolntion were inspired by lofty and patriotic instincts, and that they relied npon an Almighty arm to gnide them throngh the dangers and difficnlties which beset thom. It was that character which gave stability to our government, and evoked the admiration and recognition of all the civilized powers. Bnt we believe that many of the sons of these immortal heroes have proven recreant to the glorions heritage transmitted to them. It was the spirit of freedom that inspired the fathers to monld into the metal that shonld ring ont their bold defiance—"Proclaim liberty throughont the land unto all inhabitants thereof." It was that spirit that inspired the brave Patrick Henry to utter that thrilling and impassioned keynote of freedom, "Give me liberty or give me death!" a sentiment that has been woven into the very warp and fiber of American patriotism. It seems almost incredible, that before the first century of American independence had been completed, the Temple of Liberty which the fathers erected had well nigh been destroyed by their sons, many of whom were as clamorons for its overthrow as were their fathers desirous for its permanent establishment.

It seems equally incredible that human slavery shonld be permitted to exist dnring nearly all of the first centnry of American independence. It is well known that the great Thomas Jefferson embodied in his origiual draft of the Declaration of Independence a clanse strongly condemning the Africau slave trade, and whioh, but for strong protests from Sonth Carolina and Georgia, wonld have been adopted. Bnt few up-to-date people will deny that the clanse, "all men are created equal," was nnderstood by the fathers to inclnde men black as well as white. It mnst occur strange to the carefnl stndent of American history, and yet it is nevertheless true, that this fnndamental principle, the sonrce of the streugth and perpetnity of onr government, shonld be the greatest obstacle in the way of its political progress. It is safe to say, that althongh we had the best form of political government, the best and most comprehensive declaration of hnman rights in the world, there was no real peace. From the date of the recognition of American independence in 1782 to the issnance of the proclamation of emancipation in 1863, slavery was the great question that brought discussion, and disoontent, and vitnperation, and secession, and the greatest sangninary civil conflict in all the ages. And it is yet more incredible that thirty years after the issuance of the docnment which abolished slavery, there are States in this Union which have done by legislation what they failed to do npon the batte field. They have laws npon their statnte books which practically disfranchise nearly eight millions of citizens. Everywhere south of Mason and Dixon's line, disguise it as we may, the Negro is less than an American citizen. He does not possess the rights of "life, liberty, and the pnrsnit of happiness," except in a very greatly modified form. Politically and religionsly, he is an alien—a pariah, so to speak.

It is strange, yet trne, that many of those who yet have their heels upon the neck of the Afro-American, prate the more loudly of their patriotism, and who grow eloquent as they recall the stirring scenes of '76, when their fathers stood up for human liberty and the rights of man. Hence, the Negro will be pardoned if he does not enter with so mnch fervor into the celebration of Independence Day. If, when others sing, "My conntry 'tis of thee, sweet land of liberty," he does not join in with characteristic fervor and pathos, it is because that "in the conrse of hnman events," others, have come into place and power who pnt an interpretation upon the Declaration of Independence never contemplated by its framers. Books are published, in which the leading characters in the greatest conspiracy of the ages are made to pose as martyrs to the holy cause of liberty; while efforts are made to instill into the minds of American yonth the idea that this "government of the people, and by the people, and for the people," is continually threatened with dissolntion by the irrepressible Negro. Bnt the spirit of '76 yet lives. Trnth will rise, though crushed, and He who holds in his hands the destinies of men, and angels, and nations, will yet make our country in practice, and in fact "the land of the free and the home of the brave."

THE "SOUTHWESTERN" AND THE TEXAS CONFERENCE EPWORTH LEAGUE.

In another colnmn we publish an elaborate program for the Texas Conference Epworth Leagne, in which there are some thirty-eight different topics assigned for discnssion, inclnding the relation of the Leagne to *The Epworth Herald*, and also to Wiley University.

We confess to some disappointment as we scanned the copy, to find that there was no reference to the SOUTHWESTERN CHRISTIAN ADVOCATE, notwithstanding it has rendered most efficient aid in pnblishing Chnrch notices, district and qnarterly conference reports, and in fact all matter pertaining to onr Missionary, Chnrch Extension and Edncational work. For reasons whioh we need not give here, we have felt that onr noble Texas brethren shonld have a very lively interest in securing the snccess of the paper which is nnderstood by a vast majority of Methodist people to be *their* official jonrnal. The SOUTHWESTERN will consider itself highly favored to have even a slight recognition on the District Conference, Sunday School Institute and Epworth League programs, believing that its claims are as important as any that can possibly be considered.

Come, brethren, let ns have "no fooling." We could name a score of brethren—yes, a hnndred of them in the noble Lone Star State who wonld not only be pleased to speak in the interest of the SOUTHWESTERN, bnt who wonld speak with that effectiveness which would add to our increasing list of subscribers, if given a place on the program.

—Rev. Dr. M. C. B. Mason, the efficient Assistant Corresponding Secretary of the Freedmen's Aid and Southern Education Society, accomplished a feat in traveling, last week, rarely excelled. On Thnrsday and Friday he was at the great International Conference of Epworth Leaguers at Chattanooga, Tenn.; Saturday and Sunday he was at Vaiden, Dnck Hill and Summit, Miss., having paid, on Wednesday night, a flying visit to Shubuta District Conference at Ellisville, Miss., and rounded up safe and sound at New Orleans Monday morning. His visits to the district conferences created new enthusiasm for the cause which he so ably represents,

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Christian Advocate.

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Cash Remittances.

From July 1 to 8.

A R Rolfe	Ella A R Buttler
Jack Ivory	Mattie B Ford
W A Jordan	Richard Reed
J M Watson, 3	A B McQueen, 1
P D Kennedy	D Marshall
Frank Harvey	G S Easton
E H Clark, 2	M M Keeley
J H Cook, 1	N T Cole, 1
L Burton	F Walker
A D Green, 1	Sarah J Thompson
E Williams	J E Williams, 1
J L Sneed	J R Edmunson
J H Mallory	Wm Kimball
A Foster, 2	Jas Jackson
D C Lacy	Laura A Evans
P H Hill	S G Smith
M F Roberts	W H Stevens
G S Helm	E D Cameron
H C Markham	I L Pratt, 3
J J McCabe	R C Barrow, 4
L L Newell	Mrs L M Gardner
M Q A Fuller, 1	Mrs M E R Trammell
S B Danley, 2	Mack Henson, 1
R N Innes, 1	R B Fagan
D F Dudley, 1	Em Hutchins, 2
F T Chinn, 3	J O Richards, 1
J G Isbell	A McClocklin, 4
W H Hundley, 1	C W Whitehead
C D Shallowhorne	

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Exclaims thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the busy time attendant upon a large and pressing business during the spring months and with vacation time yet some weeks distant. It is then the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectedly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

Notice.

The Union Camp Meeting, under the auspices of the Pastors Association of the Methodist Episcopal Churches of the city of Houston at Langs' Grove, Fifth Ward, will begin Monday evening, August 5, and close Thursday evening, August 15. Other ministers of the Houston District are invited to attend. Nearly all our city churches have been favored by the outpouring of the Holy Ghost during the spring revival meetings when a large number of souls were happily saved, but we are not satisfied to stop here. The arrangement and entertainment committees are doing their work well, and will be fully prepared to entertain any good minister from any part of our work to help save sinners. You are cordially invited; and should you decide to come give notice beforehand to any one of the city pastors. F. PARKER, Ch'n.
B. M. TAYLOR, Sec'y.

NEW ORLEANS AND VICINITY.

The Preachers' Meeting on the 2nd was made more interesting by the presence and all-round talk of Dr. M. C. B. Mason, assistant corresponding secretary Freedmen's Aid and Southern Education Society.

Memorial services, commemorative of the death of the late Rev. W. P. Forest, were held at Wesley M. E. Church on Thursday last. The attendance was thoroughly representative, though not as large either by the clergy or laity as could be desired. Rev. J. F. Marshall, presiding elder of the Baton Rouge District, presided. The following ministers took part in the interesting and impressive services: Revs. E. Fields, T. G. Montgomery, J. Davis, E. B. Richards, W. R. Butler, T. J. Johnson, F. Walker, A. E. P. Albert, D. D.; the Editor of this paper, and one of the prominent ladies of Wesley Chapel. The choir rendered good service, and the exercises were impressive and instructive.

On Monday night the 1st inst., about 10 p. m., the stillness of the night was broken by a strange choir singing, "Jesus, the light of the world." This was followed by a continual knocking on the writer's front door. On opening the door it was at once discovered that they were members of Malden Chapel. After another sweet song, and a speech by B. H. Scott, a basket filled with good things was presented to the pastor. Misses Laura Strong, Virginia Bulleney, Julia Adanf, Frances Bernard, and Messrs. Frank Narcisse and Joseph Stephens were among the visitors. We welcome such guests. Call again. J. O. RICHARDS.

Y. P. S. C. E.—The Endeavorers of this city celebrated the 'glorious Fourth" by a good citizenship rally at Central Congregational Church. Rev. C. H. Crawford, president of the State Union, and Rev. A. M. Green, D. D., editor of the "Southwestern Christian Recorder," spoke on Christian citizenship. The grand thought that "His truth is marching on" was emphasized by both speakers. The following resolutions were presented and adopted:

WHEREAS, The police records and daily papers give ample evidence of the injury done to the moral and social welfare of the youth of our city by the places of dissipation known as free and easy fandango halls or dance houses, and, feeling that it is a subject of vital importance to all good citizens, be it

Resolved, That we, the members of the Christian Endeavor Union of New Orleans in mass meeting assembled, do hereby earnestly petition our mayor and Police Board to enforce Act 120 of 1890 and close these resorts of sin and infamy which are such a source of danger to the best interest of our city.

Resolved, That we hereby express our hearty appreciation of the efforts being made to enforce the Sunday law, and hereby pledge ourselves to assist in securing its enforcement by strictly observing its provisions and avoiding any semblance of Sabbath desecration, whether by parades, excursions, base ball games or parties on the Lord's day.

Mrs. R. C. Montgomery, wife of T. G. Montgomery, left the city with her son and daughter and Miss Louise Anderson to spend the summer in Handsboro, Miss.

The big and genial pastor of old Wesley, this city, Rev. T. J. Johnson, was made happy by a reception tendered him by the stewardesses of the church, on the occasion of his safe return from the International Epworth League Conference. The affair was at his home, and the evening was delightfully spent. The following distinguished guests were present: Rev. Wm. Davis, Mr. and Mrs. J. Brooks, Mr. and Mrs. F. N. Higgins; Mmes. M. Epps, E. Madison, T. Richardson, M. Hill, H. Johnson, J. Martin; Misses E. Johnson, L. Johnson, Eliza Johnson. Brother Johnson is greatly beloved by the Wesleyans, and is deservedly popular man and the people.

The Editor of this paper, by invitation, preached to the congregation of St. Peter's A. M. E. Church on last Sunday night. The attendance was large, and the services, we trust, were profitable to all.

The pastor, Rev. G. E. Tyler, D. D., and officiary of St. James A. M. E. Church, have an excellent program for next Sunday, July 14. An effort will be made to collect $500 to cancel the debt on their new parsonage. The Editor of this paper will preach at 11 a. m. The Union Meeting and class rally will be held at 3 p. m. The following ministers with their congregations and choirs have been invited, and promise to be present and assist in the rally with song, prayer, sermons and money, viz: Revs. J. W. Willard, of Union Bethel; J. C. Clark, M. D., of St. Peter's; D. G Butler, of Pleasant Plains; F. James, of St. John's; J. L. Burrell, D. D., of First Baptist Church; W. R. Butler, of First Street M. E. Church; J D. Haynes, of Little Bethel Mission; A. M. Green, editor of "Southwestern Christian Recorder;" H. Taylor, of Simpson Chapel; Dr. H. C. Green, of Tulane Avenue Baptist Tabernacle; T. J. Johnson, of Wesley Chapel; Ford, of Union Chapel; Wm. H. Hardy, of Morris Brown; Elder Leach, of Bebe Chapel; T. A. Wilson, P. E., W. W. Sanderson.

Sermon at 7:30 p. m., by Rev. A. M. Green, D. D. After the sermon Miss Bibb will give us a rendition of "Hagar," one of her original poems. Monday night, Union and Jubilee Class Meeting; Tuesday night, Sacred Concert by the Two Choirs of St. James.

It was a rare privilege to be able to hear two of the high officials of the African M. E. Church, at St. Peter's African M. E. Church, on Sunday last. At 11 a. m., Rev. J. H. Armstrong, D. D., financial secretary, preached a noble and eloquent discourse which very greatly edified the large congregation present. At 3 p. m., Bishop B. F. Lee, D. D., preached grandly and effectively to a splendid congregation. Dr. Armstrong reports an increase in the collections for all purposes, and is very greatly encouraged by the outlook. Bishop Lee is stopping over in the city, having just returned from the commencement exercises at Wilberforce University, which he pronounces the best ever held there. He is an able and eloquent expounder of the Word, a fearless champion of the rights of his people, and is thoroughly devoted to the great work which looks toward the uplifting of the Afro-American.

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I want to secure three good preachers called of God, who are willing to do missionary work in Iowa, Nebraska or Illinois. Men with small families or single men. Must be able to do missionary and evangelistic work. Write me with recommendation.
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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.
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Episcopal Visitations for 1895.

Conference and Place.	*Time.*	*Bishop.*
N. Montana Miss., Ft. Benton	Aug. 15	Ninde
Idaho, Union Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash,	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee.	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S. D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Ind'na, Valparaise Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn,	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Ner.-Dan. Miss Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela'n	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
DesMoines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Nowark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Denton, Tex	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

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The Texas Conference Epworth League.

The Texas Conference Epworth League Convention will convene at Palestine, Texas, August 5, 1895. The following is the program;

Palestine District.

How can the conference organization of the Epworth League be made effectual? G. W. Leavell, F. R. Morton, J. W. Griswold and J. J. Jordan.

The influence of the District League, D. C. Haley, E. G. Williams and J. S. Ferguson.

The Epworth League and social reform, T. S. McMorris, Miss Cora Price and Mrs. Hattie Adams.

The League and the pastor, J. E. Bryant, Miss W. A. Conner and B. Fisher.

The League supplies a long want, G. J. Izard, Miss Lucy Wesley and Mrs. A. E. McMorris.

The League an indoctrinator, E. D. Cade, L. H. Barnett and Miss Minnie Deer.

Navasota District.

The mission of the Epworth League, R. B. Smith, Miss E. M. Stewart and Ed. Lee.

The spiritual work of the Epworth League, W. A. Fortson, G. W. Gill and W. M. Josey.

The literary department of the Epworth League, Thomas Cole, J. S. Reid and Miss Lanra Williams.

Is the Epworth League fulfilling its mission? L. S. Blakely, Miss H. E. Branch, Miss S. C. Brown and F. Gilmore.

The Junior Epworth League, Mrs H. E. Cole, W. H. Browning and O. W. Landry.

How can parents help the League? J. A. Tillory, J. F. Crozier and Miss J. McDade.

The Epworth League and Missions, H. C. Watson, Miss E. Hunter and Miss Katie Bookman.

Houston District.

The Epworth League and Education, T. A. Fortson and F. Gary.

The organization of State League, Van H. McKenny, J. H. Reed, G R. Townsend and M. J. Snowden.

The Epworth League motto, "Look Up and Lift Up," Miss L. A. Bowers and F. Parker.

The unity of the Epworth League, J. H. Wilkins and E. J. Scott.

The League and Sunday schools, O. I. Jones, Mrs. Clemie Gary, Mrs. D. Webster Wilson and Jesse Jones

The Epworth League reading course, Wade Hamilton, W. B. Pullam, Robert E. Brown and B. M. Taylor.

What the Epworth League expects of the pastor, H. S. McMillan, W. W. Brown, Miss Virginia May and T. C. Davenport.

Marshall District.

Obstacles to the Epworth League, H. B. Pemberton, J. P. Calvin, A. C. Coor and Miss A. L. Jackson.

The Epworth League and Temperance, W. S. Curtis, D. W. Lustor, T. W. Sparks and W. E. Hutcheson.

Music in the Epworth League, Miss Dovie N. Jackson and Miss Ardelle Ripetoe.

The influence of the League in the home, J. R. Price, J. O. Williams, Mrs. T. Moore and M. L. Sanford, Jr.

Are we not giving too much prominence to the literary department of the League? A. Taylor, Miss Lula Green, C. R. Ross and J. A. Moseley.

The Texas Epworth League and Wiley University, I. B. Scott, Mrs. A. D. Logan and J. W. Jamison.

Paris District

The League fraternity, R. S. Thedeat, and J. B. McCollough.

The support the League should give "The Epworth Herald," Miss M. P. Devereaux and Mrs. J. H. Reed.

The International Meeting of the Epworth League, J. H. Reed and Mrs. Elnora Bowers.

How can the Epworth League be operated successfully in the rural districts? W. H. Jackson, Mrs. Esther McDuff and John Jackson.

The mercy and help department, Tenola Edwards, P. L. Jackson and Miss Mattie McCollough.

Huntsville District.

What should be done to stimulate the League work in the State? J. C. Pitts.

The League a stepstone to the Church of Christ, Miss H. E. Watson and William Burrell.

The League a companion of the Sunday school, Miss H. E. Palmer and S. M. Bolden.

How best to make the League progressive in each locality, Miss Novella Cole and D. H. Jones.

The effects of the League upon old and young where established, Miss A. E. Burton and P. Ross.

The need of a reading circle in each chapter and best plan of organization, Miss H. M. Terry and M. Q. A Fuller.

The League a progressive institution, Miss Maggie Smith and B F. Carter.

The support due the League from presiding elders and pastors, C. G. Curtis and M. Q. A. Fuller.

The following presiding elders are expected to be present to encourage the convention and to take active part: Revs. Wm. Wesley, W. H. Logan, W. L. Duncan, A. C. Culbreath, Wm. Bartley and C. C. Minegau.

The following distingnished divines are cordially invited to be present: Bishop G. N. FitzGerald, Dr. E. A. Schell, Dr. E.W. S. Hammond, Dr. G. R. Townsend, Dr. I. B. Scott, Dr. J. F. Berry and Dr. M. C. B. Mason.

Let each district president forward $1 to publish programs. Each chapter should send a delegate and defray his expenser.

We hope that each presiding elder, pastor and League president will call attention to this program and urge attendance. Written report will be expected from each district president.

Reduced rates will be had.

Let every Epworth Leaguer help to make this the grandest convention ever witnessed. Yours fraternally,

H. B. PEMBERTON.

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Navasota District.

The sixth annual session of the Navasota Sunday School Convention and third session of the Epworth League Convention, to be held at Brenham, Texas, July 18-21, beginning at 9:30 a. m. W. L. Duncan, presiding elder, conductor; R. B. Smith, district chairman; O. W. Landry, secretary and musical director; Miss Sarah C. Brown, organist; Mrs. Mary Brown, president of W. H. M. Society.

Special to Pastors—Come prepared to report the entire apportionment, especially the Freedmen's Aid and Southern Education. Dr. Scott, president of Wiley University, will be present to receipt for same.

Anniversary for Wiley University and the SOUTHWESTERN will take place at 8:30 p. m.

The following persons are invited and expected to speak at that time: Dr. E. W. S. Hammond, Dr. I. B. Scott, R. B. Smith, O. I. Jones, W. H. Logan, William Bartley, C. C. Minegan, A. C. Culbreath, presiding elders, will be present.

Sunday School Convention program—Thursday, July 18, at 9:30 a. m, devotional exercises; The pulpit—its distinctive mission, Thomas Cole. Discussion opened by R. B. Smith; The family and the Sunday school—its religious mission, S. E. Ewing; discussion by Miss H. E. Branche.

Programs will be sent out in time.

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THE SUNDAY SCHOOL.

Nadab and Abihu.

(Lev. 10. 1-11.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Do not drink wine nor strong drink, thou nor thy sons with thee." (Lev. 10. 1-11.)

Moses succeeded in bringing about a state of reconciliation between God and the people. The Lord then talked with him in a familiar way. The tables of the law were renewed. The people gave for the tabernacle till their liberality was restrained. Directions were given for erecting it. When it was completed a cloud covered it, and the glory of the Lord filled it. Laws regarding many kinds of sacrifices were given. Aaron and his sons were set apart for the priestly office. They entered upon their duties. This lesson is a sad break in the giving of the law.

I. The sin and death of Nadab and Abihu (1, 2). What did they do to bring this awful judgment upon them? 1. Their sin. (1) They were not *commanded* to offer strange fire before the Lord. They were wise above what was written. They were young. Self-confidence ruled better judgment. They had recently been highly honored by the Lord. They were exalted above measure. Let all young ministers be reverent, and filled with godly fear. (2) They had been *forbidden* to do this work. This was not a sin of ignorance, but of presumption. They knew better. Sins of presumption are almost as dangerous as the sin against the Holy Ghost. (3) They "offered strange fire before the Lord." They used common and not celestial fire when they burnt incense. Instead of using fire from the altar of burnt-offerings, which had fallen from heaven, they used fire obtained elsewhere. We offer strange fire when we come before the Lord with our heart filled with unbelief, or presumption, or irreverence, or carnal affections, or worldly amusements, or superstitious terrors. (4) They were likely intoxicated (see verse nine). They acted like they were drunk. They were rash, irreverent and foolish. Ministers should not be "given to much wine," but let them "be blameless, sober, and of good behavior."

2. Their punishment. (1) It was *severe*—"They died." Would not some lighter punishment have done? He punished King Uzziah with leprosy when he attempted to offer incense before Him, and Zachariah with dumbness when he doubted His power. God did not think any punishment short of death would answer for this sin at this time. The Judge of all the earth will do right (2) It was *sudden*. In the very act of their sin, and without a moment's warning, they were hurled into eternity. They did not have time to cry for mercy. They died as if struck by lightning. They were cut off in the prime of life, and soon after they had been blessed with high honors. God is long suffering to us-ward, and not willing that any should perish, yet there is a line beyond which we may not pass. (3) It was by *fire*. By fire they had transgressed, and with fire they were punished. The fire of heaven will consume sin and sanctify the nature, but the fire of hell will work eternal death. The same instrument may be a curse to one and a blessing to another. (4) It was *before* the Lord. In front of the veil that covered the mercy seat. The presence of God dwelt in the cloud beneath the wings of the cherubs. This judgment was nearby. We should realize that God is everywhere and every work is before Him. This judgment was necessary to vindicate the majesty of God; to impress the people with the sanctity of His service, and to prevent a like offense.

II. The address of Moses (3-7). 1. He comforted Aaron. (1) "This is it that the Lord spake." These words are not found elsewhere in the Pentateuch. They had no doubt been spoken to Moses, but he had not committed them to writing Not all that God has said to the human family can be found in the Bible. But we have in it enough for faith and practice. (2) "I will be sanctified in them that come nigh me." We may draw near to God in worship. Not in outward form only, but in our heart as well. We sanctify Him in our devotions when we recognize His holiness, goodness and love: when we see our own sinfulness and weakness. (3) "And before all the people I will be glorified." Their death was likely not seen by many, for it occurred in the tabernacle. But the news soon spread throughout the camp. There was no doubt paleness on every cheek, and sadness in each heart. We glorify God when we honor, exalt and praise Him. (4) "And Aaron held his peace." He said not a word. The deepest grief is borne in silence. He realized that God was just, and death for sin was right. We should strive to see God's hand in all His works.

2. He gave orders about the dead. (1) The persons who took charge of the remains were relatives. They were not the nearest of kin. Their father and brothers were forbidden to act in this matter. But they were those who knew and loved the dead. (2) They carried them out of the camp to bury them. The custom of associating churches and graveyards, as though both were dead alike, has no foundation in Scripture. The church has to do with the living. The graveyard is the last resting place of the dead. (3) They likely buried them in their priestly robes. There was no eulogy pronounced over them, and but little display at their burial. Moses had charge of the service, and all he said was to the living. We preach funerals for the benefit of the living, and not for the good of the dead.

3. He gave directions about mourning. (1) Aaron and his sons were forbidden to mourn. *a.* "Uncover not your heads." "Let not the hair of your heads go loose." Let it not be dishevelled. Do not let it hang about your face as an expression of grief. *b* "Neither rend your clothes." Do not take the right hand and rend the robes till the flesh over the heart is made bear. This was an expression of great grief. (2) They were forbidden to leave the tabernacle. Two reasons are given for this—*a.* "The anointing oil of the Lord is upon you." God's work must be done first. Discharging the duties of the priest's office is greater than burying the dead. Let all who have been anointed by the Holy Spirit make God's work their first duty. *b.* "Lest ye die." God's judgments on others should make us careful, lest we receive the same fate. Let us be thoughtful and prudent, and not offend the Majesty of heaven. (3) "They did according to the word of Moses." They were resigned. They felt that the sin of Nadab and Abihu was great and their punishment just. They mourned not for the dead, and remained in the tabernacle.

III. The words of God to Aaron (8-11). The Lord usually spoke to him through Moses. But here his resignation and contrition caused Deity to speak with him. 1. The *Prohibition*—"Do not drink wine or strong drink." Wine in this place means the fermented juice of the grape. Strong drink refers to other intoxicating drinks. They were usually made of honey, dates, and barley. They were forbidden to drink these while performing the work of the priest. They broke no law of God if they did not drink them at other times. The rule of safety is on the side of total abstinence.

2. The *Reasons*—(1) "That ye may put difference between holy and unholy." Those who use strong drink see but little difference between love and hate, truth and falsehood, holy and unholy, clean and unclean. Such a one is not worthy to come before the Lord and administer in holy things. (2) "That ye may teach the children of Israel." The first duty of the priest was to offer sacrifices, and his second work was to teach the people. We may have knowledge without conviction. If we attempt to teach others, without feeling the importance of what we say, they will see the hollowness of our soul, and turn away with disgust. Strong drink makes men blind, careless and irreverent; it often brings upon them sudden death; it causes deep silent grief by near relatives, and profound sorrow of the people.

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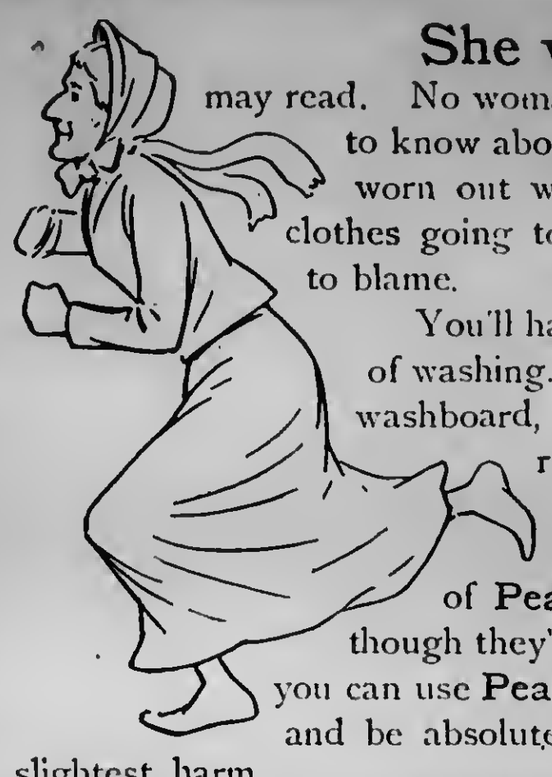
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Passenger.....9:30 pm	Passenger.....7 60 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Lon s fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex ...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express.....9:15 am	No. 51, T and A express ..... 6:15 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

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No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..7.30 a m		5.50 p m

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FROM PRESIDING ELDERS.

Ohio District.

Dear Brethren—Our quarterly visits have been exceedingly pleasant. We begin our second under the most favorable circumstances and hope to accomplish great good. Take special pains in the benevolent collections and you will have no blanks. Raise your minute money and forward to presiding elder. The district conference, Sunday school institute and Epworth league chapters meet at Portsmouth, at 9 a. m., August 20. District stewards meet the 21st at 3 p. m. The other presiding elders, editor of SOUTHWESTERN and some one of the secretaries of the Freedmen's Aid and Southern Education Society are invited to attend.

Opening sermon by Rev. N. H. Talbott, and missionary sermon by Rev. J. S. Henry. Respectfully, yours,

M. S. JOHNSON, P. E.,
186 West 4th street, Cincinnati, O.

Houston District.

Dear Brethren—Allow me to remind you of the fact that the financial report of our district last year was the best ever reached, though we fell a few dollars short of our thousand-dollar limit. Let us strive to reach it this year. Our district conference will convene September 3 in Houston. I have arranged with Dr. Hartzell to have Dr. Mason meet with us on that occasion. The roll will be called, when all pastors will be expected to report in full their apportionment to the Freedmen's Aid.

We reported about 3,000 members last year and 45 local preachers. We should, therefore, have not less than 100 cash subscribers to the SOUTHWESTERN at conference, as our conference decided last year that all local preachers must take that paper before their license would be renewed.

Brethren, bear in mind that the annual conference will meet at Galveston, December 11. Bishop Andrews will preside. On that occasion we will all recieve our appointments for the ensuing year, which may result in disappointment to some, because all our charges are not first-class. Our Church needs good and tried men, who will support all her institution, build churches, pay debts and bring souls to Christ. Yours. WM. BARTLEY.

Waynesboro District.

Dear Brethren—The district conference will meet August 21, in Augusta, Ga., at St. Mark Church at 9 a. m. Introductory sermon by Rev. M. P. Moore. Brethren, you are expected to meet the district conference with every dollar of benevolent money that can be raised. We expect one of the officers of the Freedmen's Aid Society to be present and several of our distinguished brethren. Each of the local preachers must meet the district conference prepared to pass his examination on the first day. The exhorters, class leaders, superintendents and delegates must be on hand. The Sunday school convention and Epworth League officers will meet with the district conference. The program will be out in time. Reduced rates will be procured over all lines.

Brethren, let us meet the district conference expecting a glorious time spiritually. Remember our vow for the SOUTHWESTERN. Yours in Christ,

R. R. O'NEAL, P. E.

Brookhaven District.

Kind Brethren—I have done the best I can do for the third round, hoping you may have your meetings so arranged that I may help you in your benevolent collections. We should do our very best from now on to stand in the front for the old SOUTHWESTERN. Yours truly,

I. L. PRATT, P. E.

Navasota District.

The Sunday School Institute and Epworth League convention will be held at Brenham, July 18-21. Reduced rates on the certificate plan, on the G. C. & S. F. R. This plan requires all delegates to purchase one way ticket to Brenham and take receipt from the selling agent, showing that this amount has been paid. These certificates, after having been signed by R. B. Smith, must be presented to O. W. Landry, who will stamp and countersign same. Those of you going to Brenham must leave on the 17th.

W. L. DUNCAN, P. E.

District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Jacksonville.....	Florida.....	Wrightsville, Fla., July 18	Jeffrey Grant.
Starkville	Upper Mississippi	Rock Hill, Miss., July 24....	P. O. Jamison.
Jackson	Mississippi	Forest, Miss., July 24.....	J. C. Houston,
Tupelo	Upper Mississippi	Ripley, Miss., July 25.....	S. H. Nevils.
Lexington.....	Lexington	Paris, Ky., July 25.....	J. Courtney.
Cumberland River.	Tennessee	Gallatin, Tenn., July 25....	L. M. Moores.
Montgomery.....	Central Alabama	Troy, Ala., July 24.....	E. M. Jones.
Greenville.....	Upper Mississippi	Webb., Miss., Aug. 1-4.....	J. W. Davis.
Griffin.....	Savannah	Greenville, Ga., July 25....	J. P. Wragg.
Marion.....	Central Alabama	Selma, Ala., July 31.....	H. N. Brown.
Kansas City.....	Central Missouri.	Sweet Springs, Mo., Aug. 8..	J. W. Hughes.
Dadeville	Central Alabama	West Point, Ga., Aug. 1.....	Cain Rogers.
Baton Rouge.....	Louisiana	Clinton, La., Aug. 7.....	J. F. Marshall.
Birmingham.....	Central Alabama	Springville, Ala., Aug. 7...	W. Prettyman.
Indiana	Lexington.....	Terre Haute, Ind., Aug. 7....	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7....	C. R. Buffington.
South New Orleans	Louisiana	Morgan City, La., Aug 8	Pierre Landry.
Monroe.....	Louisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph.....	Central Missouri	Moberly, Mo., Aug. 14.....	J. J. Clark.
Natchitoches.....	Louisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg.....	Upper Mississippi	Edwards, Miss., Aug. 15.....	S. A. Cowan.
Ohio	Lexington.....	Portsmouth, O., Aug. 20.....	M. S. Johnson.
Columbus	West Texas.....	Luling, Texas, Aug. 20.....	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20.....	Mack Henson.
San Antonio.....	West Texas	Seguin, Texas, Aug. 21.....	E Henderson.
Nashville.....	Tennessee	Murfreesboro, Tenn , Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22...	W. H. Logan.
St. Louis.....	Central Missouri.	Bridgeton, Mo., Sept. 3.....	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26....	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21.....	G. W. Arnold
Louisville.....	Lexington.....	Hartford, Ky., Aug. 1.....	G. A. Sissell.
Tennessee River...	Tennessee	Lawrenceburg, Tenn, July 23	S. B. Dauley.
Houston.....	Texas	Houston, Texas, Sept. 3....	Wm. Bartley.
West Tennessee...	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff.....	Little Rock.....	Altheimer, Ark., Sept. 12....	W. R. R. Duncan.
Alexandria.....	Louisiana	St. Martinsville, La., July 24	S. E. H. Morant.
Shreveport.....	Louisiana	Mansfield, La., Aug. 8.....	Stephen Duncan.
Huntsville.....	Central Alabama	Courtland, Ala., Aug. 8.....	I. Townsend.
Waynesboro	Savannah	Augusta, Ga., Aug. 21.....	R. R. O'Neal.
Navasota	Texas.....	Hempstead, Texas, Oct. 22....	W. L. Duncan.
Forrest City	Little Rock.....	Cotton Plant, Ark., Sept. 5..	J. W. Jackson.

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

CONFERENCE NOTICES.

Waynesboro District.

Third Round.	July.		
Charlestown	20 21	Bascom.....	27 28
Reidsville.....	27 28		
	August.		
Waynesboro sta....	3 4	Mount Vernon.....	3 4
Sylvania.....	10 11	Statesboro	17 18
Augusta sta & mls,	23 26		
	September.		
Millen, Aug. 31....	1	Belleville	7 8
Waynesboro cir.....	14 15	Wadley.....	22 24
Excelsior	21 22	Eastman	28 29
Cordele	28 29		

R. R. O'Neal, P. E.

Marion District.

Third Round,	August.		
Selma	3 4	Oak Grove	17 18
Old Town	24 25		
	September.		
Entaw, Aug. 31....	1	Tuscolosa	7 8
Bethany.....	21 22	Walthal	14 15
Union	28 29		
	October.		
Gainesville	5 6	Clinton.....	12 13
New Berne..	19 20	Marion	26 27

H. N Brown, P. E.

Holly Springs District.

Third Round.	July.		
Pott's Camp.....	13 14	Oxford station....	27 28
Oxford circuit.....	27 28		
	August.		
Collegehill.....	3 4	Holly Springs sta..	10 11
Abbeville	17 18	Grenada station ..	24 25
Grenada circuit....	24 25	Elliott.....	31
	September.		
Batesville.....	6 8	Como	7 8
Hernando	14 15	Holly Springs mls.	21 22

W. McDonald, Presiding Elder.

Brookhaven District.

Third Round.	July.		
Hazelhurst	27 28		
	August.		
Crystal Springs....	3 4	Georgetown, camp.	6 7
Crystal Springs ct,	10 11	Bowerton	17 18
China Grove.....	24 25	Tylertown	26 27
Pleasant Valley....	28 29	Columbia	31
	September.		
Brookhaven.....	11 12	Kennolia.....	7 8
Summit & Magnolia,	14 15, at Magnolia.		
Terry.....	18 19	Steen's Creek.....	21 22
Newbegain	24 25		

I. L Pratt, P. E.

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MARRIAGES.

.....Give Name and Place Distinctly.....

Burneot, Texas.- James Ezell to Burlor Sampson, May 19. P. W. Crawford officiated.

Hickory, Miss.—Marshal Hamilton to Mrs. Annie Williams, June 2. P. R. Crump officiated.

New Orleans.—Thomas Kelly to Sarah Watson, June 13. J. O. Richards officiated.

Martin's Ferry, O.—J. W. Davis to Carrie D. Branson, June 19. W. W. Heston officiated.

Oberlin, O.—Jesse A. Johnson, of Detroit, to Frances M. Lytle, of Murfreesboro, June 30. H. W. Simmons officiated.

Houston, Texas.—Thomas Stewart to Mrs. Mary Stoe', June 13. B. M. Taylor officiated.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

OASTON MESLIER, G. P. & T. A., Dallas Tex.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Chenyville, La.—Sister Isabella Balwin, wife of Matthew L. Balwin, a local preacher of St. Paul Church, aged 26 years, after a brief illness, passed from labor to reward. C. W. Korshaw, pastor.

Abbeville, Miss.—Sister Martha Thompson, a member of our church for 22 years, died in great peace May 29, aged 67 years. C. W. Butler, pastor.

Natchitoches, La.—Sister Lydia Bell, aged 21 years, died May 23. M. J. Dyer, pastor.

Hobertville, La.—Jennie Clay died on May 30. H. C. Wilson, pastor.

Branford, Fla.—Estel M., daughter of D. W. and Mollie McQueen, departed this life June 27.



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HIRES' Rootbeer

THE CHAS. E. HIRES CO., Philadelphia.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JULY 18, 1895.—Vol. 30. No. 29. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—We noticed in the *Times-Democrat* of Saturday last an inquiry touching the management of the Lafon Old Folks' Home of this city that is very suggestive. We would be extremely glad if some one having authority would give to the public the reasons why there has been so much tardiness in the administration of the sacred trust reposed in them.

—We are pained to announce the death of Rev. H. B. Gladney, pastor of our church at Hernando, Miss. The sad event occurred on the 5th instant. He was a good man, and fell at his post of duty with sword in hand. He leaves a wife and two children. Let the prayers of his brethren ascend to the throne of grace in behalf of the bereaved ones, and let substantial help flow toward them in the midst of their greatest bereavement.

—There is a shadow of truth in the report that some thoughtless colored people asked for separate seats at the Epworth Conference. It is a pity; but the request should have been denied. They could have found seats in any part of the tent without unusual inconvenience. The temper and tone of several of our Methodist journals, North and South, indicate an increasing interest in the social and moral welfare of the colored *man*. Prejudice dies slowly, but die it must.

—"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The wonderful provisions of God's all-abounding grace are conditioned upon the surrender of ourselves entirely to his service. Whatever we have and are must be his wholly. He must have all the tithes. All our zeal, and interest, and love must be centered in Him. When we are thus in the fullest accord, in the most perfect harmony with his Word and will, then it is that he will pour down upon our hearts and lives blessings which will not only startle us for their profusion, but will completely satisfy all our wants, meet every desire, and give us the sweet consciousness of his indwelling spirit.

—Rev. J. H. Reed, A. M., of Paris, Texas, always writes forcibly. His article on "The Negro and Liquor Traffic" is worthy of special attention. It is too often too true, that during contests for local option in some of our Southern towns and cities, that colored church members have been found among the most ardent supporters of the saloon—no use in denying the fact, to which thousands can attest. It is also stated on good authority that there have been instances in which class leaders, stewards, trustees, and even preachers, have admonished the people to defend the saloon. We believe that many a corner groggery, especially near a church, is very greatly encouraged by the patronage which it receives from the members of the church. What is the remedy? Turn these enemies of the church out; let no man be appointed to lead a class or to fill the offices of steward and trustee who uses or encourages the use of intoxicants; allow no man license to preach, or admitted to an annual conference, who uses the accursed stuff. Weed out, with relentless hand, all officials in the conferences and the Church who do not take an absolute and an unequivocal stand against it.

"COLORED EPWORTH DELEGATES AT CHATTANOOGA."

The *Northwestern* has been devoting some attention to the statement recently published in *Zion's Herald*, to the effect that "the color line was drawn in the recent Epworth League Convention at Chattanooga," and says:

"We do not find that there is ground on which to impeach the Epworth Convention, though we have made careful, if not extended, inquiries. It will be remembered that all American Methodist churches in which are Epworth Leagues were invited to send delegates to the convention. The committee of arrangements, made up from the churches that accepted the invitation, discussed the issue relating to the colored people, and agreed that about half the auditorium should be devoted to delegates from our own Church, the other half to be occupied chiefly by delegates from the Southern Methodist Church and the Methodist Church in Canada. The plan was convenient, in that delegates from the respective churches could sit together for convenience of consultation. It was furthermore agreed that the colored delegates should be welcome to seats in any part of the auditorium assigned to our own church. It is said that during the first two sessions the colored delegates sat wherever they pleased. After those sessions, separate seats were assigned to these delegates at their own request, that assignment being made, however, without consultation with any Methodist Episcopal committeeman. At one time, when several colored delegates were sitting with Dr. Jennings of Minnesota, an officious and bumptious usher order the group to withdraw, threatening it with police compulsion if it failed to obey his mandate. He was invited to summon his police, but the officers did not appear. When all this was stated to the joint committee the usher's conduct was disavowed and he was reproved. All church committeemen declared their willing adhesion to the original agreement, as above stated, with the understanding that the later assignment of separate seats to colored delegates was made at their own request, and yet without the consent of white delegates from our own church."

It will thus appear, as the result of the investigations of our esteemed contemporary, that the colored delegates themselves were responsible for this drawing of the line, the assignment having been made at their own request. We do care to entertain the idea that any number of responsible colored delegates would be willing to accept any such assignment, and the bare statement that they not only accepted but requested that discrimination is, we think, misleading. We have been investigating a little on our own behalf, and while we have discovered or uncovered the colored citizen in the aggregation of fuel we are confronted by a condition. The *Northwestern* says that it was "agreed by the committee that the colored delegates should be welcome to seats in any part of the auditorium assigned to our own Church." That the colored delegates should ask for separate accommodations, against the expressed wishes of a committee, is a mystery. Ordinarily our people do not believe in these unholy distinctions, but occasionally we hear of one who is willing to sacrifice his manhood and race pride in deference to that class of white people who are ever ready with their handy little pellets of "expediency," "mutual choice" and such other nonsense. If neither our Church, or the committees representing all the churches, are responsible for the introduction of this unpleasant feature, an act too small for either of the great Methodisms represented, there is this suggestion: That old incubus—the Negro who wanted to be separated—was there, and unfortunately had the privilege of making a spectacle of himself, which was neither graceful or edifying. There are very many reasons why we cannot accept this conclusion, and we shall wait patiently for some one in possession of all the facts in the case to give us the name of even one of the Negroes who could consent to the breaking up of the continuity of the good Christian feeling as to request that a line of demarcation be drawn.

HOME RULE FOR COLORED SCHOOLS.

The *Western* of last week brought the cheering intelligence that the Board of Managers of the Freedmen's Aid and Southern Education Society, at a recent meeting, favorably considered the proposition to invest the local boards of trustees of our various institutions with more authority and responsibility in the management thereof; all of which the SOUTHWESTERN has most heartily favored, believing that in nearly every instance where difficulties have arisen with reference to administration and otherwise, that matters might have been more satisfactorily adjusted had the boards of trustees been a little more than mere "figure-heads." Perhaps the policy of the society up to this time might be overlooked when it is considered that trustees have not always been elected because of their sterling worth and general fitness for the position. If the action of the Board of Managers indicates this very desirable reform, we would respectfully suggest an order or rule requiring much more carefulness in the selection of trustees for our institutions, and an absolute rule requiring the conferences, within whose bounds the institutions are located, to select from their number the very best qualified men. Let it once be known that the opinions of such men are to be respected, and many of the disturbances which now vex and retard our educational work will melt away like snow in summer time.

OUR LADY HELPERS.

There is no reason why the wives of our presiding elders and pastors should not be enrolled among our Earnest Workers. In our judgment, when they are given an opportunity and a little encouragement by their husbands, they excel in the work. Mrs. Wade Hamilton up to date leads the list. She is a most excellent lady; possesses pluck, perseverence and patience, and goes in for success. She is the wife of Rev. Wade Hamilton, D. D., pastor of Trinity M. E. Church, Houston, Tex. The following letter was received from her a few days ago:

"Dear Doctor—Enclosed find $10 for eight cash yearly subscribers. You will please send the paper to their addresses, as follows: * * * I am glad to say to you that these are the officers of the Church. After some earnest work, I have secured their subscriptions for the paper."

We feel certain that there are many other ladies in our patronizing territory who would like to join our "Ladies' Earnest-Workers Club." Brethren, encourage the ladies of your church, and as sure as the sun shines we will reach the mark.

—The future Church will be intensely earnest, and the world must be taken for Christ with a song and a shout. Organization is a splendid thing, and there is something magnificent in the spectacle of tens of thousands of professing Christians, not only under orders, but marching forward grandly and enthusiastically. But even this is not enough. There must be consecration and a holy, ardent zeal to meet the increasing exigencies of these eager times. Above all, Christ must be enthroned in the heart.

TIDINGS FROM THE FIELD.

[Abbreviated because of absolutely limited space.—Ed.]

—Warrensburg Circuit, Tenn., J. M. Watson: Children's Day was observed with satisfactory results. Raised $1. I presented the claims of the SOUTHWESTERN to my people, and in return they presented me with many valuable presents, including three cash subscribers.

—Lafayette, Ala., A. S. Williams: The church is prospering grandly. I have made 100 visits, preached 52 times, received 34 conversions and accessions, and $18 70 on benevolence. Total for all purposes, $110. Sunday School increased from 60 to 150. Miss Eliza B. Nash presides acceptably, assisted by a splendid corps of teachers. We are doing all we can for the SOUTHWESTERN.

—Huntsville, Ala., A. W. McKinney: Lakeside M. E. Church had a grand rally on June 23, and collected $300, the largest collection ever taken in a single day in Huntsville. Rev. L. H. Mixon, our pastor, is worthy of all praise for his energy and zeal in the work. He is an untiring worker, and is having much success here.

—Forest City, Ark., W. S. Sherrill: Our work is in high spirit. Children's Day exercises were a success. Raised $11 10. We are among the leading schools in the city. Our church is being remodeled.

—Topeka, Kan., W. A. Ray: Miss Helen Clark, a member of the high school, and also organist of Mt. Olive M. E. Church and secretary of the Epworth League, is spending her vacation visiting her father, Rev. J. J. Clark, presiding elder of St. Joe District, at Sturgeon, Mo. From there she will visit her relatives in Illinois.

—Burnet, Texas, P. W. Crawford: The second quarterly conference passed off nicely. Reports were good. The elder preached acceptably.

—Little Bay, Ark., J. M. Wilton; Our quarterly conference was held June 2-3, with Elder A. J. Phillips presiding. Collection for all purposes, $15 55. Our pastor, Rev. J. C. Adams, is a hard worker, and deserves success.

—Louisville, Miss., D. L. Bahers: We are having a glorious time. June 15 the ladies of the church gave an entertainment, and netted quite a snug sum. The outlook is hopeful.

—Vicksburg Circuit, Miss., M. Cooper: Second quarterly conference was held, with Rev. S. A. Cowan presiding. The work is in a growing condition. Raised $19 05.

—Hattiesburg, Miss., C. Washington: At my second quarterly conference Rev. J. M. Shumpert presided. The church is in a good condition. Conversions, 4; received by probation, 16. Collected for all purposes, $44.

—Batesville, Ark., W. H. Higgins: Brother Edward Burrage, aged 75 years, and a member of the M. E. Church for 55 years, died June 17, in full peace with the Lord.

—Waterford, Miss., Paul Taylor: Our little church has been moving somewhat slowly for twelve months; but under the leadership of our present pastor, Rev. C. W. Butler, there are signs of genuine life. With 32 members in church and 61 in Sunday School, and plenty of our Church literature in the hands of every one, under our splendid leader we are bound to succeed. We have a race every week to see which one will read the SOUTHWESTERN first.

—Moss Point, Miss., R. L. Carpenter: Our second quarterly conference was held, with Rev. J. M, Shumpert, D. D., in the chair. Reports showed progress. On our rally day for our new church the collection was $41 75.

—Memphis, Tenn., D. W. Fields: The Centennary Epworth League meeting was held June 3. Dr. J. W. E. Bowen, of Gammon Theological Seminary, was with us and lectured; subject, "The weightier matter of the law." It was listened to with most earnest attention. It was a splendid lecture and evoked the admiration of all who heard him.

—Shelbyville, Ky., E. D. Miller: On rally day at St. John's M. E. Church we had the Independent Sons and Daughters of Honor with us, one of the grandest benevolent societies in Shelbyville; also Rev. F. P. Fielding of Anchorage and Sister D. Lewis as valuable assistants. Total collection, $12 75. We are getting along finely. Outlook hopeful to worship in our new $5000 church soon. I promised to send 10 subscribers to the SOUTHWESTERN and we expect to have them in before the end of this month.

—Ilahuville, La., E. H. Clark: A bazaar given at the St. James M. E. Church, under the auspices of the stewards, Band Sisters and other young members of the church, for the purpose of general improvements, realized clear of all expenses, $33 15.

—Winona, Miss., N. R. Clay: Brother Henry C. Collins departed this life in full triumph of faith a few days ago. He was a strong and earnest Christian, and a lover of Methodism.

—Quitman, Miss., L. Tate: The Committee on Missions, appointed to solicit money, reported, total amount, $12 43. The Quitman work is alive. Rev. J. M. Shumpert, D. D., was with us and held the second quarter.

Hot Springs District.

Program for the Sunday School and Epworth League convention of the Hot Springs District, Little Rock Conference, to be held at Centerpoint, Ark., Aug. 8:

SABBATH SCHOOL.

The need of a Sunday School convention, Hot Springs; The work to be done in the Sunday School, Centerpoint; What relation does the Sunday School sustain to the church, Gurdon; Why the pastors should attend the Sabbath School, Texarkana Circuit; Why the teachers of the Sabbath School should be Christians, Bearden; Why parents should attend the Sabbath School, Fulton; How the Sabbath school should be conducted and why, Lockesburg; How to work up a Sabbath school on each charge, Texarkana Wheeler Chapel; Why there should be a revival held in every Sabbath School, Magnolia; Should the Sabbaths be organized into missionary societies, and why? Canfield; What the Sunday School Union is doing in the way of helping the Sunday work in this country, Wilton; Why we should use our own literature in the Sabbath Schools, Lemisville; How to keep the Sunday School alive during the winter season, Hope and Prescott.

EPWORTH LEAGUE.

Welcome address, Miss Stella Wession; response, J. E. Toombs; Organization of Epworth League, Centerpoint; The work intended to be done by the Epworth Chapter, Clow; Why should each charge have an Epworth Chapter organized and kept successfully running, Hot Springs; What relation does the League hold to the Church, Lockesburg; Why the pastor should take an active part in the work of the League, Bearden; The duty of the president of Epworth League, Gurdon; Will the Church be benefitted by the Epworth League Chapter, and how? Canfield; What literature should be used in Epworth League Chapter, Fulton; The high elevation of man, Wheeler Chapel; closing address by Miss Hattie Wession.

Committee—R. Taylor, A. J. Phillips.

Dear Brethren—You are expected to be present and have a delegate from each Sabbath School and Epworth League Chapter. We must make this convention helpful to Sabbath and Epworth League work on the district.

A. J. PHILLIPS, P. E.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O. Send at once; only a limited edition.

For the SOUTHWESTERN.

The Negro and the Liquor Traffic

By Rev. J. H. REED, Paris, Texas.

The times in which we live are excited by the many questions presented for solution, while ten thousand sophistries and errors supplant truth and justice and defeat the ends for which the Church and all good men struggle. The Negro at this time holds the balance of power in the suffrage of American citizenship and his vote is eagerly sought by opposite parties, in municipal, State and national politics, thus practically making him an object of barter. In this formative period of the race, balance of power is a dangerous weapon in the hands of the illiterate masses, who are moved by momentary impulses; for too often is that power directed and controlled by the schemes and selfish ends of unprincipled leadership. This phase of the Negro's relation to the body politic is brought out most prominently when it comes to the exercise of his suffrage for or against the all-absorbing question of the liquor traffic. The right of local option is now granted to our citizens by the commissioners' court in all the States. The manly and right use of this measure would contribute mightily to the agencies at work for the extermination of the saloon from our land, but the drink curse has its poisonous fangs fastened in the hearts of some of our best citizens, so that when local-option elections are held, they are made the easy prey of the whisky men and in turn influence the unthinking and vicious masses, despite the entreaties and persuasions of the ministry and in contradiction to the dictates of their own consciences. The prohibition of the liquor traffic is by no means a race question, for the blight of the saloon is felt and seen by all men alike; but when it comes to the question as to how the Negro should use that balance of power bequeated to him by the productive forces of racial evolution, it is a duty to throw that power on the side of God, and the Church and the home. To say nothing of the blessings that would crown the American government in the triumph of prohibition, the Negro owes it to himself as a race to stand on the right side of all moral questions; for it is through this channel that he is to take a permanent stand among the stronger races of the earth. The most pitiable sight witnessed in this particular was in the local option election held in Lamar county, Texas, of which Paris is the county seat. Not only did sinners and saloon men struggle for the dramshop, but members of the various churches used their influence publicly and voted for *"More whisky and bigger barrels!"*

The venality of leading men of our race, who were used as tools and made the dupes of corrupt rings for a silver dollar, branded us as inferiors and utterly incapable of self-government. Scores of men voted for a handful of cigars, a dram and a free ride to the polls in carriages furnished by the saloon men and their abettors, and driven by white men. Such action as this is a burning shame on our bright civilization and adds another dark spot to the already stigmatized character of our people. God forbid that I shall ever give utterance to a single sentence that would be detrimental to the advancement of my race, but unless we lift up the standard, not only as Christians but as moral citizens, our conventions with a thousand "whereases" and "resolves" will amount to nothing more than breath lost upon the breeze of morning. The Negro in these local option campaigns is made the victim of all the sophistries with which the very atmosphere is loaded, by false utterances of saloon agents who make loud pretensions of guarding sacredly the rights (?) of the people. They are made to believe that should the sale of liquors be prohibited, shops will close, commerce will cease, banks will become insolvent, taxes will run up 100 per cent, washerwomen will be taxed, school revenues run down, and in fact a general disorganization of municipal government would take place—and the masses of our people listen to this siren song, which makes the temple of venus bow to the shrine of bacchus, and with deluded hopes they rush on the side of the devil for protection, while God's Church stands with outstretched arms and guarantees victory, complete victory over the world, the flesh and the devil. But how can we hope to stop the Negro from following after this *ignus fatuus* when class leaders, stewards, trustees and even preachers stand and admonish the people to defend their rights by defending the saloon! Strange doctrine this, yet nevertheless true that such a thing should go on in the face of Christian civilization and under the very shadows of the many universities and colleges of our land. Our duty is plain before us. God requires that his watchmen shall cry out against the sins of the people, and why should we pander to popular sentiment at the risk of obstructing the onward march of the Redeemer's kingdom? God save the home, the Church, the race, the nation and the world.

UNTOLD MISERY
FROM
RHEUMATISM
C. H. King, Water Valley, Miss., cured by
Ayer's Sarsaparilla

"For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending $1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles



being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith." *

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The Only World's Fair Sarsaparilla.
AYER'S PILLS cure Headache.

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EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Cherokee, S. C.

July 21, 1895.

Turning Water Into Wine.

Scripture Lesson: John 2:1-11.

For the next three months the League will engage in the study of the miracles of Christ. And certainly no more interesting a subject could be brought to its attention. Says Stalker: "The miracles of Christ were the natural outflow of the divine fullness which dwelt in him. He was himself the great miracle, of which his particular miracles were merely sparks or emanations. He was the great interruption of the order of nature, or rather a new element which had entered into the order of nature to enrich and enable it, and his miracles entered with him, not to disturb, but to repair its harmony.

1. The Occasion—The Scriptures say: "And the third day there was a marriage in Cana of Galilee." Thus there was to be a marriage: Two young and happy hearts are to be made one, and in keeping with the event a banquet is to be held. Accordingly great preparations are made and the relatives and friends of the families of the contracting parties are invited to be present. The day appointed comes "and the mother of Jesus was there, and both Jesus was called and his disciples." Lightfoot says: "At nuptial feasts there were guests of two sorts: First, those who had been invited; secondly, others who came of their own accord, and were expected to bring presents." Christ's presence, then, was not accidental. He was called. "Nothing in our Lord's life was accidental. He came into the world to glorify the Father, and every act, every word—yes, every thought, must be interpreted in the light of that commanding purpose."

2. The Wine Fails—To Eastern hospitality this would seem a disgraceful calamity. Perhaps the failure to have sufficient wine was due to the fact that there was more company present than was expected. Mary, with the practical eye of a woman, soon learns of the mishap, and reports the failure to Jesus. As to the why she reported the matter to Jesus, Whedon says: "It is plain that she expected from him an exhibition of miraculous power. Whoever doubted about the miraculous birth of Jesus, his mother certainly could not. No eye like hers would, in his growth, have understood his miraculous development. Nor is it natural to suppose, that at this moment she did not understand that he had left home to pass through the preparation for his Messianic office. She must, therefore, have known that the time for his divine manifestation had arrived. In the perplexity of the present moment she turns to him, as to a divine aid, hopeful that he could afford relief, even if it required a supernatural power." "Jesus saith unto her, 'Woman, what have I to do with thee?'" This expression, while showing resentment, does not imply a lack of reverence or subjection on the part of Jesus. Dods says: "In his use of the word 'woman,' there is really no harshness; this being the ordinary Greek term of address to females of all classes and relationships, and being commonly used with the utmost reverence and affection."

The Miracle.—Mary takes the reproof submissively, and does not reply. She, however, directs the servants to punctually observe the commands of Christ: "Whatsoever he saith unto you, do it." She caught on to the little word "yet," and believed he would grant her request. She was not disappointed. Christ ordered the six water pots standing at the door, to be filled with water. This being done he then commands, "draw out now, and bear unto the governor of the feast." The result was astonishing. The governor knew it was wine when he drank it, but he knew not whence it was. He calls the bridegroom and expresses his surprise, saying, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse, but thou hast kept the good wine until now:"

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." "Glory is God's own attribute; and Jesus, in putting forth the divine power resident in him, manifested forth his true indwelling, divine glory." —Whedon.

"How welcome was the call,
And sweet the festal day,
When Jesus deigned in Cana's hall
To bless the marriage day!"
—Baker.

Side Lights.

God delights to give us liberally.

Obedience is better than sacrifice.

Man's extremity, is God's opportunity.

For everything, Christ has his hour.

It is ours to sow; reaping belongs unto God.

All our wants should be made known unto Jesus.

Sociability is commendable, and there is a time to laugh.

If we would have Christ bless us, we must unreservedly and promptly follow his directions.

We ought to be concerned for the wants of our friends, and not seek our own things only.

We sometimes find ourselves in need, even when we think ourselves well supplied.

Marriage is honorable among all men; Jesus sanctioned it by his first miracle and presence.

Christians oftentimes lose opportunities for usefulness, because of a lack of personal, confidential relations with Christ.

How to Use the Bible.

1. Have for constant use a small portable Bible with complete marginal references.

2. Carry a Bible or Testament with you.

3. Mark freely with ink upon it promises such as Isa. 41:13 to Christians and invitations to unconverted (Rev. 3:20:22:17). Brief notes may be written upon the margin.

4. Do not be satisfied with simply reading a chapter thrice daily, but study out the full meaning of at least one verse a day.

5. Study to know the whole truth contained in a single incident or a single miracle, when and why written, how it applies to self, and how to use it for others.

6. Study to know what for and to whom each book of the Bible was written.

7. Believe every word of the Bible.

8. Learn one verse of Scripture each day. Verses from memory will be wonderfully useful in your work for the impenitent.

9. Study how to use the Bible to lead a soul to Christ.

10. Set apart fifteen minutes each day for studying it. This little will be grand in result.

11. Read the book as if it were written for yourself only.

12. Always ask God to help you understand, and then expect he will.

13. Remember that the book contains spiritual truths, and these are fully understood by the spiritually minded. Without the enlightenment of the Holy Spirit many passages will seem dark. "God is his own interpreter, and he will make it plain." Pray for the illumination of the Spirit.

"Yield Not to Misfortune."

I was afflicted with catarrh last autumn. During the month of October I could neither taste or smell and could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shantz, Rahway, N. J.

I suffered from catarrh of the worst kind ever since a boy, and I have never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results. —Oscar Ostrum, 45 Warren Ave., Chicago, Ill. Cream Balm is agreeable.

Tupelo District.

The following is the program of the Sunday School Institute and District Conference of the Tupelo District, Upper Mississippi Conference, to convene at Ripley, July 23-28:

SUNDAY SCHOOL INSTITUTE.

Tuesday—Organization, business of institute and annual sermon.

Wednesday—Devotional exercises, Cotton Plant; reports; sermon, by Amory; discussion of topics, benefits of institute, by Pontotoc and Ripley circuits; should an unregenerated person teach Sunday school? Bell Circuit, Corinth Circuit and New Albany and Corinth charges; the relation of pastor to the Sunday school, Union Grove, Okolona and Houston; what are the best methods by which to increase the attendance of the Sunday school? Okolona Circuit, Tupelo, Shannon and Amory; Sermon, educational.

Each delegate is requested to bring $2 50 to the institute.

Committee—A. D. Gerron, E. F. Scarborough, Miss M. E. Woods, Mrs C. E. Giles, W. C. Clay and J. B. Combs, sec'y.

DISTRICT CONFERENCE.

Thursday — Organization; devotional exercise, Union Grove; examination; welcome address by Miss Florida Grant; introductory sermon by A. W. Wright.

Friday—Devotional exercise, W. H. McCarty; conference business; devotional exercise, H. C. Norman; discussion of topics, what is Rust University doing for the masses? S. R. Gipson, J. M. Walton and A. W. Wright; Topic, The eternal sonship of Christ, J. Burton, W. C. Clay and others; sermon.

Saturday—Devotional exercise, Houston Circuit; conference business; devotional exercise, Pontotoc Circuit; discussion of topics, immortality of the soul, J. D. Gipson, H. N. York and W. E. Logan; Topic, grounds for infant baptism, W. C. Conwell, G. Spencer and J. T. Cannon; oration, F. H. Chisholm, Jr.; sermon.

Sunday — Sunday school; conference love feast; at 11 a. m., sermon; 3 p. m., sermon; 8 p. m., sermon.

All district stewards are expected to be present the first day of the conference, as the presiding elder will hold the district steward's meeting at 4:30 p. m.

Local preachers will please be prepared to speak on the different topics.

Rev. E. W. S. Hammond, D. D., editor of the SOUTHWESTERN, and Rev. J. L. Wilson, B. D., of Holly Springs, will be present. The several presiding elders of the Upper Mississippi Conference are invited. We also expect Dr. Hartzell or J. W. Hamilton, our corresponding secretaries of the Freedmen's Aid Society.

All delegates passing over the Gulf and Chicago Railroad will purchase a one-fare ticket.

Committee—J. J. Johnson, W. C. Clay, S. R. Gipson, E. M. Byrd and R Sewell, secretary. S. H. NEVILS, P. E.

A Great Man's Choice.

That was a wise saying of the great chemist, Sir Humphrey Davy: I envy no quality of the mind or intellect in others, be it genius, power, wit or fancy; but if I could choose what would be most delightful and useful, I should prefer a firm religious faith to every other blessing, for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the destruction of existence the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity, where sensualist and skeptic views afford nothing but gloom, annihilation and despair.

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Use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

Erysipelas

Has been my affliction from childhood. It was caused by impure blood and every spring I was sure to have a long spell and my general health would give way. Doctors did me but little good and I became despondent. Last spring erysipelas settled in my eyes and I became totally blind for several weeks. Hood's Sarsaparilla was recommended and after taking one bottle my sight gradually returned, my blood became purified and I was restored to good health. With Hood's Sarsaparilla one is well armed to meet any foe." MISS LULU LEE, 144 Market St., Memphis, Tenn. Remember



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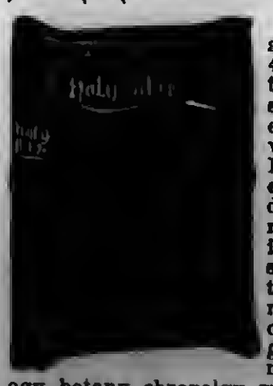
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PUBLISHED EVERY THURSDAY BY
THE METHODIST BOOK CONCERN,
HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

"THE NEGRO AND THE ELECTORAL FRANCHISE."

Under the above caption, the New Orleans *Times-Democrat* of a recent date had an elaborate editorial. The editor approves the proposed constitntional convention of South Carolina, inasmuch as it proposes to so reduce the Negro vote, as to render "white supremacy" absolutely certain. Of course, the colored voters of South Carolina are making commendable efforts to counteract this wholesale disfranchisement. Their address to the people of the United States may serve to arouse pnblic indignation, but the old-time record of that State places it amongst the foremost in depriving its colored citizens of their rights before God, and before the law. It is indeed a serious question, yet it is nevertheless true and equally strange that the white people, who, less than a score of years ago, were the Negro's most bitter opponents, are among those who now recognize him as a most important factor in the solntion of the State's political problems. We believe that the odds are against the brave colored men of the Palmetto State, but we cannot resist the conviction that the glaring and high-handed robbery of the ballot by the dominant political faction in that State, will serve to call attention to the wrongs perpetrated upon onr people in other Southern States, and which will eventnate in the final overthrow of the oligarchy.

The right of suffrage is the sovereign right of every American citizen. As one of the results of the late civil war, and by constitutional enactment, this right has been conferred upon the Negro; and we believe, taking all the circumstances in consideration, his environments, training, etc., he has been, as a rule, a most reliable and loyal political factor.

We believe, however, in ballot reform. We believe that there are evils attendant npon the exercise of the elective franchise which threatens our institutions. No thonghtfnl citizen will deny that there are great masses of illiterate voters armed with all the rights and privileges of citizenship. Will anyone affirm that this illiteracy is confined to the Negro voting population exclusively? Of course not. Yet every intelligent citizen mnst see the necessity of bringing about snch reforms as will give assurance that the government transmitted to us by the fathers shall be perpetuated.

We believe in an edncational qnalification for the whites as well as the blacks. Any movement which proposes the wholesale disfranchisement of the colored man because he is colored is the rankest injustice, and is entirely ont of harmony with the spirit and genius of American liberty.

The talk abont getting the Negro qnestion ont of politics reveals an astonishing amonnt of prejudice, if not downright ignorance. That the Negro question is a debatable one, no one will deny. It is a pity that this magnanimous country, after more than a hundred years of illnstrious progress, has not been able to publish to the civilized world, that the great question which has punctuated every important period in its momentous history has not been satisfactorily solved. The greatest statesmen that this country has ever produced, from the days of Washington to this day, have devoted their best energies to the all-absorbing Negro qnestion. Some to establish the idea of the natural inferiority of the Negro, while others have been just as earnest in combating that idea; when, at last, it was found necessary to decide the question by the arbitrament of the sword, the results of that bloody tragedy brought freedom and citizenship to more than four millions of slaves. The issne was accepted in good faith, by a majority of our white fellow-citizens, and the Negro as well as his friends rejoiced that the great question was settled, and was henceforth removed from the political arena. Bnt they were doomed to disappointment; the investitnre of the former slave with the rights and privileges of free men was resisted with an earnestness worthy of a better cause by those who were not ready to accept the results of the war. The passage by Congress of amendments to the constitution, which were designed to enforce these rights, was considered by the Negro's enemies as revolntionary and nnconstitntional. And for nearly a qnarter of a century we have witnessed the sad spectacle of a bitter and sectional fight to deprive the Negro, by legislation, of the constitutional rights conferred npon him by the gage of battle are transferred to another arena. The contest to deprive the Negro of his political freedom is waged just as fiercely as it was before the late civil war. For some reason he is regarded as nnfit for the exercise of the elective franchise, and there are those who favor the closing of every avenue by which the illiterate Negro voter may acquire the knowledge which wonld make him an important political factor. Hence the rallying cry of his opponents is "white supremacy," and they seek to frighten the people by that cowardly snbterfoge, "Negro domination."

There is no danger of Negro domination. There is not the remotest probability that the Negro will gain political ascendancy in any Southern State. In fact we do not believe that any nnmber of sensible Negroes are indnlging in any such idea. Bnt we happen to know that they desire to have a hand in making the laws by which they are governed, and an opportunity of showing their interest in the promotion of good government. They ask only for equal opportnnities and responsibilities.

They believe in intelligent snffrage. They know that an illiterate voter, be he white or black, is a dangerous tool in the hands of political demagognes, and they favor snch an amendment as will eliminate the ward heelers, bummers, hoodlums, and others who render onr elections a farce and a sham. Bnt we insist always, that in making the laws, there shall be no discrimination, and that black and white illiterates shall share alike.

If the Southern white men want to help the Negroes as they so often protest, let them show that they are inspired by high and lofty motives, and that their desire to bring about the necessary reforms does not bear upon its face the shadow of suspicion that they are seeking less than the good of all people irrespective of race or color or politics. We wonld warn our white friends also against the popular fallacy that a few self-constituted colored leaders, who oscillate between the great political parties "for boodle only," are the true exponents of the views of the better classes of our colored population. The colored pnlpit and press are among the more approved agencies, since they voice to a great extent the better sentiment of the people on all social and moral, and even political questions. We would respectfully call attention to these as the most reliable and intelligent consensns of the opinions of onr people.

THE RISING TIDE.

Unless all signs fail, the tide is surely setting in in favor of the SOUTHWESTERN. Four district conferences were held in Mississippi dnring the last week in June, from which we have the following accessions to our SOUTHWESTERN PLEDGE BRIGADE. These districts are manned by men who love the paper and doing what they can to make it a success:

From the Shubuta District, Mississippi Conference, Rev. J. M. Shumpert, D. D, presiding elder, we have the following: A. G. Baydwell, 10; G. W. Brame, 10; G. W. Smith, 10; James Jordan, 10; H. T. Hamptou, 10; A. C. Lacy, 10; R. N. Jones, 10; H. May, 10; D. F. Dudley, 10; L. Tate, 10; C. H. Browu, 10; and C. H. Lindsay, 10. Total, 120.

From the Holly Springs District, of the Upper Mississippi Conference, Rev. Warren McDonald, presiding elder, we have: M. D. McKinney, 10; E. G. Gater, 8; W. H. Isom, 10; W. C. Weatherall, 4; L. F. Jones, 10; J. M. Young, 7; S. D. Tronpe, 10; J. L. Wilsou, 10; J. B. Anderson, 3; N. H. Williams, 10; H. B. Hart, 5; G. J. Dobson, 20; C. W. Bntler, 10; R. Sewell, 12; C. M. Ford, 3; H. A. Robinson, 6. Total, 138.

From the Brookhaven District, Mississippi Conference, I. L. Pratt, presiding elder: I. L. Pratt, 25; I. Williams, 5; L. C. Brown, 5; R. Moore, 5; Charley Bradie, 5; A. Johnson, 10; Philip Robinson, 5; I. C. Rucker, 10; Aaron Davis, 10; N. D. Hopkins, 10; P. H. Rember, 10; James Ford, 5; J. H. Cook, 10; W. H. Cain, 10; R. Coleman, 3; S. McDavis, 6; H. Roundtree, 5. Total, 139.

From the Greenwood District, Upper Mississippi Conference, Rev. W. E. Mask, presiding elder: N. R. Clay, 10; A. D. Gere, 10, F. G. Wilbon, 10; M. W. Reed, 5; N. L. Lackey, 10; M. C. McEwen, 5; W. H. Hnndley, 10; J. W. Washington, 5; D. T. Shaw, 10; D. A. Bragg, 10; L. L. Shumpert, 10; R. F. Woolfolk, 10; D. Green, 10. Total, 115.

Rev. Harry Swann, the efficient presiding elder of the Waco District, in the West Texas Conference, sends in a card, pledging twenty-five in addition to the large nnmber which he has sent in previonsly.

We will publish the names of all who send in their pledges together with the number pledged. Come, brethren, if there ever was a time when the friends of the SOUTHWESTERN should rally to its help, that time is now.

PERSONAL AND GENERAL.

—Bishop B. T. Tanner and Dr. Alexander Crummell, each have been given the degree of LL. D., by Wilberforce College.

—Rev. Z T. Gayden, of the Louisiana Conference, and pastor of our church at Alexandria, La., has been critically ill, but is now convalescent.

—Mr. Samnel G. Smith, organist of the M. E. Church at Dallas, Texas, returning from the International Conference at Chattanooga, gave us a pleasant call last week and snbscribed for the SOUTHWESTERN.

—A telegram from Rev. M. J. Dyer informs us that the infant child of Rev. J. J. Obee, of the Lonisiana Conference, passed away on the 2d instant. The brother has onr sympathy and prayer.

—Brother J. Mallory, our efficient pastor at Clarendon, Ark., is having marked success in his charge. The meetings are largely attended and the outlook is good. Children's Day was celebrated with splendid results. He is doing a good work for the SOUTHWESTERN.

—The *Conservator*, Chicago, has always been an acceptable exchange. It will be more so in the futnre, since its editorial helm will be held by that indomitable and cultured little lady, Miss Ida B. Wells Barnett. The SOUTHWESTERN congratulates the *Conservator* and its new editor.

—Professor Chavis, president of Bennett Seminary, is getting both pleasure and profit out of his vacation. In company with Presiding Elder Smith, one of the strong elders of the conference, he is traveling the district in the interest of the seminary. He speaks hopefully of the outlook.

—Miss Nellie Robinson, a most excellent singer and musician, will travel dnring the summer and give musical concerts, accompanied by Miss Annie L. Upshaw. Both of these young ladies are graduates of Clark University and will reflect credit upon the school and their race. It will be well for all onr churches to patronize them.

—Rev. A. C. Culbreath, one of the great leaders of the Texas Conference and presiding elder of the Hnntsville District, writes for sample copies, saying, "God bless the SOUTHWESTERN. I am going to do my best for her from now on." Knowing Brother Culbreath as we do, the paper will have an able champion on the Huntsville District.

—Prof. T. A. Fortson, A. M., professor of mathematics in the Central High School, Galveston, Texas, pending his nomination for the chair of mathematics in Wiley University, Marshall, Texas, and for the principalship of Cookman Institute, Jacksonville, Fla., has been elected to the chair of mathematics in the Prairie View State Normal School at Prairie View, Texas, and has accepted the position.

—Rev. G. W. W. Jenkins, presiding elder of the North Baltimore District of the Washington Conference, is making a splendid impression. The district is improving nnder his gentle manipulations, and the SOUTHWESTERN has in him an ardent friend. A note just received informs us that he had received Rev. G. W. Price, pastor of Payne Memorial African M. E. Church, and his entire membership, into the M. E. Church. And this without any solicitation or attempt at proselyting on his part.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From July 8 to 15.

J H Swann, 5	F. Parker, 1
T G Montgomery	R G Crowmartie
J W Davis, 1	Miss R E Co der
Z Kelly	J L Augustus, 1
M W Owen	J D Gibson
J H Cook	S D Tronpe, 1
Mrs L Felder, 1	Fannie B ackwell
J W Parks, 1	D Bassett
W H Hundley, 1	J H Patterson
Merlie M Moore	H Johnson
M T Fairfax, 1	Mrs Wade Hamilton, 8
J C Adams	C Linsey
E L Chambers	L Tate
A W Wright	B Carr, 1
J J Freeman, 1	J W Hilton
J M Moody, 2	C Monroe
S B Danley, 2	I Wil iams
Laura J Hughes	J S Wiqiams
H Nelson	P P Brooks, 1
O H Powers	

NEW ORLEANS AND VICINITY.

Mrs. Mary Golden, a prominent lady of this city, called last week and gladened our hearts with good words and a yearly subscription to the SOUTHWESTERN.

The Methodist Episcopal preachers, their wives and families will have an outing at Audubon Park on Thursday, July 18. It is hoped that there will be a full attendance. A good time is expected.

Rev. D. J. Price of Algiers, La., is doing grandly in all departments of church work. The record he has made at Algiers will very justly increase his popularity, and open the way for more efficient service in the church and conference.

The genial and cultured editor of the "Texas Freeman," Mr. Emmett J. Scott, of Houston, Texas, gave the office a pleasant call on Monday last. Mr. Scott is one of the brightest young men of the race, wields a trenchant pen, uses clean cut mother English, and is thoroughly identified with every movement looking toward the advancement of his people. Our brief conversation with him was helpful and inspiring. He was accompanied by A. B. Kennedy, Esq., of this city, a gentleman who is thoroughly abreast of the times, able, intelligent and far-seeing, and one of the most acceptable leaders of the race. The SOUTHWESTERN was highly honored by the visits of these distinguished leaders.

A call has been issued by Messrs. Ernest Duconge, A. Perkins, Geo. Green, M. J. Simms, A. Helm, Rev. H. Taylor and others, for a meeting to be held at Simpson Chapel on Valence street, on Tuesday, July 23, for the purpose of investigating certain complaints that have been made against the teachers of McDonough School No. 6. All who are interested in securing the rights of our people are cordially invited to attend.

The congregation of St. James' African Methodist Episcopal Church is one of the strongest and most progressive in the city, and pastored by the able and accomplished Rev. Geo. E. Taylor, D. D., is doing grandly for God and humanity. It was a pleasure to preach in their beautiful church last Sunday morning, and to the host representatives of the membership. The choir is excellently trained, and is one of the great institutions of the city.

Dadeville District.

Program of the Dadeville District, Central Alabama Conference, to be held in Bluffton M. E. Church, West Point, Ga., August 1-5:

Introductory sermon Thursday night by B. G. Smith; Should pastors attend Sunday School—if so, what part in it should they take, J. C. Sammons; How best to promote the attendance at Sunday School, B. G. Smith; How to make our meetings more religiously profitable, F. L. Teague; How best to secure the support of the ministry, J. T. Martin; How best to secure subscribers to the SOUTHWESTERN, E. B. McCauly; How best to raise our benevolent collections, E. Frasier; The status of the Dadeville District during the last decade—has the work progressed or not—if not, why? A. S. Williams; The relation of a pastor to the support of the presiding older, and should the pastor be present at the quarterly meetings till closed, J. W. Shephard; The importance of the Epworth League, W. H. Bond; Should ministers pay their debts, R. H. Fleming; How to promote attendance upon class meetings, G. McLemore; Qualifications of stewards, Lewis Drake; Should our local preachers and exhorters attend Sunday School, Henry Moton.

It is hoped that the above papers will be prepared, and that the members of conference will come prepared to discuss the same. Conference will convene at 9:45 a. m.; this will give ample time for all coming on that day to be present at opening. All who can should come by railroad. Secure certificate from ticket agent when purchasing ticket, as reduced rates for return will be applied for. Those coming with horses must bring feed with them. Let this be a great time for the whole district to be enthused for greater work.

Committee—A. N. Jackson, F. L. Teague.

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OUR BOOK TABLE.

A strong and very readable argument against the free coinage of silver is to be found in a book, entitled "Dollars or What?" written by Mr. W. B. Mitchell, president of the Third National Bank of Chattanooga, Tenn. Mr. Mitchell's arguments are able and worthy of careful perusal. Price, 25 cents. Published by Dollars or What Publishing Co., Chattanooga, Tenn.

The midsummer holiday number of The Century, the issue for August, will have an article appropriate to the vacation season, "Fox-Hunting in Kentucky," written by John Fox, Jr. Mr. Fox is a member of a well-known Blue-Grass family, and has written several romances of the Kentucky mountains.

Rev. Dr. Henry Van Dyke is an enthusiastic fisherman, and in an article that he has written for the August Century he tells the readers that he was "born so." His article on "Old-Fashioned Fishing" is full of personal reminiscences, but it echoes the experience of all who follow the streams during vacation days.

Prof. Sully will continue the discussion of "Fear" in the next of his Studies of Childhood, to appear in the July Popular Science Monthly. He shows that fear of animals and fear of the dark are closely related, the dark being often regarded as peopled with dreadful animals, or as being itself a monster. It will also have an article on "Climate and Health," by Dr. Charles F. Taylor, who shows that there is more to climate than the height of the thermometer, and that great discrimination should be exercised by physicians in sending patients away from home.

The Treasury of Religious Thought for July looks forward to a "Timely Occasion" a month ahead, to "Emancipation Day" (August 1st), which is considered in a historical statement as to emancipation, and an eloquent paper on Frederick Douglass by Rev. Jenkin Lloyd Jones, of Chicago; the article being illustrated and having a foremost place. The editorial discusses the Secret of the Salvation Army, and there is a timely and complete account of the new English movement known as the "Pleasant Sunday Afternoon." The minor departments are maintained with fullness and strength. Annual subscription, $2 50. Clergymen, $2. Single copie 25 cents. E. B. Treat, 5 Cooper Union, New York.

The July Preachers' Magazine will rank among its best issues. The leading sermon upon "Joy in Tribulation," is by A. M. Fairbairn, D. D. The series upon "Sacramental Themes," by Rev. Mark Guy Pearse, is continued. "The Uses of Illustration" is by Rev. John Edwards. Several superior articles upon various and suitable themes makes this one of the to be-sought numbers. Yearly, $1 50; 15 cents per copy. Willor B. Ketcham, 2 Cooper Union, New York.

The great Christian Endeavor movement is a movement of New England origin, having been cradled in a church in Portland, Maine. The general headquarters of the organization are in Boston, and the leading officers of the society are New England men. It is therefore very fitting that the New England Magazine should devote a special article in its July number to the leaders of the Christian Endeavor movement. The important announcement is made that the August number will contain an article by Mr. Percival Lowell on "Mars," illustrated with the Flagstaff, Arizona, photographs, which have never before appeared. Warren F. Kellogg, 5 Park Square, Boston, Mass.

Montgomery District.

All delegates to the Montgomery District Conference, to meet at Troy, Ala., on the 24th instant, will buy tickets to Troy and obtain a certificate to show this. If, however, you cannot purchase a through ticket, buy at subsequent stations and take certificates. All will be returned at usual rates. W. H. NELSON, Sec'y.

—If friends know how tiresome, how positively harmful, is the sameness of a sickroom, surely love and skill would provide remedies. If it were only bringing a yellow flower to-day, a pink one to-morrow; hanging a fresh picture, to vary the monotony of the wall, or change an old one—anything, something is a relief. Small and single things suffice. To see many of his surroundings changed at once confuses an invalid; to have one little novelty at a time, to vary the point of observation stimulates and cheers.—Ex.

—The safeguards of marriage are treated of by Dr. Parkhurst in the July Ladies' Home Journal in a way that will strike many as particularly direct and to the point. The editor discusses "The Blot on Our American Life," which he claims is the disrespect shown everywhere for persons in authority both in political and civil life. The Ladies' Home Journal is a woman's mid-summer magazine. Curtis Publishing Company, Philadelphia, ten cents per number, one dollar per year.

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WATCH TOWER.

Pound Cake for the Children

BY UNCLE THOMAS.

As time moves on we see more and more of the evil of intoxicants. It makes some sick, some crazy and causes some to break all of the Ten Commandments. By its use a person's mind is lead from the path of right, and they have other Gods that they worship instead of the true and the living God. They are deprivent of the mercies promised to them who love and keep His commandments. They take the name of the Lord their God in vain. They break the Sabbath day. They fail to honor their father and their mother. They kill men, women and children. They commit adultery; they steal; they bear false witness against their neighbor, and bring them into trouble; they covet their neighbor's goods and light because they cannot accomplish their desire. By its use the whole mortal frame becomes wrecked and the system diseased; memory fleeth; judgment faileth, and hence there is no foundation for reason: they are not recognized by the respectable title of Mr. and Mrs., but are commonly called a drunkard. O, what a low name. Just to think, a person of a respectable family—a dear mother, a kind father, a loving wife and sweet children, brothers and sisters, all of whose hearts yearn and voices plead for him or her. Home is pleasant, and its surrounding necessary to make one happy in this life, and yet some will begot for themselves the name of a drunkard. Think of it! Shun the evil as you would a rattlesnake. A drunkard is like the wind-shaken timber or an old, dilapidated house; persons are afraid to rely upon them for any degree of safety in time of a storm or disaster. T. R. FLETCHER.

[CONTINUED.]

The Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

The Summer Assembly, which convenes here every year will not be held this year, but it will not be discontinued. It will assemble as usual hereafter.

Mr. B. T. Washington has again gone North to resume his work for the school.

The department of rhetoric and English under the control of Miss Lenora L. Chapman, A. B., has been very much improved within the past school year.

The value of the work of our brick-masonry department for the past year is estimated at about $8000. All brick work done at the school is done by this department. ISAAC FISHER.

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Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach, and invigorate your nerves.

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Huntsville District.

The following is the program for the Huntsville District Conference, Central Alabama Conference, to be held at Courtland, August 8:

To preach the opening sermon, G. W. Winn; When and how to raise the benevolent moneys, L. H. Mixon; Best method of Sunday school work, W. F. Smith; When should the Episcopal Fund be raised? A. G. Glenn; Educational work in the Central Alabama Conference, S. J. Jordan; How to conduct class meetings and love feasts, B. S. Kirk; How to conduct prayer meetings, Robin Carter; The duty of being on time at appointments, J. Harper; What constitutes a call to the ministry? W. J. Harris; How to work up missions, George Miller; Church literature, N. J. Shakleford; Rules for a minister's conduct, Albert Harris; The Epworth League, R. R. Hancock.

Let each local preacher, exhorter, class leader and Sunday school superintendent select his own subject and report to the committee at the conference. Let each pastor bring full reports of all benevolent money.

Committee—L. H. Mixon, Israel Townsend and A. W. McKinney.

Baton Rouge District.

Program of the Baton Rouge District Conference, to be held at Clinton, La., August 7-11:

Welcome address, Miss Ella Monrow.

Lecture—The coming man, Tuesday, Aug. 6, 8 p. m., by Rev. E. W. S. Hammond, D. D., Editor SOUTHWESTERN. Admission 10 cents.

Introductory sermon, J. D. Pool; Address, Rev. M. C. B. Mason, D. D., assistant corresponding secretary Freedmen's Aid and Southern Education Society; Missionary sermon, J. W. Hilton; Reforms in church worship, B. J. Reddix; What is Christian baptism, D. M. Seals; The relation of the Methodist Episcopal Church to the civic and social question of the day, J. A. Tirenit; The effects of the financial stringency upon the religious world, S. Carroll; What effect would Cuba's independence as a nation have upon the Negroes of America, H. A. McClellan; Debate—Are the mental capacities of the sexes equal; The best methods of promoting interest in prayer meetings and class meetings, M. P. Franklin; How to make a model Sunday School, J. H. Rylander; The relation of the Epworth League to the Church, Wm. Porter; Is sanctification a second blessing or is it a growth, Joseph Jones; What will be the effect of the Japan-China war in promoting the interest of the Christian Church in China, Prof. F. C. Blandon; Should women be made eligible to membership in the lay, electoral and general conferences, A. G. Davis; Should the General Conference abolish the time-limit, H. A. Sorrell; Should the Louisiana Conference divide, P. W. Clark.

By order of committee.

J. F. MARSHALL, P. E.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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Greenville District.

The first district conference for the Greenville District, Upper Mississippi Conference, will convene at Webb, Miss., August 1-4. The following is the program:

Thursday—Organization of the conference; conference business; sermon, S. D. Hutson; Discussion of topics; The influence of Sunday School upon the home, E. D. Ried, G. L. Williams and S. D. Hutson; The ministry and its responsibilities, E. D. Cameron, A. J. McAlister and C. H. Jordan; sermon, A. J. McAlister.

Friday—Conference business; sermon, E. D. Ried; discussion of topics; Rust University, S. M. Taylor, W. H. H. Gallion and C. W. Walton; The SOUTHWESTERN, J. H. Everett, E. Tronpe and the presiding elder; sermon, S. M. Taylor.

Saturday—Conference business; sermon, J. H. Everett; discussion of topics; The Freedmen's Aid and Southern Education Society, D. W. Calvert, G. W. Hunt and C. W. Walton; What the M. E. Church has and is doing for all races, open discussion led by M. Blair; sermon, D. W. Calvert.

Sunday—Love feast, conducted by J. H. Everett and G. W. Hunt; 11 a. m., sermon; 3 p. m., sermon by E. Tronpe; 8 p. m., sermon by C. W. Walton.

Committee—J. B. Storkey, A. J. McAlister; P. S. Bowie.

J. W. DAVIS, P. E.

Shreveport District.

Program of the religious and literary exercises of Shreveport District, Louisiana Conference, to be held at Mansfield, La., August 8-10:

Wednesday—Introductory sermon, Rev. Alfred Gray.

Thursday—Welcome address, Miss B. Mayo; response, Miss Mary Markham.

Duties of a class leader, Geo. F. Huntly; The work of a Sunday School superintendent, T. H. Manson; The better way of raising our missionary collections, Rev. Pompey Bibbs; Our Church Extension work, Rev. E. C. Goins; The worth of the Sunday School Union, Rev. Alfred Gray; Our educational work, Rev. James O. Brown; Division of Louisiana Conference, Rev. James W. Hudson; The work of the Freedmen's Aid and Southern Education Society among the colored people, Rev. Hampton James; The Bible cause, Rev. Geo. Johnson; The good of the Epworth League among our young people—order of the day Saturday at 12 m.; The Home Mission work, Rev. S. R. Hason; Where are the graduates of the New Orleans University, Rev. S. A. Mason; The good work of Lafon Old Folks' Home to the Louisiana Conference, Rev. J. P. Bayliss; Ministerial hardships, Rev. John D. Brightop; District stewards' duty to presiding elder, Rev. P. C. Colton; The atonement, Rev. H. Daniels; What are the duties of a local preacher in the work of the M. E. Church, Rev. John McKee; Ministerial support, Rev. C. M. Brown.

Committee—James W. Hudson, S. R. Hason and Hampton James.

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THE SUNDAY SCHOOL.

Journeying to Canaan.

(Num. 10. 29-36.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." (Num. 10. 29.)

After the death of the sons of Aaron God gave to the children of Israel many laws. The tribes were numbered. They had been in camp near Mount Sinai for about twelve months. The time had come for them to decamp and march. We have in this lesson Moses and Hobab, and the first three days journey.

I. Moses and Hobab (29-32). 1. The *person* addressed—"Hobab." He was "the son of Raguel the Midianite." It is likely that Raguel elsewhere called Reuel (Exod. 2. 18), and Jethro (Exod. 18. 1), was the same person, and that Moses married his daughter. He was probably at this time dead, or confined to his tent through the infirmities of age. Hobab was his son, and was likely a brother-in-law to Moses. The Hebrew word here rendered father-in-law is in Gen. 19 14 translated son-in-law. It means a relation by marriage. The "land of Midian was probably the peninsula of Sinai" (Smith). "A country generally supposed to have been in Arabia Petrea, on the eastern coast of the Red Sea, not far from Sinai" (Clarke). There was a locality, likely southwest of Mt. Sinai, where Hobab and his people dwelt.

2. The *Invitation* given. (1) "We are journeying into the place of which the Lord hath said, I will give it thee." They were setting out for the land of Canaan. This was a strip of country on the eastern coast of the Mediterranean Sea. It was about 150 miles long, and about 50 miles wide. It was represented to them as a land that abounded in grapes, pomegranates and figs. It afforded fine pasturage, and flowed with milk and honey. But the spiritual Israel of God is journeying to "a better country." A land of peace, joy and everlasting beauty. (2) "Come thou with us." It is natural for us to desire our friends and relatives to dwell in the same locality with us. The household of faith is very anxious to have the unsaved journey with them to the heavenly world. Jesus is ever saying to them, through His Word and Church, "Come unto Me, and I will give you rest." "The Spirit and the Bride say come." Let all journey with them. (3) "We will do thee good." Canaan was a better land than the one in which they dwelt. Heaven is a better country than the one in which we live. Jesus will do the sinner good if he will only come to Him, and journey with the Church. He will save him from sin, give him the Holy Spirit, adopt him into His family, and make him an heir to all the joys of heaven. (4) "For the Lord hath spoken good concerning Israel." God had promised to bring them up out of Egypt, and lead them into Canaan. The Lord is not slack concerning His promises. He will make all of them good. He has spoken good concerning the spiritual Israel. He will guide His people through this world of sin to the Canaan of eternal rest.

3. The invitation *rejected*. (1) "I will not go." That is plain language. It expresses a firm decision. It implies that Hobab had thought the whole matter over, and reached a conclusion. Yet he likely changed his mind and went. When sinners are invited to go with us to that better land, some say—"I will not go;" others say—"I pray thee have me excused" (Luke 14. 19); but others say, like Ruth to Naomi, "Whither thou goest I will go" (Ruth 1. 16). The way the Gospel is received has nothing to do with our obligation to present it. (2) "I will depart to my own land." Hobab had decided what he would not do, and concluded what he would do. He was not going to Canaan, and not going to stay where he was, but would go back to his own country. Often are the unsaved awakened, and offers of mercy are presented to them. They feel that they cannot stay where they are, they must accept Christ and journey with God's people, or reject Him and go back to their old ways that lead to death. When we know the Lord, will we not serve Him?

4. The *Entreaty*. (1) The plea of *necessity*—"That thou mayest be to us instead of eyes." You know this land—its watering places, its grassy plains, and its shady groves. You know how we travel, how we camp, and the difficulties of the life we are leading. Now, therefore, be to us as eyes to guide us over this way. The Shekinah was their guide in a general sense, but Hobab was to be their leader—in a special manner. The Holy Spirit is our guide to the heavenly land, but He directs us through the written Word of God. The Church needs the unsaved. It has use for their thought, service and influence. (2) The plea of *Reward*—"What goodness the Lord shall do unto us, the same will we do unto thee." We cannot hope to do more for others than God has done for us. He has given us every needed blessing, temporal and spiritual. Let us do what we can to lift up the fallen, lead the erring, and encourage the faithful. There is great reward in heaven for those who persevere to the end of life.

II. The first three days journey (33-36). 1. The start. (1) "They departed from the Mount of the Lord." They had been camped here almost a year. Here they had received the law, built the tabernacle, and consecrated the priesthood. This had been the mount of lightning, thunder, terror and death to them. Law and its demands have never been pleasing to the human family. Their face was now turned toward Mt. Zion, with its Gospel of mercy, rest and gladness. (2) "The ark of the covenant of the Lord went before them." The ark was a chest made of wood and overlaid with gold. It was about two feet broad, and two feet deep, and nearly four feet long. It was called the Ark of the Covenant because it contained the two tables of the law. The mercy seat was made of pure gold. It covered the top, sides and ends of the ark. The golden cherubs stood at each end of the mercy seat. Their wings came together at the top. They formed an arch, and a kind of throne, on which the Shekinah dwelt. The ark and the mercy seat were the most valuable pieces of furniture. For them the tabernacle was built. They represented the visible presence of God with His people. Now "the tabernacle of God is with men" (Rev. 21. 3). His law is written in "fleshy tables of the heart" (2 Cor. 3. 3), and Christ is our mercy seat (Rom. 3. 25). The ark was borne on the shoulders of the priests, in the center of the hollow square, in which Israel marched. It "went before them" only means that it moved first. (3) "The cloud of the Lord was upon them by day." This was to protect them from the burning rays of the sun. To His people, "The Lord God is a sun and shield, the Lord will give grace and glory." He goes before them to open the way, over them to protect from danger, with them to ward off foes, and in them to fortify against temptation.

2. The prayer of Moses. (1) The morning prayer was war-like—"Rise up, Lord, and let thine enemies be scattered." God has enemies in the world to-day. There are many who fight against His Word, Gospel, Church and Sabbath. They should, with the Lord's help, be scattered. We should begin each day with prayer. It is not so easy to live devotional in the morning as in the evening. David used this prayer (Psa. 60. 1), and fought the Lord's battles. Let us put on the whole armor of God and fight as valiant soldiers of the cross. (2) The evening prayer was restful—"Return, O Lord, unto the many thousands of Israel." It is well to thank God, each evening, for His care over us, His blessings on us, and His Spirit that dwelt in us, during the day. To beseech Him to abide with us through the night, and protect us from "the pestilence that walketh in darkness."

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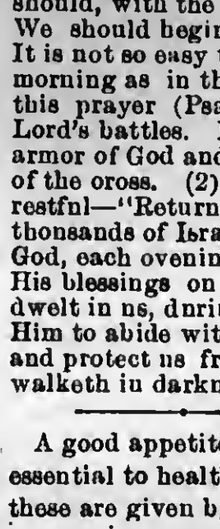
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Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex ...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express.....9.15 am	No. 51, T and A express ..... 6.15 pm

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No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

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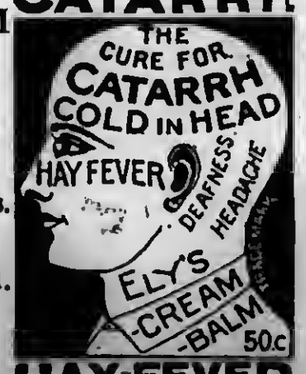
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FROM PRESIDING ELDERS.

Indiana District.

Dear Brethren—Our district conference, Sunday School Institute and Epworth League will convene in Terre Haute, Ind., August 7 11. Round-trip tickets can be procured from all railroads in Indiana for one fare if agent is asked for round-trip tickets. No certificates will be needed. These tickets will be cheaper than clergyman's rates, except where you can go to Terre Haute over Big Four or Vandalia lines.

Dr. M. C. B. Mason, corresponding secretary of the F. A. and S. E. Society, will be in attendance, to receive collections for that cause. Dr. E. W. S. Hammond, Editor SOUTHWESTERN, will also be present. A cordial invitation is extended to the presiding elders of other districts to attend.

Please come prepared to settle your minutes account. Don't fail. Local preachers, exhorters and others to be examined must come prepared as per disciplinary provisions. The district stewards will meet Friday at 4 p. m. The district conference will be opened Wednesday, August 7, at 3 p. m. Fraternally yours, EDWARD L. GILLIAM, P. E.

Holly Springs District.

Dear Brethren—Please raise the balance of the assessment on each charge and forward to the proper places.

W. MCDONALD, P. E.

Rome District.

Dear Brethren—I trust that you have raised your entire collection; if not, don't rest until it is done. You know what the bishop said about work and appointments. Raise your collection and forward every dollar at once to Cranston & Curts, 190 West 4th street, Cincinnati, O.; or to Hunt & Eaton, 5th avenue and 20th street, New York. Take receipts and thus avoid trouble.

District conference convenes August 8, at Carrollton, Ga. Rev. G. W. Lewis will preach the opening sermon at 7:30 p. m. Rates will be arranged with all the railroads. Let every pastor and delegate be on hand on the evening of the 7th. Brethren, remember the SOUTHWESTERN. I wish each of you great success. We shall have Drs. Mason, John and other distinguished visitors with us. Let us come praying for a Pentecost. Yours,

H. R. ALLEN, P. E.

Greenville District.

Dear Brethren—Take your benevolent collections. Don't put them off. Come to the district conference prepared to make a full report for Freedmen's Aid. Rev. G. G. Logan, A. B., and M. C. B. Mason, D. D., are expected to be with us to represent that part of the work. Dr. E. W. S. Hammond, Editor of the SOUTHWESTERN, is expected to be with us also.

J. W. DAVIS, P. E.

Hot Springs District.

The district conference of the Hot Springs District, Little Rock Conference, will meet September 12, at Caufield, Ark. Dr. M. C. B. Mason will be present. Do your best on all the benevolences. Report in full on the Freedmen's Aid and Southern Education Society. All the local preachers, exhorters, district stewards, Sunday School superintendents and Epworth League chapters are expected to be ready with their reports.

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District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Starkville	Upper Mississippi	Rock Hill, Miss., July 24	P. O. Jamison.
Jackson	Mississippi	Forest, Miss., July 24	J. C. Henston,
Tupelo	Upper Mississippi	Ripley, Miss., July 25	S. H Nevils.
Lexington	Lexington	Paris, Ky., July 25	J. Courtney.
Cumberland River.	Tennessee	Gallatin, Tenn., July 25	L M. Meeres.
Montgomery	Central Alabama	Troy, Ala., July 24	E. M. Jones.
Greenville	Upper Mississippi	Webb., Miss., Aug. 1-4	J. W. Davis.
Griffin	Savannah	Greenville, Ga., July 25	J. P. Wragg.
Marion	Central Alabama	Selma, Ala., July 31	H. N. Brown.
Kansas City	Central Missouri.	Sweet Springs, Mo., Aug. 8	J. W. Hughes.
Dadeville	Central Alabama	West Point, Ga., Aug. 1	Cain Rogers.
Baton Rouge	Louisiana	Clinton, La., Aug. 7	J F Marshall.
Birmingham	Central Alabama	Springville, Ala., Aug. 7	W. Prettyman.
Indiana	Lexington	Terre Haute, Ind., Aug. 7	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7	C. R. Buffington.
South New Orleans	Louisiana	Morgan City, La., Aug 8	Pierre Landry.
Monroe	Louisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri	Moberly, Mo., Aug. 14	J. J. Clark.
Natchitoches	Louisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15	S. A. Cowan.
Ohio	Lexington	Portsmouth, O., Aug. 20	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Henson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn, Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22	W. H. Logan.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21	G. W. Arnold
Lonisville	Lexington	Hartford, Ky., Aug. 1	G. A. Sissell.
Tennessee River	Tennessee	Lawrenceburg, Tenn., July 23	S B. Danley.
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Altheimer, Ark., Sept. 12	W. R. R. Duncan.
Alexandria	Louisiana	St. Martinsville, La., July 24	S. E. H. Merant.
Shreveport	Louisiana	Mansfield, La., Aug. 8	Stephen Duncan.
Huntsville	Central Alabama	Courtland, Ala., Aug. 8	I. Townsend.
Waynesboro	Savannah	Augusta, Ga., Aug. 21	R. R. O'Neal.
Navasota	Texas	Hempstead, Texas, Oct. 22	W. L. Duncan.
Forrest City	Little Rock	Cotton Plant, Ark., Sept. 5	J. W. Jackson.
Hot Springs	Little Rock	Caufield, Ark., Sept. 12	A. J. Phillips.
North New Orleans	Louisiana	Algiers, La., Aug. 7-11	A. E. P Albert.

MARRIAGES.

.....Give Name and Place Distinctly.....

Lake Charles La.—Ed Warren to Miss A. Allen, June 13. T. Larkins officiated.

Woodlawn, La.—Amos Johnson to Phanelace Francis. R. C. Barrow officiated.

Hondo City, Texas.—Monroe Brackins to Ida Bradley.

Pineville, La.—Charles Hall to Laura Alcott, on June 19. Geo. W. Wells officiated.

Morgan City, La.—F. Johnson to Alameutine Lyons, May 24. J. H W. Pierro officiated

Darrow, La.—Andrew Easley to Kittie Baker, Eugene Baptiste officiating.

Greenville, Texas —Jeff Hall, of Dallas, to Ucla Goss, J. H. Sellers officiating.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Washington, La —Sister Victory Jones died on June 6. Brother Thomas Mitchell June 8 and Brother Nelson Hattere on the 9th. A. J. Pickett pastor.

Mashniaville, Miss —Bonnie Walker, a member of our church, aged 19 years, died June 1. W. S. Loake, pastor.

Mobile, Ala.—Sister Bama Allen died March 13, and Sister Mariah Adams on May 16. Also, on June 4, Sister Eicle Garner, aged 57 years. A. C. Carter, pastor.

College Hill, Miss.—Sister Nancy Woods died June 8; also, Rachel Carruthers, and Brother Hawkins at the same time. S. D. Troupo, pastor.

Hickory, Miss.—Sister Katie Campbell, aged 83 years, died June 24. P. R. Crump, pastor.

Baton Rouge, La —Sister Ann James died June 26, after a painful illness of short duration. J. A. Tirouit, pastor.

Port Allen, La.—Brother Cleb Williams, aged 35 years, died May 14; also, Brother Charles Robins. n, aged 49 years, died June 2. M. P. Franklin pastor.

Paris and Springville Circuit, Tenn.—Sister Ann White died April 30; also. Robert Porter on May 2, aged 82 years. H. Robinson, pastor.

Dennis Mills, La.—Infant child of Mrs. Jane Robinson. H. A. McClellan, pastor.

Monroe, La.—Brother Noah McNeal, a faithful member of our church, died June 5; also, Joseph Baker died in triumph on June 7 G. J. Rogers.

Bolton Circuit, Miss.—Sister Martha Ann Grisby died May 15, aged 30 years; Sister Lucy Ann Edwards died in triumph May 19. J. I. Garrett, pastor.

Conrad, La.—Sister Annie Wright, aged 15 years, died in triumph May 27. B. J. Reddix, pastor.

Uniontown, Ala.—Clara Laurse, aged 65 years, died May 30. J. L. Marable, pastor

Notice.

To the presidents and pastors of the various Epworth League chapters of the North and South New Orleans Districts—You are hereby requested to meet Wednesday, July 17, at 7:30 p. m., at Wesley Chapel. Business of utmost importance. By order of general superintendent,

REV. T. J. JOHNSON.

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CONFERENCE NOTICES.

Indiana District.

Second Round.	July.		
North Vernon	21 22	Madison	20 21
New Castle	26 28	Anderson	28 29
Alexandria	30	Muncie, 2 days	31
	August.		
Connersville	2 4	Terre Haute	7 11
Lawrenceville	13 15	Indianap's, Simps'n,	18 19
P't Fulton & Cementville, conf., 23; com'n, 25.			
Shelbyville	21 25	Greenfield	27 28
	September.		
North Indianapolis, August 30 31 and			1
Rushville	1 2	Irvington	4 5
Harned	6	Owensboro	8 9
Hardinsburg	7 8	Cloverport	14 15
Hawesville	15 16	Cannelton	17
Lewisport	18	Newberg	19
Stevenson	20	Smithland	22 21
Carmi	25	Grayville	26 27
Browns	28 29		
	October.		
Greencastle	2 3	Chicago	4 6

Edward L. Gilliam, P. E.

Rome District.

Third Round.	July.		
Palmetto	20 21	Heard	20 21
Tallapoosa	28 29	Temple	27 28
	August.		
Carrollton circuit	3 4	Carrollton station,	10 11
Douglass	17 18	Austell	17 18
Adairsville	24 25	Cartersville	24 25
Acworth	24 25	Marietta	24 25
Seyuey			
	September.		
Livingston, Aug 31	1	Pine Log, Aug 31	1
Rome, 1st church	8 9	Rome, 2d church	7 8
Summerville	7 8	Floyd	14 15
Chickamaugn	14 15	Cedartown	20 22
Cohutta	21 22	Rome mission	21 22

H. R. Allen, P. E.

Shreveport District.

Third Round,	August.		
Shady Grove	3 4	Grand Cane	5 6
Mansfield, confer	7 12	Longstreet	19 21
Fairview	24 25	Curtis	27
Budcan	31	Bondebest	5 6
	September.		
St. James	6 9	Round Grove	7 8
St. Paul	12 16	Vanceville	14 15
Fairfield	15	Benton	13

S. Duncan, P. E.

Greenville District.

Third Round.	July.		
Holen	27 28	Greenville	20 21
	August.		
Welsh	3 4	Heathman	10 11
Indianola	17 18	Ruesville	24 25
Mound Bayou	30		
	September.		
Gunnison	7 8	Shelby	1
Clarksdale	14 15	Lula	21 22
Tunica	23 24	Jonestown	24 25
Baird	28 29	Arcola	29 30
	October.		
Shepardtown	3 4		

J. W. Davis, Presiding Elder.

Shubuta District.

Third Round.	July.		
Heidleberg	27 28	Quitman	30
Waynesboro	31		
	August.		
Shubuta circuit	4 5	Shubuta	1
DeSoto	3 4	Ellisville	24 25
Chicora mission	9	State Line	10 11
Hattiesburg at Lumberton	28	Poplarville	27
		Griffin at Red Cr'k,	29
	September.		
Augusta, Aug 31	1	Basin	7 8
Summerville	12 13	Moss Point	14 15
Ocean Springs	17	Biloxi	18
Handsboro	19 20	Pass Christian	21 22
Bay St. Louis	21 24		

J. M. Shumpert, Presiding Elder.

Dyspeptics, take comfort! Ayer's Sarsaparilla has cured worse cases than yours.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, JULY 25, 1895.—Vol. 30. No. 30. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—The *Christian Advocate*, with becoming modesty for the mother of the *Advocate* family, dons a new dress; which, while it does not alter the tone and quality of its excellent literary work, reveals the disposition of its editor and publishers to keep abreast with the best scientific and mechanical improvements of the age. We regret, with our esteemed confere, Dr. Buckley, that the desired, and it seems to us necessary, enlargement is not practicable at this time. As it is, the *Advocate* stands well in the fore, and its utterances will be heard with increasing interest.

—After a brave, heroic struggle, covering a period of more than four years, our little band at Augusta, Ky., will dedicate their new and beautiful church on the 28th. It is to be named St. Paul's. Rev. B. W. Kirtley, one of the strongest of the young men of the Lexington Conference, is pastor, who with Rev. Braxton Daniel, his worthy predecessor, deserves praise for the manner in which the work has been done. The presiding elder, Rev. M. S. Johnson, with a number of other ministers, will assist the pastor in the dedication services.

—New Orleans keeps up its bloody record. Last week, poor Mark Mullon, an inoffensive and respectable colored man, was sent to his death by the hand of a murderer. In less than a year, eight or ten colored men have been murdered by white men, and as many more seriously injured; but it has seemed impossible to bring the murderers to justice. There are few places in this country where the life of a Negro is held in less contempt than here. In most of the instances the murders have been brutal and cold-blooded, the victims going to the death only because they were Negroes. The civil courts have been so constituted that the trials of the murderers, or such as were tried, were merely farcial. It has been the easiest thing imaginable for some of these miscreants to prove an alibi, and thus defeat the ends of justice. The fact is, our city is about in the hands of violators of the law. With a small and inefficient police force, with courts presided over by officers who are determined beforehand to punish Negroes with more severity than white men, with the determination on the part of those who have charge of impaneling juries to studiously and systematically ignore Negroes as jurors—the poor colored man is regarded as unworthy of even the commonest respect. Hence, when the white hoodlum takes a notion to assault or kill a Negro, he does it without any fear of the consequences, and with the impression that he has committed but a slight breach, from which, on account of his "political pull," his friends will speedily rescue him. Meanwhile, the blood of murdered Negroes calls aloud to God for vengeance. It will be difficult to find a city on the American continent where the life of a Negro is held in less contempt than in New Orleans. With the secular press, almost without an exception, persisting that he is necessarily inferior to every other class of citizens, with the pulpit and the religious press treating him even with less consideration than that which the Pharisee and Levite bestowed upon the unfortunate traveler who had fallen among thieves, with the indifference of those who prate loudly of Christian charity, but whose lack of sympathy does but augment his misery—the Negro of New Orleans has surely fallen upon evil times.

"A CHANCE IN FLORIDA."

Under the above caption the *Western* discusses the abominable "Sheets Law," and concludes that the law is meant to break up all domestic association between white teachers and their black pupils, the very thing we protest against. Our Cookman Institute at Jacksonville is the only school controlled by our Church in that State, and the *Western* thinks that the action of the legislature, in peremptorily thrusting out our faithful white teachers there, seems "very like a providential opportunity to equip at least one school, from top to bottom, with colored president and teachers." There may be a providence in this action, but we fail to see how providence proposes to solve the Negro problem with the Negro left out. That is just what is proposed. No one will pretend to believe, except a few impecunious, poorly equipped Negro teachers, that Mr. Sheets has any special love for the Negro. The author of that bill sought and seeks only to frustrate Negro education. Our secretaries, resourceful as they are, should understand that distinctly before any action is taken by them. They should not be misled by what "seems" to be a providential opening to fill a school from top to bottom with colored teachers. If by virtue of the passage of odious and discriminating laws this is the inevitable, the great Methodist Episcopal Church should not be the first to bow before the unholy edict. We feel certain that hundreds of our best teachers, who have had the benefits of association with their white teachers, and who have consciously imbibed many of those traits of character which have made them stronger and better, will not regard the movement which will separate them from this association with favor, especially since it may be another wedge into the already widening breach.

The "tantalizing dream of thirty years" would, in our judgment, be more readily realized by the appointment of an equal number of white and colored teachers, with equal responsibilities and opportunities for promotion without favoritism; and when, in the judgment of the Board of Managers, such promotions should take place, such a course as this, with other reforms proposed by the Board, would give our educational system a firmer hold upon the conscience of the Church, and the world. No separation. But rather like the American Missionary Association, let us carry on the work there as before, with a mixed faculty receiving and teaching all pupils, white or black, who apply for instruction. The teachers can afford to suffer awhile, if the great Church will stand by them till the odious law is repeated or overthrown.

"HOME RULE" AGAIN.

The following note from one of our most cultured and successful colored educators indicates that there is at least some thought upon the action taken by the Board of Managers of the Freedmen's Aid and Southern Education Society recently, upon the question of enlarging the powers of boards of trustees of the colored schools under its control. In a previous number we commented upon the timely and able editorial of the *Western*, and expressed our gratitude that such wise action had been taken. We say now, that we most emphatically believe that when the proposed enlargement takes place, that our collections for our Southern educational work will be increased fifty percent. Nor is this the only blessing that will grow out of this humane action. Surely "something is moving." By request of the brother who writes the note we will cheerfully publish the entire editorial from the *Western*:

"My Dear Brother—If you deem it a good thing, and I may be allowed to make a request, without an intention to dictate, I ask that the article in the *Western Christian Advocate*, entitled "Home Rule in our Colored Schools," be published in the SOUTHWESTERN. Yours, —."

HOME RULE FOR COLORED SCHOOLS.

The annual meeting of the managers of the Freedmen's Aid and Southern Education Society, in the society's rooms here last week, was a very important one. Unusual pains have been taken to adjust all outstanding accounts, and to make the financial exhibit accurate and exhaustive. We are unable to recall more complete reports than those furnished by the office and the various committees. But to our mind the most important action was that looking to investing the local boards of trustees of the various institutions with more authority and responsibility in the management thereof. The time of pupilage has passed, one is forced to think, at least with some of these boards. If the colored trustees are never made to do the actual work of trustees, they must of necessity forever remain incapable. Some of them feel humiliated by the situation. One, well entitled to consideration in any presence, says:

"I am a member of a board of trustees; but it appears to me that we are no more than figure-heads. We can't elect a teacher for even the English grades. The president will not allow us. All we are permitted to do is to 'graduate the students,' and to vote an 'honorary degree' occasionally. This state of affairs produces unrest and dissatisfaction among us, and it is only a question of time when there will be revolt. The North has poured out her blood and money like water to make us men; and if we are incapable, after thirty years of work, to govern our own institutions in the capacity of trustees, then it will be in order for our friends to ask, 'Why is this waste?' and stop the flow of money. We believe in distribution of authority, and not centralization."

The Board feels the force of this, and is disposed to gradually transfer to the local trustees many of the responsibilities which it has thus far seemed necessary for the general office to bear. Like the greenback currency, the Freedmen's Aid and Southern Education Society was not designed to be a permanent institution, but one to meet a temporary necessity growing out of the emancipation of the Negro. Unless we help in order to develop self-help, we are hindering the real welfare of our beneficiaries. We would grant the strongest boards the use of the society's property, and annually a fixed sum in aid, and then let them administer for themselves. As soon as possible, we would give them the property outright, and the exclusive patronage of enough conferences to make a good constituency for each school which has proven its right to live. Then let the black men be wholly responsible, and sink or swim according as they are or are not faithful and competent. In no other way will manhood be developed.—*Western.*

QUESTIONS AND ANSWERS.

Question.—Has a local preacher the right to assist the presiding elder in the administration of the sacrament of the Lord's Supper?

Answer.—Yes, provided he has been ordained deacon or elder.

Question.—Is it lawful for a local preacher to administer the sacrament of baptism?

Answer.—Yes; provided he has been ordained deacon or elder. It is customary, however, for a pastor to administer this sacrament, yet there are circumstances when an ordained local preacher may attend to it. A pastor may be absent from the circuit or station, and there may be an urgent demand for the immediate administration of the rite, and there being no one authorized but himself, a local preacher ordained should perform the ceremony. Ordinarily, however, the pastor should be given the preference.

Notes From Nashville.

The Epworth League Conference at Chattanooga, while it did not ignore the color line, gave utterance to such sentiments and manifested such a spirit, that to us who have been here for the past quarter of a century, made it evident that progress has been made toward the proper recognition of the "brother in black." When Hon. Chauncy Depew, of New York, recently lectured in this city for the Alumni of Vanderbilt University, the Gospel Tabernacle, which will seat about four thousand, was secured. Some of the faculty and students of the Central Tennessee College went, expecting, as is usual in meetings in this building, to be told to take certain seats reserved for colored persons. They were, however, agreeably surprised to have the policeman, as they hesitated at the entrance, tell them to move on. Then they found themselves in the midst of one of the largest and most cultured audiences ever assembled in Nashville, free to sit where they could find a seat, or to stand among the whites, who, with other colored persons, filled up all the standing room in the house. Whether the Alumni or authorities of the university took any action in this matter, I do not know; but I say: All hail the example of Vanderbilt University.

For there's a good time coming, boys!
Wait a little longer.

The usual number of picnics and excursions seem to be taking place among the colored people in this city. Hard times may shut up schools, diminish the collections for benevolent purposes, starve the preachers, and be an excuse for not taking the SOUTHWESTERN or any other Church paper; but somehow the people manage to get the means to spend for a picnic or an excursion, or as is generally reported about Nashville, that our colored people are spending entirely too much money for beer. We need a revival of temperance.

Improving the church building is the effort now making with the Clark Chapel congregation, and the same is talked of at Seay Chapel. The latter should be enlarged as well as repaired.

The general impression is that the Tennessee Conference will make a better showing in collections than last year. There should be great improvement in this respect, as the conference is quite low in its contributions to benevolent purposes.

On the last Sunday in June the writer dedicated a church at Tucker's Cross Roads, about thirty-six miles east of Nashville. The crowded house told how well the pastor, Brother F. Smith, had worked up the matter. After preaching at 11 o'clock, the collection was taken up, the house dedicated, out of debt. After a lunch, with which the crowd was abundantly supplied, Rev. J. P. Price preached a stirring sermon, and many persons came forward and indicated that they wanted to live a better life. At night Brother Price preached again, and many seekers went forward for prayers. The field seemed ripe for the harvest. The district conferences, from the preparations making for them, promise to be of more than usual interest and profit. These conferences are so intimately connected with the temporal and spiritual prosperity of the Church, that they should be regarded with special interest, and be made the special subjects of prayer.

J. BRADEN.

Nashville, Tenn., July 16, 1895.

For the SOUTHWESTERN.

Christianity as Taught by Christ, The True Religion.

By Rev. C. L. JOHNSON, Marion, Ala.

We stand and look Mohammed in the face, with his millions of followers; we stand before Confucius, with all his disciples; we face all the religions of the world, and say that Christianity, as taught by Christ, is the only wholly true religion.

Christianity is the religion taught by Jesus Christ, and we are to show that it is the only wholly true religion, and we are now to give our reasons for such an important and, what might by some be called, broad statement.

We have the distinguishing features of Christ and the matchless lessons that he taught, upon which to build our faith, but truth is what we are seeking.

What is truth? might be asked. Truth is that which is in conformity to facts and worthy of belief.

There are various religious reports, but what is the nature of a report? A report is a statement that may be either true or false. If it be false, it is unworthy of belief; but if it be true, it is worthy of belief and ought to be believed.

The character of the men who forwarded Christianity was such that we cannot believe that they could have performed the work they did, under the circumstances that existed, if there had been anything untrue about it.

The translations of the Bible have been made with such scrutinizing care, that any change of the thought, in the main, is absolutely impossible.

In affirming that Jesus of Nazareth—a village in Palestine, in the district of Galilee—was the Christ that should come as the Redeemer of the World, we have not only the witness of the Apostles, but we have that of the Prophets also, and men of the middle and modern ages.

In the Divine plan, God seems to have kept back the spread of Christianity till the world was just in a fit condition to receive it; for having brought the whole known world under the Roman influence, he introduced Christianity. And, even though it was greatly opposed, it has nearly spread over the whole world and is still advancing with a wonderful and unequaled influence upon the nations wherever it goes. The people of all faiths and doctrines admit that Christ was a great man and a true illustration of what he taught. His doctrine centered in himself.

The Mohammedans acknowledge that Christ was a great prophet, and men of all the advanced nations of the world admit the same. Shakespeare, the great English character pictures, does not hesitate in speaking of Christ as a great character, and his acknowledgement of Christ as such can be seen through all his literature.

Again, one of the greatest worldly intellects that the historian has yet named, but a man who labored only to accomplish worldly aims and ends, was Napoleon, who said: "Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself founded empires, but upon what did our genius depend? upon force. But Jesus alone founded his empire upon love, and to this very day millions die for him." This wicked general acknowledges the gospel, or at least the Bible, as being no mere book of teachings, but the embodiment of the word in a living creature with vigorous powers to conquer all things.

In the life of Christ we have a model of perfect love upon which the doctrines of Christianity are founded. Thus, he is sometimes called "the holiest among the mighty and the mightiest among the holy." That is, if we could call together all the holy men of earth, Christ would stand up among them as chief. Then, if we could call all the mighty men of earth together, he would again tower above them as chief.

There were many who learned from Christ's teachings to regard him as being more than any other man, but never did wholly adopt his teachings and trust him as the Redeemer of the World.

Nicodemus says: "We know that thou art a teacher come from God," but this is not in open daylight; he waits to come by night to speak these words that he does not dare to utter before the whole people. But we do not wonder at this, for men had long before acknowledged God as being simply a wonder-worker; who do not accept him as being their God.

In Deut. 32:31 Moses says: "For their rock is not as our rock, even our enemies themselves being judges." This shows that even the worldly man has long been to some extent acknowledging God. The king of Egypt would not obey God.

"*His* name it is Jehovah; he hears *his people pray.*"

For the SOUTHWESTERN.

As to Some Leaders of the Race

By Prof. A. W. MCKINNEY, Huntsville, Ala.

"Dull times," "hard times," are the words first to fall from the lips of all whom we meet. But the dark cloud has a silver lining. Heaven is still propitious and has sent us an abundant crop of fruit. The limbs of the orchard trees are bending, like rainbows, under their increasing load. The field crops also are equally promising.

The wheels of the old ship of Zion drag heavily, but she still moves.

Brother T. H. Ham, pastor at Attalla, has built a new church since conference. Only a few months ago many "Doubting Thomases" said they would never live to see a Methodist Episcopal Church built in Attalla. Brother Ham went from our last annual conference with faith in God, determined to do his best, and behold the result! a church which will hold 400 people, adorns the landscape. As yet the building is only "hulled in," without ceiling and without pews; but his people having seen, now believe and are working. On Children's Day the house was filled to overflowing. All honor to Bro. Ham, his faithful wife and his few trusty helpers.

Brother J. S. Todd is doing good work at Gadsden. He has added three rooms to the parsonage with his own hands and a score of converts to the church.

Here I met the preacher of another church, who was preparing to run an "excursion" from Gadsden to Rome, Ga. It was to leave at 8 o'clock Saturday morning and return to Gadsden at 4 o'clock Sunday morning; thus keeping the people in frolic and dissipation all night. As is common on these occasions, there was the car reserved for "white people"—men only. For the sake of an object lesson, I went down to see them off. There were the roughs and toughs—men and women, whose very countenances showed that they were acquainted with sin, were jammed in with children of tender age. Here I saw a white man of the town and a colored woman dipping snuff together! The preacher passed us as we were on the station, and when asked if he was going on the excursion replied: That as he had some business in Rome, he was going down to look at the crowd and if they were not too rough for him, he might take advantage of the rates and go. But, as soon as he reached the platform, he opened his grip and commenced selling tickets to the crowd, and thus employed himself during the twenty minutes that the train waited!

Is it not time for us to raise the question as to whether our preachers, as a class, can be trusted as guardians of the morals of our people? The sooner we face the facts as they are, the better for all concerned.

Brother E. L. Gary and his noble wife are doing a good work in Ashville, Ala., and the people are with them.

A. W. MCKINNEY.

Lexington Conference.

Dear Brethren—It has been some time since you received the conference minutes. You will not forget that you obligated yourselves to raise your apportionment for the publication of the new minutes and also for paying the old minute debt. Both sums, for the new and old minutes, are included in your apportionment. Your action at last conference was that you take the minute collection in the first month after adjournment of conference.

You made the presiding elders a financial committee, to whom all moneys raised for the above named, were to be paid. With your obligation behind us, the presiding elders made arrangement with our Book Agents at Cincinnati for the publication of the minutes. Now let us, as a conference, save our credit. We made the apportionments at the beginning of the year and we had hoped that all moneys would have been in our hands ere this. Can you give a lawful excuse for not raising your apportionment? We hope that all who have not taken the collections will do so at once and let us have full reports of the same at our district conferences.

We would urge you to renew your efforts for success in all lines of church work. You are the leaders of the people and advancement depends largely upon your own exertion. Our prayer is that the glory of the Lord may rest upon you and the whole Church. We are your fellow-servants,

GEO. A. SISSLE,
JOSEPH COURTNEY,
M. S. JOHNSON,
E. L. GILLIAM,
Presiding Elders Lexington Conf.

NOT A SICK DAY

For Over Thirty Years!

RESULT OF USING

AYER'S PILLS

"Ayer's Cathartic Pills for over thirty years have kept me in good health, never having had a sick day in all that time. Before I was twenty I suffered almost continually—as a result of constipation—from dyspepsia, headaches, neuralgia, or boils and other eruptive diseases. When I became convinced



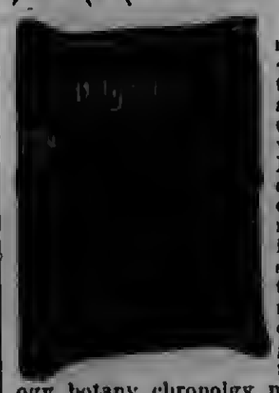
that nine-tenths of my troubles were caused by constipation, I began the use of Ayer's Pills, with the most satisfactory results, never having a single attack that did not readily yield to this remedy. My wife, who had been an invalid for years, also began to use Ayer's Pills, and her health was quickly restored. With my children I had noticed that nearly all their ailments were preceded by constipation, and I soon had the pleasure of knowing that with children as with parents, Ayer's Pills, if taken in season, avert all danger of sickness."—H. WETTSTEIN, Byron, Ill.

AYER'S PILLS

Highest Honors at World's Fair.

Ayer's Sarsaparilla Strengthens the System.

Holman's Self-Pronouncing Bible



Containing: Concordance, with context, over 40,000 references. Index to persons, places and subjects, 16,000 references, Scripture Atlas, with index. Glossary of Bible words. Bible calendar; self-pronouncing dictionary of all proper names, with their meanings and pronunciations; summary and analysis of the Old and New Testaments. Exhaustive articles on Biblical history, geography, topography, natural history, ethnology, botany, chronology, music and poetry. A complete harmony of the Gospels, tables of parables, prophesies, miracles, prayers, money, weights and measures, Jewish sects and orders, Bible lands, etc.

Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.25

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home In the Uplifting of our People.

TWENTIETH LETTER—BY T. E. W.

Some Necessary and Immediate Reforms.

The women of our race are called upon to meet some tremendous responsibilities, and I take the position that only the best and purest are qualified to take the initial steps in preparing their fellow-women to meet the demands upon them. In all of the great movements of the past, in which women have played a conspicuous part, the woman has not been the mere leader of fashion, not the mere gaudy butterfly, whose highest ambition was to dazzle in society, and boast of her intrigues and sentimental conquests. Not she, who, with oily tongue and sugar-coated words could frown upon, flatter and praise her less favored dupes, in order to secure some temporary or personal advantage; but they were women who recognized the duty of influencing humanity for the better. They organized great reforms, and they gave those movements the benefit of their best and highest ideals of character.

Many uncrowned queens have reigned during the nineteenth century. But they were womanly women. Mothers who had a keen conception of what the world expected, aye, demanded of their children, and who sought to bring them up, not as spoiled and pampered playthings, to adorn the corners of the streets, and augment the increasing army of incorrigibles. Daughters who were noted for their native modesty, increasing more and more as they acquired those other attainments which embellished, adorned and made their lives beautiful. These were not mimics, not mere imitators, but they found in Christian homes (and I want to put emphasis upon the statement) those ideals which were a constant inspiration to the highest moral and social virtues.

Such are to be the leaders of the women of our race to-day. The questions of the development of a race, and of lifting it up to that condition in which it will command the respect of the whole world is such a serious one that I tremble when I think of the work to be done. The race needs women; Christian women; women qualified in the home under its highest and best training; in the school, with its highest and best literary culture—no smatterer, no mere glib-tongued virago. To be able to utter platitudes and glittering generalities, and possess the faculty of saying nice little perfumed nothings, and reading nice little essays on the abstruseness of the indefinite, or to invoke the agency of the muses to inflate into gigantic proportions some very diminutive person—may be the highest ambition of some, but these stirring times demand something more reliable. The work which the colored woman of the age is to do must not be predicated upon the mere glitter and glare of society so-called, but in that thing which is better than all things else—*Character*.

Nashville District.

Dear Brethren—Reduced rates have been granted to all delegates to the District Conference, Sunday School Institute and Epworth League Convention, to be held at Murfreesboro, August 20. Purchase your tickets during the day and inform the agent that you are a delegate or member of the district conference and he will give you information of the general passenger agent's instructions. Please rectify all mistakes before you leave home. It is your agent's business to wire the general passenger agent to see why he has not been instructed after reduced rates have been given. Two days is allowed for the purchasing of tickets, August 19 and 20. If you have any trouble on the 19th, wire me at 118 Fairfield street. I will leave at 7:30 p. m.

J. A. W. MOORE,
Secretary.

Indiana District.

The following is the program of the Indiana District Conference, Epworth League and Sunday School Institute of the Methodist Episcopal Church, to be held at Salter's Chapel, Terre Haute, Indiana, August 7–11, 1895:

DISTRICT CONFERENCE.

Introductory sermon, T. R. Prentiss; Does justification precede regeneration? if so, why? T. F. Williams; The best method of raising benevolences, S. H. Ferguson; Who have been the greatest persecutors, Roman Catholics or Protestants? B. J. Coleman; The Deity of Christ, F. D. Breckinridge; How to select a text, G. C. McPheeters; Rationalism—its dangers, John W. Robinson; Philosophy of the Trinity, Geo. E. Curry; The unpardonable sin, R. T. W. James; Influence of theological training on the student, W. H. Riley; Personality of the Holy Ghost, J. S. Bailey; Common sense as a help to a pastor, A. Posey; How are Christian evidences affected by recent higher criticism, L. M. Hagood; Exegesis, "I am the vine, ye are the branches," W. H. Vaughn; Legal steps to exclude a member, Frank Hinton; Dignity of preacher's office, J. T. Leggett; Pulpit plagiarism, Wesley Singleton; Progress of theology, T. R. Prentiss; Evils of intemperance, Henry Dupee; How most effectively to use local preachers, J. H. Hargraves; How to create a more fraternal spirit among the pastors, C. H. Taylor; Relation of baptized children to the Church, L. C. Harris; How to study the Bible, W. C. Statesman; The religious journalism of the day—its effects, Dr. E. W. S. Hammond.

SUNDAY SCHOOL INSTITUTE.

How to study the child, Bloomington; Best hour for Sunday School—a. m. or p. m., Madison; How conduct a teacher's meeting? North Vernon; How to teach the intermediate class, Jeffersonville; Value of memorizing the Scriptures, New Castle; Origin and growth of the Sunday School, historically considered, Connersville; The model superintendent, Cementville; The ideal primary teacher, Simpson's Chapel; Conversions in school—how secured, Princeton; Catechism—how best used, Terre Haute; How to teach the senior class, Rockport; Benefits of a library, Watson; Duty of pastor to the Sunday School, Hardinsburg; The decline of many Sunday Schools—the cause, Hawesville; Rewards of merit, right or wrong? Lawrenceville; The Bible and Lesson Leaf—how best used in the Sunday School, Rushville.

EPWORTH LEAGUE.

Epworth League—its aim, Bloomington; Epworth League—its methods, Madison; Relation of Epworth League to older members of the Church, Jeffersonville; Relation of Epworth League to the Church, New Castle; The League—how best made a financial help to the Church, Connersville; Qualification of president, Cementville; Most effective manner of conducting department of mercy and help, Simpson's Chapel; Relation of pastor to the Epworth League, Princeton; The literary department—its work and place, Terre Haute; Department of spiritual work—how best conducted, Rockport; How should the Bible be used in the Epworth League, Watson.

Respectfully submitted.

Committee—R. T. W. James, L. M. Hagood, W. H. Riley.

A Chance to Make Money.

I am delighted with my success selling Dish Washers; in the last six weeks I made $534, and was sick part of the time. I think this is pretty good for an inexperienced lady. I am surprised there has never been a good Dish Washer put on the market before, as everyone seems so anxious for one. It certainly is a popular demand that is unsupplied, and that means big money for the agents that supply the demand. I believe any woman or man can make from $5 to $12 a day anywhere in this business, and by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa., you can get full particulars. It simply requires a little push. You can't expect to make money unless you try. I would like to have the experience of others of your readers in this business.

M. FANCIS.

—Send for sample copies of the SOUTHWESTERN.

Holly Springs, Miss.

Dear Editor—Please allow me space in your valuable paper to speak of the Holly Springs and Greenwood District Conferences. I feel satisfied that the many readers of the SOUTHWESTERN will be pleased to hear that these conferences, under the lead of Elders W. McDonald and W. E. Mask, are doing a great work. I visited the Greenwood District Conference, held at Vaiden June 27. I found most of the preachers present and much encouraged as to the work that had been accomplished. In the evening quite an interesting program was rendered. Mrs. Mask was the organist, which is a guarantee that the music was well selected and rendered. The topics discussed by Revs. D. Green, Edward Newton, C. P. Head, N. R. Clay, F. G. Wilburn and A. D. Goren were good and showed that they had given much thought on the subjects. Rev. B. F. Woolfolk, the efficient secretary, was at his post of duty. Rev. N. L. Lackey is the pastor at Vaiden, and the way the conference brethren were cared for shows that he knows how to handle his people. The pastors reported benevolent collections to the amount of $202. Elder Mask made quite an effort for the SOUTHWESTERN, and when the elder makes an effort you may be sure that something for good is accomplished. After a stay of a few hours in Vaiden, I boarded the cars and went to Duck Hill, where the Holly Springs District Conference was being held. Elder W. McDonald, the hero in Methodism, was presiding. The reports of the preachers were encouraging and showed wonderful progress of the Methodist Church this year. Some interesting subjects were discussed by Revs. J. L. Wilson, C. W. Butler, R. Sewell, S. D. Troupe and N. H. Williams. Benevolent collections, $201 10. Quite a number of pledge cards were given out by Elder McDonald and the brethren pledged themselves to secure many subscribers to the SOUTHWESTERN during the next six months.

Prof. G. G. Logan, of Rust University, lectured at both conferences. Every one who heard the lectures was highly pleased and benefitted.

E. H. MCKISSACK, Rust University,
Holly Springs, Miss.

Meridian Academy.

Commencement Exercises.

The Meridian Academy closed its sixteenth annual session with the grandest exercises ever witnessed in this city.

The students were treated to an excellent address by Rev. A. M. Trotter, presiding elder of the Meridian District. Sunday morning. At the annual love feast, many of the students spoke for the Master. At 10:30 a. m., the annual sermon was preached by Rev. A. M. Trotter. At 3 p. m., the baccalaureate sermon was delivered by Rev. W. H. Nelson, D. D., Ph. D., of Mobile, Ala. At night Dr. Nelson again preached.

Monday night the students gave their annual concert, which reflected much credit upon themselves and Mrs. Redmond, the accomplished manager.

Monday night was graduating night. The large church was filled. The exercises began with an instrumental duet. Space forbids us to mention the names of the graduates, who acquitted themselves grandly; after which Dr. Nelson, in a neat and appropriate address, delivered the diplomas. This closed one of the grandest sessions in the history of the school. Prof. Redmond, and his able assistants, deserve much credit for the way in which they have managed the school.

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BRANDON, Miss., July 8, 1895.

Dear Editor—I have received a copy of the work of Rev. J. C. Honston on "Sprinkling, Christian Baptism," and found it to be one of the most comprehensive and logical on the subject of baptism I ever read. It is a grand work for students in search of plain facts on sprinkling. I hope every preacher and member of our great work will read it.

Fraternally yours,
D. D. GOODWIN, Pastor.

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E. W. S. HAMMOND, D. D., EDITOR.

LOCATING THE RESPONSIBILITY.

Yes, all statements to the contrary notwithstanding, we find that there was a premeditated and concerted attempt made to humiliate the colored delegates during the great International Epworth League Conference at Chattanooga.

No colored brother has yet appeared to assume the responsibility of asking for separate seats for his people; and, it also appears, that the statement to the effect that the colored brethren requested this separation, is without foundation in fact. Nor, has it appeared that either of the general boards of control authorized the order. Hence, the only logical conclusion to be reached is, that the local committee at Chattanooga is responsible.

The statement of Dr. Ernest Lyon, one of our most respectable and highly cultured ministers, places the responsibility where it belongs. He, with several others, was not only ordered to go to the seats set apart for colored people, but threatened with arrest if they did not comply. These are painful facts, but the public ought to know all about this disgraceful episode. The usher, who, sad to say, was a member of the Methodist Episcopal Church in Chattanooga, declared that he was authorized by the local committee at Chattanooga to do as he did. It will now be in order for the local committee to explain. We had a suspicion from the time the selection of a place was made, that something of the kind would take place at Chattanooga. Notwithstanding, we urged our leagues to send up their best representatives, believing that to be participants, even under great embarrassments, would be a wonderful uplift to them. Well, "They came, they saw, they conquered." It was, after all, a great victory to the Negro; because, this episode brought out the latent deviltry, so to speak, and revealed the old animus, which even yet rankles in the hearts of some people claiming to be the followers of Christ. Thus is developed a new phase of the Negro problem among the Methodisms operating in the Southland.

There is a suspicion abroad that the Negro members of the Methodist Episcopal Church in the South are treated with far less consideration by white members of the same church, than is at all consistent with the relationship which each of them sustains to the other. Indeed, it has been gravely hinted, and that too with the shadow of plausibility, that "the ultimate purpose" of the policy of discrimination and separation is "to open the way, if possible, for the extension of the white work of the Methodist Episcopal Church in the Southern States." A miserable subterfuge, indeed, upon which to build! The growth of the Negro Methodist Episcopalian in intelligence, his patient endurance of the hardships incident to the strained relationship existing between himself and the other members of the Methodist family at times, and his development into a well-rounded Christian character, is surely winning friends to his cause. Nor are these friends confined to any particular section of the country or branch of Methodism. On the other hand, they are among those who can, and do, recognize character wherever found, and who will not withhold the hand of fellowship, even from a Negro.

The following letter will be read with interest:

"Dear Doctor—It was our intention to keep out of the public press, in order to avoid the sensation which any report of the unfortunate incident at Chattanooga would have created. But, since there have appeared gross misrepresentations of the facts in the case, together with an attempt, on the part of some, to place the responsibility of the existence of a separate pen for colored delegates upon the black man himself, we are forced to speak in self defence. The conduct of our men on the ground was manly and dignified.

"We were delegates to the convention, and were entitled to equal accommodations. We were guaranteed by the management, decent and respectful treatment, which we did not get. The management knew this, and it was therefore their duty, on the ground, to demand respectful and humane consideration for their guests. As they failed to vindicate us on the spot, by calling the attention of the convention to our humiliation, then we sought, in a quiet but manly manner to destroy the color line by an absolute refusal to sit in the place assigned to us because we were of African descent, and in influencing others to distribute themselves to any and every part of the tent, according to their own will.

"It is asserted in some of the publications that, at the two first sessions the colored people sat where they pleased. This is not so. And the local committee know better, for they had their guards all over the tent to prevent this very thing! Only a few manly men sat where they pleased after repeated insults and aggravated attempts to remove them from the seats of their choice.

"Let me furnish you with the facts in the case for the benefit of the readers in the SOUTHWESTERN: I was pseesent at the opening session, in company with Drs. Monroe of Philadelphia, Walters of Wilmington, Burrough and Townsend of South Carolina, Bulkley of Claflin University, Mason of Georgia, Johnson of New Jersey and Prof. Penn of Virginia. At the first meeting we not only saw the colored people sitting by themselves, in one corner of the tent, but we were stopped by the usher, in sight of all the people, when we attempted to pass him to another portion of the tent, with the injunction that we would have to sit in the place appointed for us by the local committee. Unwilling to disturb the peace of the meeting, we submitted for the time being to the unjust discrimination, resolving to return to the next session and break up the color line, by distributing ourselves all over the tent. Accordingly, on Friday morning, we returned and, having evaded the vigilance of the usher, sat in the centre of the enclosure. We had scarcely seated ourselves, when the usher approached us and said, 'Gentlemen, you will have to move from here, and sit over yonder. My instructions from the local committee are to put all the colored delegates in the place appointed for them.' 'You tell the local committee,' said I, 'we shall refuse to obey its orders, and shall continue to sit here in spite of all your instructions.' 'But you must obey the committee, or I shall get a policeman and compel you to move,' was his sharp answer. 'Well,' said I, 'if you are so foolish as to disturb the peace of this meetig by calling in a policeman to remove decent and respectable members of the Methodist Episcopal Church and delegates to this convention, two of whom are invited speakers, you may go, sir.' At this rebuke he started for the policeman, but unfortunately he did not return with the policeman.

"This incident attracted the attention of three gentlemen and a lady, who afterwards proved to be one of the officials of the Epworth League and two Western presiding elders. In disgust, one of the brethren exclaimed, 'This is an outrage; it is a slander on Christianity! You remain quiet, brethren. It is true, the weather is hot, but, if the policeman comes, we will make it hotter!'

"The ushers not only compelled colored people to sit in the pen provided for them, but prevented white people from sitting with them! And, if any white person was seen sitting with the colored people in the pen, they did it after repeated attempts to remove them.

"I assert, from personal knowledge and experience—supported by the public announcement of Dr. Steele himself, and one of the Chattanooga evening papers which loudly applauded the announcement—the following facts:

"1. That there was discrimination in the convention against the colored delegates.

"2. That neither the colored people in Chattanooga, nor the delegates who came from afar, had anything to do with the separate arrangement, having neither asked for it nor desired it."

"3. That while some few delegates sat in different parts of the tent this condition was not general, and was only obtained by the action of the men who came from afar.

"4. The colored ministers, at a meetiug on Sunday, denied the assertion that they had asked for separate seats:

"This action of the local committee had their effect upon the colored citizens of Chattanooga. It kept our best people away. The few who were seen at the sessions, with but a few exceptions, could hardly be called our representative people. This action of the management has exposed self-respecting men and women to the ridicule and contempt of our enemies without.

"The conduct of the Christian Endeavor Society, in their convention at Boston, where colored men were given equal show and equal consideration in all matters pertaining to its management, to the extent that some of them even presided at the sessions, must stand as a solemn rebuke to the prejudice and discrimination at the Chattanooga convention of Epworth Leaguers.

"You will be surprised to know that we afterwards learned that the usher, who threatened us with the police, was a member of our own Church in Chattanooga.

"Yours, etc., ERNEST LYON."

We have received a communication from Rev. H. A. Monroe, D. D., touching the Chattanooga discrimination, which will be published next week.

—Our "Notes from Nashville," from the pen of that veteran educator, and tried and true friend of the Negro, Dr. John Braden, have the right ring. On the abolition of the color line, our views are identical. "The world is growing better." We believe the representative white people of the South, the native American citizens, are manifesting an increasing interest in the welfare of the "brother in black." And, since we believe in God, in virtue, in truth, and in justice, we cannot, without proving recreant to our faith, fail to recognize many, very many, hopeful omens of the speedy dawning of a better day. The splendid utterances of Bishops Haygood and Galloway, and Editors Hoss, of the *Advocate*, and Tigert, of the *Review*, represent the better sentiment of Southern white people toward the Negro. Why should we not recognize this trend as one of the results of that Christian education, which has been made possible to the Negro by the munificence of both Northern and Southern Methodists? Why not accept the logic of events? May not the sons of the immortal Wesley now see eye to eye? Recognizing the fact that one of the providential reasons for the establishment of American Methodism was the salvation of the Negro, may they not unite, and with increased numbers and greatly augmented influences proceed to discharge their God-given trust? In the light of propheey, and in harmony with the advancing power of Christian progress, who will dare to say No? "Those whom God hath joined together, let not man put asunder."

—Prof. Thomas Henry Huxley, the distinguished scientist, died on June 29, at Eastbourne, England, after a long illness, aged 70 years. While yet a young student, Huxley had written a brief notice of that layer of the root sheath of the hair, which has since borne the name of Huxley's layer. In 1851 he was elected a fellow of the Royal Society, and in 1852 received one of the royal medals in recognition of his eminent abilities. He made many valuable contributions to zoology, and contributed extensively to the "English Cyclopædia." His "Lessons in Elementary Physiology" appeared in 1866. These were followed by "Classification of Animals," "Elementary Biology," "The Crayfish," and a treatise on "Physical Geography." When the Darwinian theory was announced Professor Huxley took up its exposition and defense, and his influence, it is believed, aided powerfully in securing the acceptance of the theory in the highest scientific circles. His lectures embodied in his work, "Man's Place in Nature," "English Men of Letters Series," "Lay Sermons, Addresses and Reviews," and his "American Addresses" (1879) may be accepted as models of English style. He had been president of the Royal Society, Geological Society, the British Association, and lord rector of Aberdeen University. Breslau, Dublin, Edinburgh and Cambridge conferred upon him honorary doctorates. It is to be regretted, however, that his splendid abilities were not consecrated to the propagation of the Truth as it is in Christ Jesus.

—Brother M. S. Goins, of Compti, La., is one of the progressives of his confereuce. He sends in a subscriber to the SOUTHWESTERN and is working to get it into every home in his charge.

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

NEW ORLEANS AND VICINITY.

Quite a goodly number of our ministers, with their very excellent wives, had a pleasant and social outing at Audubon Park last Friday. Notwithstanding the inclement weather, the occasion was one of much pleasure. Such meetings are helpful, especially to the wives of our ministers, who are too often so absorbed in domestic duties that they lose their interest in the general work of the Church. This touch with their sisters in the ministry is helpful to them in many ways. And they should be encouraged by our ministers who really have the love of the Church and their families at heart. Let us have more of these social gatherings, where ministers' wives can have the benefit of associating with those more intimately identified with the pastorate.

Rev. M. C. B. Mason, of the Freedmen's Aid Society, spent Sunday and Monday in the city. He preached very acceptably at Wesley and at First Street on Sunday, and lectured at Simpson Chapel on Monday night, to the great delight of a large number of admirers.

A rainy Sunday in New Orleans means a slim attendance at churches. Only the most faithful venture out. With overflowing gutters and submerged banquettes, travel to and from church is rather difficult; yet we believe even these difficulties can be overcome by a knowledge that a well prepared Gospel feast awaits them.

Are you ever Annoyed

By a buzzing or roaring sound in your head? Have you difficulty in hearing distinctly? Are you troubled with a continual dropping of mucous, irritating the throat and causing you to cough? Is your breath unpleasantly affected and accompanied with bad taste? Is your hearing less acute? If so, you have catarrh and should at once procure a bottle of Ely's Cream Balm, the best known remedy. The Balm will give instant relief.

North New Orleans District.

The following is the program of the district conference which will convene at St. Matthew's Church, Algiers, La., August 7:

Introductory sermon, A. J. Ford; missionary sermon, D. G. Butler; The Woman's Home Missionary Society, Mrs. S. E. Johnson; Experiences from my ministerial career, Emperor Williams; How to establish mission Sunday Schools, Alex. Martin; Revivals and how to conduct them, J. M. Bryan; The peculiar doctrines of Methodism, E. H. Clark; The importance of the Epworth League to the Church, T. J. Johnson; Power of prayer, Braxton Bolden; Temperance a prohibition, Eugene Baptiste; Observance of the Sabbath, A. A. Lacey; The relation of the pastor to the class meeting, Nelson Burton; Under what condition is a pastor justified in deserting his appointment? Frank Harvey; The work of the Church Extension Society, H. T. O. Abbott; Christian baptism, modes and subjects, D. G. Taylor; Duty of class leaders, Samuel Bell; Church government, Abraham Hilton; Ministerial qualifications to preach, T. G. Montgomery; Relation of the younger to the older ministers, Wm. Davis; Ministerial support, discussion led by D. G. Butler; Methodist literature and our duty toward it, D. J. Price; The best methods for raising the finances of the Church, Edward Fields; How pastors may mutually help each other, Frank Walker; Mission and other benevolent causes, A. J. Ford; Repentance unto salvation, J. H. Craig; Our indebtedness to the Freedmen's Aid Society, E. P. Harris; Pastoral visitation, H. C. Armston; Duty of officers and members to the SOUTHWESTERN, Alex. Conerly; How to best train your converts, Samuel Davage; Divine Providence in affliction, H. O. Williams.

Dr. M. C. B. Mason, assistant corresponding secretary Freedmen's Aid and Southern Education Society; Dr. E. W. S. Hammond, Editor SOUTHWESTERN, and other distinguished visitors, will enliven the occasion with their presence and addresses. Epworth League, Sunday School, and Woman's Home Missionary anniversary conventions will be held in connection with the conference. Every league chapter and Sunday school will be represented by speakers of their own selection. Local preachers and others not here named will select their own subjects. Every pastor is earnestly requested to come prepared to report all benevolent collections, either in cash or vouchers, together with old, present and next year's minute accounts. District stewards will come prepared to pay their pastorages in full, including the third quarterage.

Committee on program—T. G. Montgomery, F. Walker, D. J. Price.

A. E. P. ALBERT, P. E.

South Atlanta, Ga.

The Rhodes Street Mission, perhaps the youngest in the vicinity of Atlanta, is now a point of interest to many of the best people of our church here. Rev. E. A. Spencer took hold of this little mission and is rapidly pushing it to a success far beyond the most hopeful expectations. A meeting was called recently, at which were present: Presiding Elder G. W. Arnold, Dr. J. C. Murray of Gammon, Dr. M. C. B. Mason, Revs. W. W. Lucas, F. R. Bridges, J. N. C. Coggins, McDonald Spencer and R. M. King of the A. M. E. Church. A plan for purchasing a lot, valued at $850, was formulated; $150 to be paid the first of August. At the close of the meeting more than $100 had been subscribed.

Brother Spencer has interested Mrs. Dr. Mason, Mrs. Dr. Bowen, Mrs. B. M. Hubbard, Mrs. G. N. Johnson, Miss Josie Holmes, Miss Georgia Hill and Miss A. Bryant. Mrs. Bowen and Mrs. Mason are marshaling the forces of the "Willing Workers." All these ladies are planning to contribute time, means and labor to accomplish the work in hand. The trustees felt, that in appreciation of Brother Geo. Standing, as a true and tried friend of the colored people of this State and a devoted worker in our church, it would be a token of esteem to name the church after him. This was highly endorsed by the ministers present. Hope is entertained that in a comparatively short time a beautiful church edifice will adorn the corner of Delbut and Vine streets.

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Reflections.

By Miss R. E. COLLIER, Franklin, Texas.

Dear Editor—Allow me space to say a few words. At Lawrence, Miss., my home, when only 9 years old, under the preaching of Rev. McKelpen I was converted, and joined the Church. Not many years afterwards I entered Tongaloo University, where I spent eight long years of hard study. Not being able to pay all of my expenses, I was helped through by the assistance of the Hand Fund.

I am very grateful to the Tongaloo Faculty for what it has done for me; making me competent to be of service to myself and others. While in school my opportunities and abilities were too limited to do the good I desired for falling humanity, but all along through those years I spent the summers in working among my people.

Since I've completed the course and entered this broad field of labor, I've landed in Robertson County, Texas, where, in the fall of '94, was examined and passed a satisfactory examination for a two years first grace license. Taught a term of four and a half months, in which time I tried to give out knowledge that was beneficial to parents and children.

Here in the town of Franklin I find such a large and unexplored field for the M. E. Church. In this place, since the adjournment of the last annual conference, which was held at Huntsville, Texas, Rev. G. J. Izard, our pastor, has succeeded in building a church, when completed will cost $1000. On the second Sunday in June the first service was held, which was the entering rally day. Including manual labor something over $100 has been raised. We have recently organized a Sunday School and the future outlook seems favorable. We are hoping to take a great number from the baseball grounds, who are finding their way down to eternal ruin as the Sabbaths go by. A great many attempts to build here have failed. Other denominations said the M. E. Church was not needed, and should not come in this town, but Rev. G. J. Izard said and has shown that the claim was not true. He said that "America has existed over 250 years without the M. E. Church, and yet there was work that other then existing denominations had failed to do, that the M. E. Church had to do, and that was making and putting into execution the plan which broke the shackles from our parents' feet; yea, four millions saw the fulfillment of Isaiah's prophecy recorded in the 11 ch., 9 vs., which says: "The earth shall be full of the knowledge of the Lord as the waters cover the sea." The work of bringing our people to the happy approval of Almighty God has just begun. In this work the M. E. Church is in the lead. May the Lord bless her passed success and her future aim

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.
We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. F. J. CHENEY & Co., Toledo, O.
☞ Sold by Druggists, 75c.

Episcopal Visitations for 1895.

Conference and Place.	*Time.*	*Bishop.*
N. Montana Miss., Ft. Benton	Aug. 15	Ninde
Idaho, Union, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Ninde
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee	" 4	Merrill
California Ger. San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Black Hills Miss., Lead City, S. D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaise Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn,	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Alblen, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matrepells	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
Des Moines, Indianola, Ia.	" 25	Ninde
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Nowark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAllister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Denton, Tex	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

Central Alabama Conference.

A Few Words to the Members.

By Rev. W. H. Nelson, D D.

Brethren—A matter exists which concerns me much and is of interest to you. It is that of our educational work. Have you thought of it lately and right seriously? Have you considered its importance, and its stale and impoverished condition? Have you considered that as a conference we are, educationally, behind all the rest in our Methodism? Do you realize that instead of growing in this respect we are waning? That we have only one school at Huntsville, and it has been more meagerly supported this year than ever, and indeed hardly at all. And have you considered that this school may not re-open in the fall, and cannot if this conference don't rally and give more liberal support in a substantial way.

Resolutions at the last annual conference and resolutions all through this summer of district conferences will not cancel our obligations to that school; so let us cease to resolve, first and second, unless we are going to put action into resolving. We read in the New Testament ("*Acta Apostolorum*") "Acts of the Apostles," not resolutions, and by the "acts" of those heroic men the kingdom of Christ came in all the world in their generation.

Have you in mind the educational resolutions you drew up and adopted in the last session at Huntsville four years ago, at Union Springs two, and at your various district meetings? Do you realize that not one has been carried out toward establishing a Central College, nor has the full assessment of the educational society at Cincinnati been raised in any year? Do you realize that our Church cannot hold its own in the State and be respected, if we don't do more toward moulding sentiment and enlightening the outoward generation? No Church can make much impression by an ignorant following, nor expect much worthy accession when it is no patron of education. I very often stand and question our destiny. We say much at our annual meetings, and our presiding elders seem to try to report us in as favorable light as possible; yet, as your journalistic and statistical secretary during twenty years, I beg to state that we are no better off, educationally and numerically, than we were eight or ten years ago. Educationally, from a point of doing ourselves, we are not so well off. This conference ought to raise its quota of F. A. collection and support a teacher besides at Huntsville. But alas; ah, no, the fewest of us raise half and many raise none.

Brethren, what are we, and what are we to become at this rate and drift? Now, I have thus talked with you for one end to be accomplished, viz: That we lay our shoulders to the educational interest in our State, and see that it lives and flourishes inasmuch as its life and perpetnity will give to us life and furtherance. Let us see that every dollar asked of us be raised and sent to Prof. McKinney or to Cincinnati, O., as you are instructed. Let us see that Huntsville School be opened in September; not as usual, but better than ever. Let us assure Brother McKinney that, as our representative, we will not let the school die on his hand. Let us have Dr. Hartzell to know that there is some manhood and self-help in this conference, and that we are willing to do our part. Awake! bestir, brethren, our greatest interest is at stake. "Live and never die"—our motto.

Scrofula—a more common evil than people are aware—is cured by Ayer's Sarsaparilla.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

Gaston Meslier, G. P. & T. A., Dallas Tex.

Our Columbus (Ohio) Letter.

Mr. Editor—I sent you a statement about our church. It is now completed—all painted and papered nicely; costing $439, of which amount $80 is yet to be raised. The 28th of July, the fourth Sunday, is fixed as the time for the grand rally and re-opening. The re-oponing sermon will be preached by the Rev. E. W. S. Hammond, D. D., of New Orleans, and at which time we expect to raise all the money for the remodling.

We have in Columbus, at Donaldson Street M. E. Church, a good working membership of men and women, who are doing all in their power to make their church second to none in the district. We have been here only a little over three months and God has blessed the work. We have had also ten additions to the church. Yours,

Alexander McDade, Pastor.

Tennessee Annual Conference.

Notice to the Members.

The presiding elders will please send me the names of local preachers from their district that expect to attend the Tennessee Conference. The pastors will please send the names of their delegates as soon as possible. As we are not prepared to care for horses, therefore we ask that all horses will be left at home. Any pastor intending to bring his wife will do us a great favor by dropping the pastor a card. We are preparing to arrange homes for all members and delegates. We hope not to be burdened with a crowd that cannot do any good by coming, or be of any benefit to the occasion.

Committee—J. W. Miller, John. Bell, H. C. Smith, L. Pennington, Henry Hallen.

G. C. Harden,
Pastor of Braden's Chapel.

Notice.

To the Members of Tennessee Annual Conference—The statistical blanks are now in my possession. I will place them in the hands of your presiding elders, so that you can have them at your last district conference, in order that they may be properly filled before you leave home. Please make them out with ink.

J. A. W. Moore, Sec'y.

Did You Ever Think

That you cannot be well unless you have pure, rich blood? If you are weak, tired, languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles may be overcome by Hood's Sarsaparilla because Hood's Sarsaparilla makes pure, rich blood. It is in truth the great blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

WILEY UNIVERSTY,

Opens for Its 24th Year Oct. 1, 1895

THOROUGH INSTRUCTION
AND MODERATE EXPENSES.

Literary Department
Open to All Grades.

....MUSIC A SPECIALTY....

Former Pupils Employed in Nearly Every Calling in Life.

For further Information address
Rev. I. B. SCOTT, D.D., Pres't,
Marshall, Texas.

Don't Try To Quit.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE

removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is PLEASANT, HARMLESS AND ABSOLUTE. We guarantee a cure.

Price, $1.00 per Box. Write for Circulars, or order of

ROSE DRUG COMPANY,

2105 and 2107 Third Avenue, Birmingham, Alabama.

Ely's Cream Balm For
CATARRH
THE POSITIVE CURE.
ELY BROTHERS, 56 Warren St., New York. Price 50 cts.



The Queen and Crescent Route



THE ONLY LINE
THAT

Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.

That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE
THAT

Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

R. H. BARRETT, A. G. P. A., 34 St. Charles St., New Orleans, La. I. HARDY, A. G. P. A., Vicksburg, Miss.

W. C. RINEARSON, Gen'l Pass'r. Agt., Cincinnati, O.

IT IS THE
Superior Southern Route.

[redacted]

A LUNG GYMNASIUM.

The Rev. J. T. Wilhide, a Methodist minister, has invented a new breathing tube, which he calls the EXHALER, which is in reality a Lung Gymnasium, as the use of it will widen and strengthen every one of the six million air cells in the lungs, whether diminished by tubercle or not, increase their activity and strengthen the elasticity of their tissue, making consumption almost impossible. It is equal to the very best elocutionary exercise to strengthen the throat and vocal organs, deepen and enrich the voice and increase its power. It introduces 2 to 4 times more air into the lungs, consuming a large quantity of oxygen, and so purifies the blood, increases the circulation, relieves congestions and many morbid conditions of the system. The price is only $1 50 by mail, postpaid. An illustrated descriptive circular will be sent on application. E. H. MORSE, 631 Poydras St., New Orleans.

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—CURED WITH—
Soothing Balmy Oils.

The Cruel Knife and Burning Plaster Must Go.

Cancer of the **Face, Lips, Mouth, Nose, Ear, Eye, Breast, Uterus, Rectum, &c.**

All Cancers, internal or external, yield rapidly to the effects of these **MILD** and **PAINLESS OILS.** Also Tumors, Ulcers and Old Indolent Sores, and all Chronic Skin Diseases quickly and permanetly cured with our Balmy Soothing Oils. Hundreds of testimonials furnished. The following names are a few of the many cases we have cured who will be pleased to write you concerning these wonderful Oils:

John Horsh, 1336 Jefferson st. Kansas City, Mo,
Mrs. J. M. Sweet, 618 Elmwood ave., "
Mrs. M. M. Houstin, Bible Grove, Missouri.
Col. S. K. Ray, Sweet Springs "
Mrs. Phillips Land, Sweet Springs "
C. T. Stingleman, Grand Pass.
W. B. Lewis, Kuttawa, Ky.
Mrs. Maud B. Joy, Eddyville, Ky.

☞ **Mention this Paper.**

Write us for Question Blanks. Address

Dr. Castle & Co.,
Sole Props. of the Balmy Columbian Oil Remedies
S. E. Corner 9th and Wyandotte Sts.,
Kansas City, Mo.

P.S.—Cut this out and send to some afflicted friend

BELLS

Steel Alloy Church & School Bells. ☞Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Wanted---Agents TO GET UP CLUBS

For the Great Book,

BY DR. HERSHEY,

The Roman Papacy

Specially low price to the colored race. We want it to circulate as an educational work. Pastors of churches, the superintendents of Sunday schools and others are asked to write us for circulars and our special terms.

PASTORS CAN HAVE THE BOOK FREE

and they need it. Write at once.

Back Bay Book Co.,
Columbus Avenue, Boston, Mass.

UNFERMENTED
—GRAPE ·:· JUICE—
For Communion or Family.

A Pure, Concentrated, Unfermented Grape Juice. Each gallon of which reduced with pure water will make from two to six gallons, according to taste or nature of service required.

A product in which alcohol has not been added. Its sale requires no licence.

A MOST AGREEABLE BEVERAGE.

Manufactured by the Bigelow Grape Juice Co., Dunkirk, Chautauqua county, New York. Sold by the manufacturers' agent,

EUGENE MAY, Chemist and Druggist
Palace Drug Store, corner Canal and Chartres streets, New Orleans, La.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

Gaston Meslier, G. P. & T. A., Dallas Tex.

THE SUNDAY SCHOOL.

The Report of the Spies.

(Num. 13. 17-20, 23-33.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"The Lord is with us: fear them not." (Num. 14. 9.)

The connecting link between the last lesson and this are as follows—The people murmured, and the fire of the Lord devoured many of them. They cried for mercy, and the plague was staid. A description was given of the manna. The mixed, multitude, and many Israelites, lusted for flesh. Moses complained to the Lord that the work was too great for him. Seventy elders were chosen, and given the spirit that was in Moses, to aid him in his work. Quails were sent in abundance. Miriam and Aaron spoke against Moses because he had married an Ethiopian. Miriam, who seems to have been the leader in the matter, was smitten with leprosy, and banished from the camp seven days. Moses prayed for her, and she was healed. They marched to the Southern border of Canaan, and camped at Paran, or Kadesh. The spies were sent out because the people asked it (Dent. 1. 22). Moses showed weakness in yielding to their request. The whole matter teaches unbelief and cowardice. God suffered them to have their way, just as He did when they asked for a king (1. Sam. 8. 1-9). He will permit nations and individuals to ruin themselves if they are determined to do so. The spies were chosen, a ruler from each tribe. The house of Levi was not represented.

I. The *work* of the spies (17-25). 1. Their *course*.—"Get you up this way southward, and go up into the mountains." They entered Palestine from the South, near Beersheba, and went North as far as Rehob, near Mt. Herman. They viewed every part of the land. We may, by faith, traverse the entire heavenly world, and see all God has in reservation for us.

2. Their *work* (1). They were to view the *land*—Its mountains, vallies, waters, timbers and products. Canaan was geographically divided North and South into three leading sections. The low land, near the Mediterranean Sea; the high country, in the central part, and the Jordan valley, in the East. It contained a little more than 6090 square miles. (2). The *people* were descendants of Ham, and were chiefly of two races—the Amorites, or "mountaineers," and the Canaanites, or "lowlanders;" yet both of these were subdivided into various clans. They were not the peculiar people of God. They had run their course, and the time of their destruction was at hand. (3). They were to view their *cities*—houses, walls and gates. It was their mission to see if the inhabitants dwelt in cities or tents, whether they were settled people like the Egyptians, or wanderers like the tribes they met in the wilderness. God's people have no continual abiding place on earth. This world is not their home.

3. Their *return*. They had passed through the entire land. Their work was completed. Almost forty days have passed since they departed from the camp. They turn their faces homeward. In the valley of Eshcol, near the Hebron, they gather some clusters of grapes, pomegranates and figs, and bear them to the children of Israel. God often gives us, while we journey here, foretastes of the heavenly land.

II. The *Report* of the Spies (26-33). 1. The *persons* to whom they reported—"Moses and Aaron, and all the congregation of the children of Israel." They had been appointed in a public way, and sent forth with authority. And now they make their report to all the people. The Israelites were a great family. Their interests were one. Their national works were not done in a corner. There were no scheming politicians among them at this time. Happy is the nation whose interests are one, and whose people are familiar with the works of their leaders.

2. The *report* of the ten. (1) The *land* "floweth with milk and honey: and this is the fruit of it." This was a proverbial expression, and only meant it was very productive. Canaan was then a much better country than to-day. But even now it might be brought back to its former fertility. They esteemed it very highly, because to them it was a type of the heavenly world. (2) The *people* were great. The lofty, terrible, long-necked children of Anak were there. The Amalekites dwelt in the Southland; the Hittites, Jebusites and Amorites, in the mountains; and the Canaanites on the sea coast, and in the Jordan valley. There are many giants in the way of the unsaved who have a desire to enter the kingdom of God. Giants of intemperance, unbelief, vicious habits, soft indulgence, and wicked associates. (3) "The *cities* are walled and very great." These cities were the strongholds of the people. The same may be said of any nation. The cities rule the country. They are railroad and telegraph centers. The printing presses are located in them. The people from the country go into them to trade, to learn the news, and see the fashions. The interior will be like the cities. Strong efforts should be made to make them moral and religious.

3. The *report* of Caleb and Joshua. (1) They "*stilled* the people before Moses." This may have been done by rending their clothes. This was an expression of great grief. This silence lasted but for a season. Power to quiet a mob, and get them to listen to reason, is a gift that belongs to but few people. (2) They *addressed* the people—"Let us go up at once and possess it, for we are well able to overcome it. The land which we passed through * * * is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us. * * * Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us. Their defense is departed from them, and the Lord is with us: fear them not" (14. 6 10). This speech should have brought the entire camp over to their side, but instead of this the whole congregation commanded that they be stoned. Caleb and Joshua were faithful, brave men. The majority is not always right. Give us men who will stand by their convictions of right and wrong regardless of the love or fear of others.

4. The *false* report of the ten. They heard Caleb and Joshua through. Saw the effect of what they said on the congregation, and were encouraged to make a second report. It does not contradict the first, but brings out some new matter. (1) The *people* "are stronger than we." This may not mean that there were more of them, but they were greater in size. But the Lord, who always makes a majority, was on Israel's side. They were so large the Israelites felt themselves to be as grass-hoppers when in their sight. The extremes here are so great, the force of the comparison is destroyed. Self-deprecation is not always a virtue. Here it is only exaggerated unbelief. (2) "The *land* eateth up the inhabitants thereof." They had just said it flows with milk and honey. It is possible for both statements to be correct. They may represent different parts of the land, or the entire land at different times. The assertion may mean that it was a land of scarcity, or a land of diseases, or a land of strife. In this report they magnified the evil and minimized the good. They left the Lord entirely out of the account. The ten who made this false report "died by the plague before the Lord," and the people who believed it, perished in the wilderness. But Caleb and Joshua, who made the report of faith, entered the holy land. These things are written that we may prophet by them.

Don't you know that Hood's Sarsaparilla will overcome that tired feeling and give you renewed vigor and vitality?

Interesting from China.

More Picture Cards Wanted.

Let me just thank you who have already sent cards, and ask those of you who have not given your names and address to do so, that I may correspond with you. I propose to send each contributor occassional reports of the work and, from time to time, some little articles of interest from this strange land.

Only picture cards are serviceable and the more flashy the color the better. It is the *picture* the Chinese like. We paste a printed verse of Scripture on the back and use them as rewards in day and Sunday schools. Colporters also use them in selling Scriptures and tracts.

Send by post as printed matter whenever you have enough for a small package. If you will write your name and address plainly on the package, you need not write me.

I would also like Berean Leaf Clusters. These may be sent the same way. Old ones are just as good. Address

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All Skin Disorders

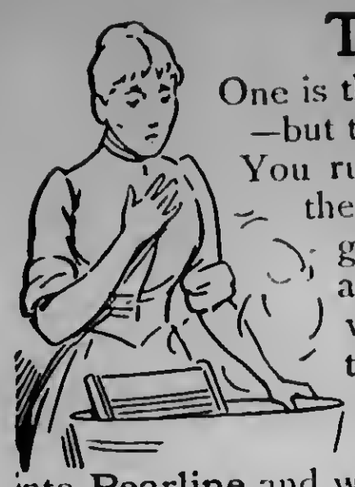
from simple Pimples to obstinate Eczema and Tetter can be quickly and permanently cured by the simple application of

HEISKELL'S OINTMENT.

It makes the skin soft, smooth and healthy, producing a clear and brilliant complexion.

50c. per box at Druggists or by mail.

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Two ways of washing.

One is the same way your grandmother washed—but there wasn't anything better, in her day. You rub soap into the clothes—then you rub them up and down on a washboard till you get the dirt worn off. This is hard work—and while you're wearing off the dirt, you're wearing out your clothes, too. The other way is Pearline's.



You put the clothes into Pearline and water—then you wait. Pearline gets the dirt all out. A little rinsing makes them perfectly clean.

Pearline does the work. There can't be anything so easy, so economical, or that keeps your clothes so absolutely safe from harm and wear and tear.

Beware you an imitation, be honest—*send it back.*

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends 426 JAMES PYLE, New York.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.0:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9:15 am	No. 51, T and A express ..... 6:15 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
New York....9:30 a. m	New York ... 6:20 p. m.

Illinois Central R. R.

THE POPULAR

Through Car Line

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NORTH AND WEST

Pullman Palace Buffet Sleeping Cars through without change to Chicago, Memphis and Kansas City. Only one change of cars between New Orleans and New York, Boston, Philadelphia, Baltimore and Washington.

This is the shortest and quickest line to St. Louis, landing passengers in the new Union Depot one night in advance of all competing lines.

☞ Passenger Station corner Howard Avenue and Rampart streets.

Arrival and departure of trains, in effect at New Orleans, April 7, 1895.

LEAVE.	SCHEDULE.	ARRIVE
No. 26, 7:00 a. m.	Local Mail and Express.	No. 52 9.30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7:00 p.m.

Above trains run daily.

The Chicago and New Orleans Vestibuled Limited is composed of elegant day coaches, and new and gorgeous Pullman Palace Sleeping Cars. It is the fastest train ever run between the North and South. No extra charge for fast time.

Local mail and express, solid train, for Memphis and local points.

Ticket Office corner St. Charles and Common.

A. H. HANSON, Gen'l Pass. Ag't.
W. A. KELLOND, Ass't Gen'l Pass. Ag't.

Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Also sleeping cars between New Orleans and Memphis.

The Short Line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week-End Excursions.

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RAILROAD

To Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington, and New York.

THROUGH WITHOUT CHANGE.

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FROM PRESIDING ELDERS.

Natchitoches District.

To the Local Preachers and Exhorters of the Natchitoches District—In order for your licenses to be renewed you must subscribe to our Church paper.

To the Pastors—It is expected that you will report something at the district conference at Bedford, La., August 14, as the roll of each charge will be called by a secretary designated for each enterprise in Methodism.

Come prepared to make this meeting one of the best.

The following are appointed secretaries of the various causes, and will call the roll at the district conference: SOUTHWESTERN CHRISTIAN ADVOCATE, M. C. Harrison; Missionary, M. S. Goins; Freedmen's Aid, J. W. Lewis; Church Extension, M. J. Dyer; Sunday School, W. Harrison; Tract, H. W. Welsh; Episcopal, M. T. Fairfax; General Conference, J. J. Obee; Children's Day, J. Roberson; Education, W. Ector; Bible Society, A. McGlocklin. Yours truly,

H. J. WRIGHT, P. E.

Alexandria District.

Owing to excessive rains and my inability to secure reduced rates for travel over the railroad leading to seat of district conference, the date of meeting is changed from July 24 to August 21. Yours truly, S. E. H. MORANT, P. E.

Little Rock District.

Dear Brethren—The district conference of the Little Rock District will convene at Morrilton, Ark., August 22-25. Our pastor and people are making extensive preparations for its entertainment Dr. M. C. B. Mason, of the F. A. and S. E. Society, is expected to be with us and address our people in the interest of the society. A full attendance of the members is requested, with reports on the various benevolent interests of the Church. Let us spare no pains to make it a grand success. Our literary and religious program will appear very soon. Cordially, W. H. MORRIS, P. E.

Beaufort District.

Dear Brethren—Push the work of the Lord along all lines. We cannot afford to be behind all in raising the claims of the benevolent societies. Take large subscriptions for the dear SOUTHWESTERN. The harvest time draws near. Be ready when it comes. Yours in the work,

B. F. WITHERSPOON, P. E.

Louisville District.

The district conference, Epworth League and Sunday School Institute will convene at Hartford, Ky., August 1-5. Let all members be present at roll call, Thursday morning at 9 a. m. Reduced rates will be given over railroad. District stewards will meet August 2 at 4 p. m. Please let all pastors gather their benevolent money, also minute money, and be able to report in full. Bring your minute money to district conference. Yours, GEO. A. SISSLE, P. E.

Dadeville District.

On the first day of our conference, Aug. 1, Dr. J. C. Murray has kindly consented to be present, but must leave the next day. All preachers and delegates should hear his lecture and sermon. Therefore, let all be present on the first day.

A. N. JACKSON, Pastor.

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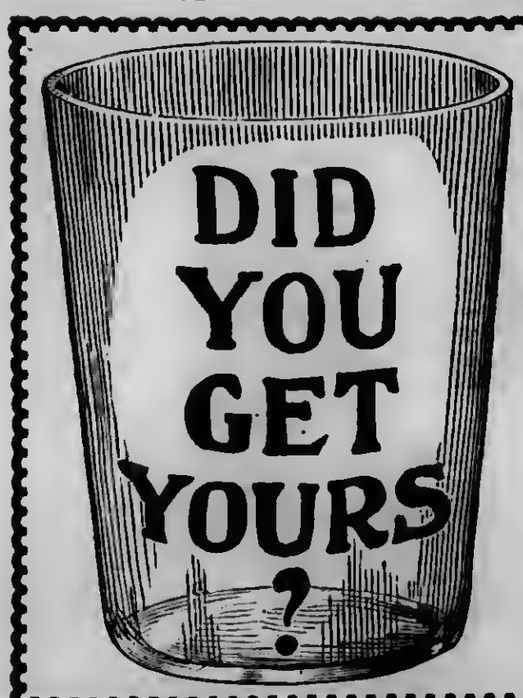
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District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Tupelo	Upper Mississippi	Ripley, Miss., July 25	S. H. Nevils.
Lexington	Lexington	Paris, Ky., July 25	J. Courtney.
Cumberland River	Tennessee	Gallatin, Tenn., July 25	L. M. Moores.
Greenville	Upper Mississippi	Webb., Miss., Aug. 1-4	J. W. Davis.
Griffin	Savannah	Greenville, Ga., July 25	J. P. Wragg.
Marion	Central Alabama	Selma, Ala., July 31	H. N. Brown.
Kansas City	Central Missouri.	Sweet Springs, Mo., Aug. 8	J. W. Hughes.
Dadeville	Central Alabama	West Point, Ga., Aug. 1	Cain Rogers.
Baton Rouge	Louisiana	Clinton, La., Aug. 7	J. F. Marshall.
Birmingham	Central Alabama	Springville, Ala., Aug. 7	W. Prottyman.
Indiana	Lexington	Terre Haute, Ind., Aug. 7	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7	C. R. Buffington.
South New Orleans	Louisiana	Morgan City, La., Aug 8	Pierre Landry.
Monroe	Louisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri.	Moberly, Mo., Aug. 14	J. J. Clark.
Natchitoches	Louisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15	S. A. Cowan.
Ohio	Lexington	Portsmouth, O., Aug. 20	M. S. Johnson.
Columbus	West Texas	Lnling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Houson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn., Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22	W. H. Logan.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21	G. W. Arnold
Louisville	Loxington	Hartford, Ky., Aug. 1	G. A. Sissell.
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Koy.
Pine Bluff	Little Rock	Altheimor, Ark., Sept. 12	W. R. R. Duncan.
Alexandria	Louisiana	St. Martinsville, La., Aug. 21	S. E. H. Morant.
Shreveport	Louisiana	Mansfield, La., Aug. 8	Stephen Duncan.
Huntsville	Central Alabama	Conrtland, Ala., Aug. 8	I. Townsend.
Waynesboro	Savannah	Angnsta, Ga., Aug. 21	R. R. O'Neal.
Navasota	Texas	Hempstead, Texas, Oct. 22	W. L. Duncan.
Forrest City	Little Rock	Cotton Plant, Ark., Sep'. 5	J. W. Jackson.
Hot Springs	Little Rock	Canfield, Ark., Sept. 12	A. J. Phillips.
North New Orleans	Louisiana	Algiors, La., Aug. 7-11	A. E. P. Albert.
Little Rock	Little Rock	Morrilton, Ark., Aug 22-25	W. H. Morris.
Greenville	Sonth Carolina	Williamston, S. C., Aug. 14	J. A. Brown.



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MARRIAGES.

.....Give Name and Place Distinctly.....

Decatur, Ala.—Henry F. Martin, of Knoxville, Tenn., to Mrs Eliza Olmstead, of Florence, Ala. W. F. Smith officiated.

Baton Rouge, La.—Fred Middleton to Mary Eva outine, July 8. Also, Guy Bell to Rebecca Whitons, July 10; and on the 15th, Ell Williams to Anna Johnson. J. A. Tircuit officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Greenville, Texas—Sister Mittie McCowens, a faithful member of our church, aged 33 years, died April 15. I. H Sellers, pastor.

Walthal, Ala.—Brother King Samuel, a local preacher of our church, died in triumph on May 13, leaving a host of friends to mourn. J. L. Marbo, pastor.

Decatur, Ala.—Miss Maria Murphy, daughter of Bob Murphy, and a member of our church, died July 8. W. F. Smith, pastor.

CONFERENCE NOTICES.

Louisville District.

Second Round.	July.		
Beaver Dam	27 29	Morgantown	27 29
Greenville	30 31		
August.			
Hartford	3 4	Eddyvill	5 6
Grand Rivere	7 8	Princeton circuit	9 12
Auburn	13 14	Bowling Green	15 19
Cokeoh, Louieville,	24 26	Sonora circuit	20 23
Pewee Valley	24 26		
September.			
LaGrange	1 2	Lloyd St., Louisv'e	1 2
Worthville	3	Bedford circuit	1 2
Anchorage	7 9	Owenton	4 5
New Haven circ't	6 9	Portland mission	10 11
Jackson St, Louie'e,	14 16	Geo. A. Sissle, P. E.	

Chattanooga District.

Fourth Round.	July.		
Hill City	27 28		
August.			
Jasper	3 4	Cleveland	10 11
Dayton	17 18	Ridgedale	24 25
September.			
Soddy, Aug 21	1	Cleveland circuit	7 8
Wiley Memorial	14 15	Georgetown	21 22
Big Springs	21 23	Athens & Sweetw'r	28 29
October.			
Churchville	5 6	Harriman	12 13
Rockwood	12 13	P. P. Brooks, P. E.	

Jackson District.

Third Round.	August.		
Benton	10 11	Madison	14
Clinton	17 18	Canton and circuit,	25 26
September.			
Carthage, Aug 31	1	Brandon	5
Forest	7 8	Morton	11
Pelahatchie	14 15	Jackson	21 22
Green Hill	28 29	Lake George	28 29
October.			
Yazoo City and cir't	5 6	Roseneath	12 13

J. C. Houston, P. E.

Jacksonville District.

Third Round.	August		
White Springs	4	Lake City	3 4
Fernandina	11 12	Franklinton cir	11
King's Ferry	22	Lone Star circuit	24 25
September.			
Mt Moriah	1	Lake Ogden	8
St Joseph	15 16	Simpson Chapel	15 17
Hilburia	21 22	McClenny	28 29
Charlton	29		
October.			
Hunteville circuit	5 6	St Augustine	13 14
Ebenezer	20 21	Wrightsville	20 35

J. Grant, P E.

Beaufort District.

Third Round.	July.		
Denmark	27 28	Bunwell	20 21
Bamberg	28 29		
August.			
Cattle Creek	5	Reevesville	3 4
Springtown	10 11	Weeley Grove	7
Hickory Hill	11 12	Midway	16
Springfield	17 18	Rees	29
September.			
Ridgeville, Aug 31	1	Summerville	1 2
Jacksonboro	4	Combahee	5
Ruffin	7 8	Welterboro	8 9
Yemassee	10	Beaufort	11 15
Grahamville	16	Hampton	17
New Hope	19	Appleton	18
Allendale	20	Welmer	21 22
Bufort Bridge	22 23	B F Witherspoon, P.E.	

Montgomery District.

Third Round.	August.		
Mobile—Warren St	17 18	St James mie	19 20
Wesley Chapel	24 25		
September.			
Mt Sterling	7 8	Tensaw	1
Brewton & Poilard,	21 23	Pensacola	14 15
Castleberry cir	28 29		
October.			
Evergreen	5 6	Greenville	7
Montgomery.	12 13	Locus Bluff	19 20
Union Springs	26 27		
November.			
Brown's Grove	2 3	Aberfoil	9 10
Troy	16 17		

E. M. Jones, Presiding Elder.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, AUGUST 1, 1895.—Vol. 30. No. 31. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—The *Jewish Ledger*, of this city, commenting editorially upon the recent high-handed outrage upon the public school system by the Florida Legislature, bravely and sensibly says:

"It is impossible for such a law to receive the sanction of the higher courts, as it is not a question of separate schools for colored and white pupils based upon the mutual preferences of the races or upon the grounds of temporary expediency, but seems to be a flagrant attempt to crystalize race prejudice into a permanent law."

—A preacher that runs a Sunday excursion is a very efficient disseminator of that seed which will bring a harvest of destruction. No preacher can do so and keep a clear conscience. There is no apology for this species of Sabbath desecration, and preachers should be the last persons on earth to set the example of wrong-doing. Professor McKinney of Huntsville, Ala., asks: "Is it not time for us to raise the question as to whether our preachers, as a class, can be trusted as guardians of the morals of our people?" Let the preacher, who rushes into the Sunday excursion business, answer.

—"A movement of vast importance is under way in Minnesota. Many towns are adopting an ordinance that prohibits the appearance upon the streets of boys and girls under fifteen years of age after 9 o'clock at night. At that time a bell is rung and violators of the law are fined $100 or given ninety days in jail."—*Omaha Christian Advocate.*

If such a law as that could be adopted in all the United States, it would herald the dawning of an era of moral and social purity, such as the world has never witnessed. The devil's university, for the destruction of our boys and girls, is in full blast in all its departments at night. Counteract this influence and we have saved the nation.

—The question of amusements in the Methodist Episcopal Church is giving certain easy-going members no little concern. It is to be regretted that there are those in the Church who would have an official deliverance to the effect that card playing, dancing, theatre-going and kindred sins are harmless. Make this concession, and the same people will demand the abolition of the class and prayer meeting, and in lieu of an earnest and consecrated ministry, they would have highly-perfumed, tinted and scented performers to wink at their foolishness and condone their wrong-doing. The *Omaha Christian Advocate* has this good word:

"The theatre, card table and dance are not shunned with the aversion that becomes true Christians. It is argued that people will go to these places even when their names are on the church rolls and to respect their relation to the church and place their attitude toward amusements under ban would engender a spirit of hypocrisy. There always has been a spirit of worldliness tempting Christians from their vows. Those who have succumbed have lost their vital force and spiritual power. * * * Let this worldly amusement invasion continue and God will recast Methodism. We must "keep unspotted from the world." If we can sing, "Jesus Lover of My Soul" at a card table, or be in a spirit of prayer at a theatre, or invite the Holy Spirit to a dancing party, satan will no longer tempt us with the amusement question. The Lord's work requires the Lord's presence and we should refrain from any course in which He will not accompany us."

COLORED MEN IN COUNCIL.

The color line episode minified to some extent a most important meeting, held by some of our most prominent colored brethren, during the late Epworth Conference at Chattanooga.

Our first news concerning this important gathering was decidedly unfavorable, being to the effect that the principal topic discussed was the election of a colored man as a missionary bishop, or as a separate bishop for the colored work in the Methodist Episcopal Church. It was also stated that two of our bishops were called on, and during the interview they suggested that if nothing else would suit the brethren except the election of a colored man as bishop, that they should ask the annual conferences to memorialize the General Conference, to change the restrictive rules so that a colored bishop might be elected to preside over the colored people alone.

Of course, we were surprised, if not indignant, that a number of prominent ministers and laymen could so far forget the history of the Church and the needs of the race, as to even suggest a movement which would practically ignore the growing sentiment in favor of the full and complete recognition of our people.

Such a course, in our judgment, would be nothing less than an endorsement of that very questionable practice which has obtained in our Church during the last quarter of a century, and which has been the very agency that Satan needs to keep up the sinful discriminations among the white and colored members of the Church. Of course, we have reference to the separate school, church and conference business.

Well, we went below; examined our machinery, took aboard an extra supply of ammunition, double-shotted our guns, called all hands to quarters, and prepared the decks for action; determined to blow the enemy into smithereens as soon as he made his appearance upon the forensic high seas, or to sail boldly into his port, and from our approved and modern turret gun, pour polemic thunders upon his devoted head. But we were relieved from this disagreeable task by the reception of a message from a most thoughtful brother who was present at all the meetings held, and who was able to speak intelligently. Said he: "Our meeting among the colored brethren was open, fraternal and profitable. We committed ourselves unequivocally to stay in the Church. No so-called autonomy or separation. In fact, it was decided from the very first that we do not come together to discuss separation, or even offices; but to ascertain how we may best develop our Methodism and enlarge the kingdom. Further, the brethren do not want a missionary bishop for the South, as some have reported." This is a splendid stand, and the only one that could be taken by our colored brethren without sacrificing their manhood and dignity.

But we do not understand this to mean that they are to surrender any landable ambition or aspiration, that they are to hold in abeyance a single desire in deference to that most cruel suggestion, that the colored people cannot stay in the Methodist Episcopal Church without abandoning the expectation of the preferments which they desire, and for which, in the very nature of things, there is a perfectly legitimate disposition to contend. To believe in anything of the sort is to accept a most unreasonable heresy. Equally harmful and cruel are the statements of those ultra conservatives, who, while they are willing to recognize the inevitable, are nevertheless postponing the desired consummation by seeking to impress their neighbors that the Church has not yet grown a colored man eminently fitted, of spotless character, of magnificent learning and commanding influence upon which she shall confer the highest office within her gift. No person can accept that statement without ignoring the splendid educational work which the Church has projected, and continued with marvelous results during more than a quarter of a century in the South especially. But the work of the Methodist Episcopal Church among the colored people of this land ante-dates the magnificent work of the Freedmen's Aid Society by a full century.

It would be an insult to our colored membership to say that the Church has not produced a man, or a score of men, and more if you please, who do not measure up even now to any and all the demands required, from the humblest place in the gift of the Church even to the highest. The Methodist Episcopal Church has already made a record of that fact.

There is abundant evidence that the objections to the election of a colored man to the office of a bishop in the Methodist Episcopal Church have not been founded so much upon the supposed lack of literary and other qualifications, as they are upon that some other thing, which happily is being reduced to a minimum. In the meantime our work in the pastorate, in the school room, in the president's chair and in the professions, will enter very largely in the very near future as determining factors in bringing all questions touching our status before the great tribunal of an educated public sentiment, in such a way and with such an emphasis as will compel even the most indifferent to recognize its importance.

The conference was solicitous with reference to the large numbers of our young men and women who have been and are now being educated in our schools, and who naturally expect that the Church should give direction, commendation and encouragement to those who are qualified.

They think that in the various departments of the Church, where hundreds and thousands of people are employed, that there is a splendid opportunity furnished to those in charge for the exercise of a policy which will put within the reach of many of our deserving young people the benefits of a business education.

A chance for them, even in the most menial places, is respectfully asked if promotion for faithful service rendered is one of the conditions.

Some of the heads of our business departments have made a commendable record in this respect, but there is room for improvement. By reducing friction at this point, we secure more harmonious action of our great machinery elsewhere.

These are among the things desired by the conference, and he is a diplomat who is wise enough to recognize the imperative needs of the people immediately interested, and who throws himself into the breach in their behalf, not with the sordid hope of mere personal advancement, but for the pure love of Christ and humanity.

UNIQUE CURRENCY.

Brother Depntie, missionary in Africa, sends a dollar in the form of a check on the Missionary Society of our Church. The check somewhat resembles the bills used by the old State banks and is current everywhere, and used as currency after being endorsed by the one to whom it is made payable. The one before us is payable to and endorsed by Wm. Taylor. This bit of consecrated paper awakens feelings of gratitude and thanksgiving to an all-wise Providence, who has raised up a Church and a society whose signature thus possesses the confidence of the world, that it will, on demand, redeem in gold every promise [illegible]

EDUCATIONAL.

Gammon Theological Seminary.

President Thirkield reports that a first-class piano has been presented to Gammon Theological Seminary by Rev. W. I. Haven of Boston. More attention will be given to musical culture next year. In the genius of the Negro for music lies a mighty power that should be cultivated for church work.

Gammon is preparing an exhibit for the Atlanta Exposition. This will be a year of splendid opportunities for students in Atlanta. The great International Exposition will be one of the largest ever held, and a careful study of it will be a liberal education.

Mr. Moody, the evangelist of world-wide fame, will hold meetings in Atlanta for a month or more, beginning Nov. 1. It is proposed to give to the students of Gammon the best opportunities for making a wise use of these great gatherings

The plans for the "Congress on Africa and Preachers' Assembly," to be held at Gammon next April, are being perfected. The program will include some of the greatest men of the churches in America, and Africa will be represented by missionaries, natives and travelers from the Dark Continent.

Tuskegee, Ala.

Tuskegee Normal and Industrial Institute

Tuskegee has been remembered again by one of its friends in the form of a legacy of $5,000, which sum was bequeathed to it by the late Edward Spalding, of Nashua, N. H.

In honor of the convention of the Young People's Society of Christian Endeavor, which was held at Boston recently, the school held a special "Endeavor" meeting on Sunday, July 14.

Three young men, students of Gammon Theological Seminary, Atlanta, Ga., recently gave a lantern exhibition here, which was very creditable.

Prof. J. W. Hoffman, of this institution, is now lecturing under the auspices of the Society for the Prevention of Cruelty to Animals. He will travel in several of the Southern States.

The past year has been one of unusual growth in the history of the school, both in point of the number of its students and of the new buildings which have been erected. ISAAC FISHER.

From the World-Wide Missions.

Africa As a Mission Field.

By REV. WILBUR P. THIRKIELD, D. D.

Africa's Latest Name.

Africa has been given many names: The "Expiring Continent;" the "Dark Continent;" the "Last of the Continents;" the "Hopeless Continent." Here is the latest from Mr. Keltie, author of "The Partition of Africa," in an article in Scribner's: "Whatever else it may be, it certainly is, take it all in all, the *most interesting of all the continents.*" He says that Africa now "attracts more attention than all the rest of the world put together."

An Assembly Stirred for Africa.

An inspiring and heroic incident took place on the floor of the recent Presbyterian Assembly at Pittsburg. Dr. Gillospie, in burning words for mission work, referred to the fact that a young graduate of the Western Theological Seminary stood ready, with his betrothed, to go to Africa and take the place of the Rev. A. C. Good, who died there a few months ago. "I blow the trumpet," said the secretary, "and ask the ladies of Pittsburg whether they will let the sun set to-day with the money uncontributed, which this young couple, your children, need for their salary for a year!" In the stir of the moment the suggestion came that the Assembly raise the money forthwith. By hundreds it came, till in a few minutes two thousand dollars was raised. Surely dark Africa is more and more touching the great heart of the Church. Within a single generation most of Africa has been brought to light. We now know more of the great Dark Continent than was known of America ten generations after Columbus set foot upon its shores.

The Heart of Livingstone.

A brave traveler has at last found and photographed the great tree under which the heart of Dr. Livingstone was buried. The inscription can still be plainly seen. Rudely embalming and wrapping in cloth the body of the great missionary, his faithful followers carried their sacred burden to the sea. Thence it was taken to London, where it now lies in the centre of the nave of Westminster Abbey. Victor Hugo said in 1879: "The white has made a man of the black; Europe will make a world of Africa."

Languages and Bible Versions.

The noted English philologist, Dr. Cust, in a careful essay on African languages, to which he has given years of investigation, wrote: "The existence of the Negro group of languages is an unparalleled record of the power of the human intellect. The twentieth century will classify that group. Many African languages are doomed. Scores—including such imperial tongues as Hausa, Kongo, Suto, Swahili, Yariba, Zulu—have in their original purity passed into the hands of missionaries who have in fifty years done what European languages required centuries to achieve. Africa has achieved more Bible-versions translations in half this century than the world in eighteen centuries. The origin of language cannot even be approached till the secrets of Africa, America and Oceanica have been revealed. In examining an African vocabulary whose one hundred words represent the environment and requirements of simple life, we obtain a standard of comparative chronology and progressive culture." How far above the African barbarian, A. D. 1900, was Abraham, B. C. 1900?"

Native Skill and Industrial Missions.

Col. Francis Rhodes, writing from Africa, strongly urges upon the Church Missionary Society the starting of industrial missions in Uganda, where they would be of enormous benefit to the natives. "The Waaganda," he says, "are a very intelligent race and work well in iron and wood. My camera was dropped over a cliff on the way up and badly injured, but it was admirably mended by a native who had been taught by Bishop Mackay." He commends the Jesuit Industrial Mission near Salisbury, in Mashonaland.

Huxley on the Typical Negro.

As a result of careful ethnological study, Prof. Huxley says in his "Critiques and Addresses": "A cultivator of the ground and dweller in villages; a maker of pottery and a worker in the useful as well as the ornamental metals; employing the bow and arrow as well as the spear, the typical Negro stands high in point of civilization above the Australian."

Cannibalism.

The horrors of cannibalism exist in the interior. Natives in the region of the Uhangi river urged one of Stanley's officers to leave one of his boat's crew in exchange for a goat, saying, "Meat for meat!" Urging his help in making a war against their neighbors, he said: "You can take the ivory, we will take the meat!" Rows of skulls are hideously exhibited, hung round the tents of cannibals to show how many men they have eaten.

Health in Africa.

The New York Sun, in a significant editorial on climatic conditions and health in Africa, gives the following data: "In British India the annual death rate among Europeans in the early part of this century was eighty-four to the thousand; but in 1890 it was reduced to sixteen to the thousand. So in the Dutch East Indies, the European death rate has been reduced from one hundred and seventy to the thousand in 1828 to sixteen—much less than the native death rate, which in 1892 was twenty-three to the thousand. In the basin of the Congo the death rate among white men in 1893 was seventy to the thousand, but this embraced many mere adventurers and campaigners, deprived of the comforts and conveniences of life. In Leopoldville and Boma, white settlements, where good homes are available and fair sanitary conditions, the death rate is but thirty-two to the thousand."

Was Adam a Black Man?

Reputable authorities contend that Adam was not a white man. Eusebius represented him as red. Pritchard believed him black. A legend that has obtained widespread currency holds the first man to have been black or of dark complexion. Our own late Prof. Winchell believed that "some black race first represented humanity on the earth," and "there is reason for saying the first man was black." Winobell mentions a tablet in the British Museum, secured by the late George Smith, on which is "an inscription that lends strange countenance to the legend of the black Adam." And so it appears that we may yet be forced to locate the Garden of Eden not in the Euphrates valley, or at the North Pole, according to Dr. Warren, but at the headwaters of the Nile or of the Congo.

Real Estate and Enterprise.

The London Times, in its account of the first land sale in Beebuanaland, for the construction of the Vryburg railroad, says that thirty-four farms sold for an average of two thousand, seven hundred and seventy-five dollars each. The entire sale was a great success, realizing over one hundred thousand dollars. This looks as if the English had faith in a future for Africa. When Mr. Cecil Rhodes gave his report on industrial interests in Mashonaland and Matabeleland, two thousand men crowded one of London's great central halls at mid-day to hear him. Since then millions of English capital has been pouring into railroad, mining and other enterprises.

"The Whole World Kin."

Mungo Park was one of the most interesting of the early African travelers. He pays more than one grateful tribute to the character of the untutored native. "I was fully convinced," he writes, "that, whatever difference there is between the Negro and European in conformation and color, there is none in the genuine sympathies and characteristic feelings of a common nature." Others have given similar tributes to his kindness, fidelity and sympathy. May not this "touch of nature" show "the whole world's kinship to the Negro?"

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

Marshall District Conference.

Program of the Marshall District Conference, to be held at Mineola, Texas, August 22–25:

See that all the officials who are members of the district conference are duly notified and urged to be present on the first day.

But little has been done in revival work this year, yet I hope ere the harvest is passed and the summer ended, that each church on the district may have a spiritual awakening. Let us pray and work that the Lord may bless us in saving souls for his kingdom.

Most of the charges are considerably behind in their benevolences, to which pastors should give special attention. All benevolent funds and vouchers should be brought to the conference, from which the cash will be forwarded to proper sources. I hope you will have full reports on each apportionment.

Rates have been asked for over the T. & P. R. R., of which further notice will be given if granted; at any rate ask for certificates from your starting point.

To preach the opening introductory sermon, J. E. Bryant.

Two lectures will be delivered by Dr. I. B. Scott, embracing the conference course of study.

Why do we baptize infants, J. W. H. Moore and T. Young; A divine call to the ministry, W. E. Hutcheson and W. Fletcher; Regeneration, R. Williams and G. W. Norris; Our duty toward our schools, W. S. Curtis, G. B. Doggett and S. S. Reed; Why should a preacher regulate his hours for study and visiting? A. Taylor, T. Word and J. S. Whitaker; The present demand of the pulpit, J. O. Williams, W. J. Holland and G. W. Brown; Have all probationers the same relation in the Church? J. L. Owens, J. D. Calvin and R. Beaver; What can be done to interest the laymen more in behalf of ministerial support and benevolences, A. Alexander, T. Moore and Green Johns; The Epworth League, H. B. Pemberton, J. W. Jamison and J. R. Price. Fraternally yours,

W. H. LOGAN, P. E.

CANCER CURED

—AND A—

LIFE SAVED

By the Persistent Use of

Ayer's Sarsaparilla

"I was troubled for years with a sore on my knee, which several physicians, who treated me, called a cancer, assuring me that nothing could be done to save my life. As a last resort, I was induced to try Ayer's Sarsaparilla, and, after taking a number of bottles, the sore



began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia.

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EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Cheraw, S. C.

August 4, 1895.

Feeding of the Five Thousand.

Scripture Lesson: Matt. 14:13-21; Mark 6:31-44; Luke 9:10-17; John 6:1-14.

"Peace, troubled soul, thou need'st not fear;
Thy great Provider still is near;
Who fed thee last, will feed thee still:
Be calm, and sink into his will."

The fact, that of all the miracles wrought by the blessed Christ, this is the only one recorded by all the four evangelists, shows that there is about it something of especial import. The death of John the Baptist had an enervating effect upon the followers of Christ. They were discouraged. Hence, the time was critical. Bruce remarks: "It was a symbolic, didactic critical miracle. It was meant to teach and also to test." Notice here:

1. The people resorted to Christ. Christ went into a desert place in order to get beyond Herod's jurisdiction. But this did not place him beyond the reach of the multitude. Follow him they would and did. They regarded not the difficulties of the way. Thus we see that unto Christ we should all resort.

2. The compassion of Christ. His great heart yearned in sympathy towards the multitude. He therefore healed the many sick brought unto him. It was this same compassion that moved him when

"Plunged in a grief of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day.
With pitying eyes the Prince of Grace
Beheld our helpless grief:
He saw, and, O amazing love!
He ran to our relief."

3. The need of the people and the suggestion of the disciples. The people in their zeal to follow after Christ, neglected to supply themselves with food. Thus when the day was spent they became hungry. The disciples knowing that they had not the food with which to feed so large a number of people, suggested that they be sent away. How frail is human nature! How weak our strongest faith! But Christ was not willing for the multitude to depart. He is always loath to part with those who are resolved to cleave to him.

4. The Miracle. He commands: "Give ye them to eat." But "the astonished disciples are ready to cry, "Ah, Lord! but what have we to give so many?" This is his secret. What he tells us to do he puts us in a position to do. He asks us to do more for him than we can, in order to show us how easy it is when we rest it on himself. The people are seated in regular order; the five loaves and two fishes are carried to him; he takes them, "and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude." And the multitude did eat and were filled. Thus we see that as the widow's oil increased in the pouring out, so here the bread in the breaking. Thus grace grows by being acted, and, while other things perish in the using, spiritual gives increase.

5. The Result. There was enough and to spare. They took up of the fragments that remained twelve baskets full. Thus "God loveth a bountiful, not a wasteful hand."

6. The Lesson. Says Scott: "We see in this miracle an emblem of 'the Bread of Life, which came down from heaven,' to sustain our perishing souls: the provisions of his Gospel appear to the carnal eye mean and scanty; yet they suffice for the whole multitude, who 'feed on Him,' in their hearts, by faith, with thanksgiving and his ministers may go forth in confidence, assured that whilst they feed others they will also be fed themselves."

Points for the Devotional Meeting.

Be prompt in opening and closing.

Have a warm handshake for the visitors.

Aim to be brief and practical in your testimonies.

Introduce variety into the order of services. Get out of the old rut occasionally.

Be free to report any religious work you may have done or observed during the week.

Use the regular topics. They will help to keep the meeting from sameness, and they will stimulate the Bible study.

It is not best to hold business meetings after the devotional meetings. Disperse quietly after cordially greeting the strangers.

Be sure to have good music and plenty of it; but not too much. Remember that the devotional meeting is not a singing school.

The loyal Leaguer will aim always to go from the devotional meeting to the public preaching service, and thus stand by his pastor.

Call in the pastor if you can get him. Talk over the topic. Consider new methods for the meeting. Fifteen minutes spent in this way will help amazingly.

Do not be frightened by difficult topics. The meat may be very sweet, though the shell be hard. The thing is to crack the nut. Take time for prayer, meditation, and study. Many a meeting is spoiled because the leader has not taken time for these.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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How It Is in Africa.

MOUNT OLIVE, Liberia, West Africa, June, 17, 1895.

Messrs. Hunt & Eaton, No. 631 Poydras Street, New Orleans, La:

I have lost my reckoning, and I do not know whether I am in debt to the SOUTHWESTERN or not, as the time is not on the address that comes with my paper. In order to keep the scissors from clipping my name from the list of subscribers, I send you one dollar to go to my credit, and as soon as I can get such money as I can send through the mail, I will remit the balance if any be due. I have not been enjoying good health for the past two years, and business matters have run down on my hands. I intended to leave here for the United States in April last, on leave of absence for health, but just as I was preparing to leave I was taken with the diarrhœa, which came near putting an end to my existence. Through the mercies of God my life was spared, and after I got better I was too weak to undertake the journey alone, and had not means to defray the expenses of some one to go with me the long distance via England. We have no vessels running direct from Monrovia to New York, and it requires a heavy purse to travel the long route by the way of England or Germany. We, who are in the service of the Missionary Society, receive very poor pay for services rendered these latter days. The twenty-five hundred dollars appropriated by the General Missionary Committee annually for the conference, gives to each man but very little when divided up among the conference members and supplies. The Church in Liberia pays but very little toward the support of the ministry, and this is why we have so few young men preparing for the ministry at the present time. In our conference we have but very few young men. Smart young men can get from forty to sixty dollars and board per month in secular business, and they will not make the sacrifice.

We would like to have in our conference a number of those young men coming out from college year by year to fill our pulpits, but to preach here for a living means poor pay, unless they go into secular business to supplement their small salaries, or should get into the Episcopal or Presbyterian Churches. They pay much better salaries and do not expect so much.

Thirty years of my life I have lived and worked among the heathen, first among the Reys in the Cape Mount Country, and latterly here among the Bassa tribe. We have made some progress here in the work, but not what we desire to see. These African heathen are hard to Christianize and civilize in their own free country. They have some heathen customs that are hard to give up. My health, which has been very good ever since I first come to the country, has suddenly broke down, and I have not a young man here to take my place in the work. Our native youth raised upon the station, who show signs of intelligence, go away to more advanced civilized settlements to look for employment, get married, settle down, and never return to us. Farming is the only employment that we can point them to here, and every boy does not want to be a farmer. Farming in this country means hard work. The government gives to every emigrant who comes to this country with a family twenty-five acres of land, and if single, ten acres. To every native man who becomes civilized and Christianized they get the same, in order to encourage them to make a start. This grant of land from the government is not a farm under cultivation, as some get the idea. Far from it. In a country like this, where everything is done by main strength, it requires time, labor and some money to make a farm. The largest thing in the shape of a plow is the hoe, and it requires elbow grease to keep it going. I would not have you to think a farm will not pay in this country. Far from it. A good coffee farm pays well. The great trouble is to get the farm. It requires time, patience and so many other things, a man has to learn here.

It is a matter of small import as to how much he knows upon his arrival here; he has to begin again to learn new lessons. I have not much confidence in this enterprise recently gotten up to bring the colored people in America to Liberia. I am afraid it will not continue long enough to do much good. I hear that some of those who came in April are anxious to return, as they did not find everything as they expected. We want emigrants, but only those who are willing to come and to stay. I have said more than I intended when I began, but as I am not writing to be seen in print, it will not make much difference. I want to continue my subscription. Very respectfully yours,

JAMES H. DEPUTIE.

You don't know how good a lamp you have got, unless you use the right chimney on it. Consult the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

—It is estimated that if the money spent every year in this country on drink were given to a person in $5 gold pieces he might walk round the world at the equator and drop three at every step and then only just exhaust the supply.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Impure Blood

Was the cause of my not feeling very well during the spring for several years past.



I had that tired feeling, was weak and so tired that I could not do much work. For several years I have taken Hood's Sarsaparilla regularly and it has cleansed my blood, driven off that tired feeling and built up my whole system. Hood's Sarsaparilla has also benefited other members of my family, so that we would not be without a supply." STEPHEN MCCLARE, Greenwood, Arkansas.

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Hood's Pills the after-dinner pill and family cathartic. 25c.

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THE METHODIST BOOK CONCERN,
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E. W. S. HAMMOND, D. D., EDITOR.

WANTS THE NEGRO ELIMINATED.

The blood-and-thunder editor of a Southern religious paper comes ont copiously adorned with war paint. He groweth eloqnent; yea, he paweth, and fumeth, and foameth with rage, and proceedeth straightway to declare his policy to the preacher who had the temerity and the unblushing effrontry to offer a plea in favor of Christian treatment for the Negro. Among other strong and sulphuriously-charged sentences, this doughty doctor of divinity saith:

"Until the Negro is eliminated and relegated to an independent and unmixed organization, there will be neither federation, union, fraternity, nor any other species of closer identification between the Methodists of America, young or old. To talk about any blending of the two Methodisms with such a grave problem imminent is not optimism, but downright foolery. The hearts of the two Methodisms may yearn toward each other, and happy orators, on stated occasions, may speak mellifluous words, but there will never be any drawing together of the camps of American Wesleyans until the Negro element is finally and fully expunged from the controversy. Unless our Northern brethren are willing to do this, we may just as well put out our council fires and wind up the negotiations."

In strange contrast with these pugilistic fulminations, are the brave words of the Southern Methodist Episcopal Bishop, who pleaded for the practical operation of the Sermon on the Mount, who declared:

"I have nothing but contempt for him who canonizes the man who goes to Africa to save the Negro and ostracizes the man who stays in Chattanooga to save the Negro."

And the declaration evoked the admiration of ten thousand Christians.

The Negro will not be eliminated; but, on the contrary, will be on hand to help celebrate the nuptials, as a part of the happy Methodist family. We would advise the irate editor not to be naughty, but to get in line with the progressive movements of the Church.

—"The simple fact is, that there are forces at work that will absolutely ruin the moral power of the Church unless they are looked after. The pastor should look after the superintendent; the superintendent after the teachers, and to make sure they are looked after, the quarterly conference should look after the whole. It would be easy to make a list of Methodist churches, now dead or dying, whose decline visibly began with some theatrical entertainment, dancing-picnic, or raffling, fortune-telling fair." —*Christian Advocate.*

The *Advocate* touches a very important point here. Disguise it as we may, there are some evidences of a declension in the moral power of the Church. Zion is shorn of her strength, because there has been a neglect in providing that spiritual food conducive to her growth.

There are Methodist churches now in various parts of our patronizing territory which have gone after the world, "horse, foot and dragoon." It is to be feared that people have sought and obtained membership in some of our churches only for the spoil. There are large numbers of them who do not materialize only when there is to be some questionable entertainment. Like trees twice plucked up by the roots, or like clouds without water, they are only stumbling blocks in the way of Christian progress. They are seldom seen at a revival, and never in the class or prayer meeting. But some one is responsible. A pastor who devotes a great deal of his time in inventing entertainments and promoting gatherings for the young people of the church, alone is doing the cause of Christ great injury and he ought to be looked after.

The suggestion that these pleasure-loving, pleasure-seeking pastors and members should be looked after, is a timely one.

Members of the flock who are aggrieved by these questionable practices, should complain, and keep on complaining until their grievances reach the ears of those who will consider and remedy the evil.

THE TRUTH ABOUT CHATTANOOGA.

The following from Dr. H. A. Monroe, of Philadelphia, Pa., will throw additional light upon the subject:

"The latest accepted version of the trouble at Chattanooga is, that the separate seating of the colored delegates was done at the request of the colored people themselves. It has been attempted by some to deny that any discrimination was made, but that the colored brethren naturally gravitated to that separate corner of the big tent. Brother Doherty speaks truly of seeing colored people in different parts of the tent, but he does not add that in every case they sat there in defiance of the threats and insults of the ushers.

"The discrimination was made officially by a platform announcement by Dr. Steele, Thursday evening. It was a subject of conversation among the colored delegates at a meeting Friday, and I made the suggestion that if we (the colored delegates) found that our representatives approved of it officially, we should first protest; and if the objectionable notice was not withdrawn, we would withdraw in a body from the convention. In the meantime, we should claim the right to sit anywhere other delegates of our own Church were allowed.

"Friday our party spent at Chattanooga, so that no opportunity for action was possible on our part until Saturday morning, when, after quietly taking our seats in the middle section of the tent, away from any immediate contact with any white persons, except Dr. Jennings of Minnesota and several other delegates from the West, we were twice ordered away by the ushers in the most offensive manner, even threatened with arrest by the police. We quietly but emphatically refused to leave our seats, and invited the usher to make good his threat of arresting us, but nothing further came of it, and we held the fort until the meeting closed.

"There was no lack of sympathy on the part of our Northern delegates after the battle was over, and Secretary Schell's statement to me on Sunday, as well as the remarks made by others of our own Church, led me to exhonerate him from blame in the matter, and both Dr. Lyon and myself thought it better for us not to give publication to the disgraceful incident in the press. We thought then, and still think, that Secretary Schell and others of our own Church made a mistake in accepting the assurances of the Southern Methodists that 'the colored delegates would be treated all right,' for the ideas of the two sections of our country differ radically as to what constitutes 'right treatment' for the colored man, but in view of the fact that members of our own Church in Chattanooga were on the local committee, and the usher who offered the grossest insults to us was a member of our own Church, we felt handicapped in exposing the shame of our great Church to the world.

"Considering the many acts of contemptible meanness which characterized the treatment of the colored delegates by the local committee and the white Methodists of Chattanooga, I cannot credit without proof the statement that colored people asked for separate seats. Let the parties on whom this shame rests name the man, and answer in the spirit of the Golden Rule these questions: Why, after soliciting the photographs of all the speakers on the program, and receiving those of the colored speakers among the first, was no portrait of any 'brother in black' allowed to appear? Why, after the official organ of the convention, the *Chattanooga Times* took especial pains to report in full the addresses of the white speakers on Friday, that only five and a half lines of slurring comment was given to the really fine speech of Dr. Bowen? Why, if the local committee think their treatment of the colored delegates was the proper thing, do not the responsible parties have the courage of their convictions, and defend their action?

The truth about the whole matter is, that Methodism was disgraced by unchristian practices at Chattanooga, and it is wisdom for us as a Church to disavow all sympathy with such practices, and for the Epworth League of the Methodist Episcopal Church to avoid all such entangling alliances with other bodies, which require a sacrifice of principle, and make honest men who remember the recent convention of the Christian Endeavor at Boston, and the G. A. R. encampments at Washington and Baltimore, blush for shame at the contrast.

"H. A. MONROE."

The letter from the pen of Dr. H. A. Monroe, one of our most highly respected and able ministers, is additional evidence that the conduct of certain parties during the Epworth Conference, so far as it concerned the colored delegates, was unjust, uncalled for and unchristian. This will be the verdict of every true Christian; and it is quite probable that had the local committee been intelligently informed as to the spirit of the delegates from all sections of the country, this episode might not have occurred. As it is, it will be instructive. The colored delegates, who were the victims of the strange and unnecessary cruelty, will survive. Christians of fairer hue will think of that one blot only with contemptuous pity for the people who, granting them the very broadest charity, were the unwilling subjects in executing the mandates of a so-called Southern custom. We predict that the consecrated young Epworthians from the Atlantic to the Pacific, and from the great lakes to the Gulf of Mexico, as they come more and more under the influence of the Holy Spirit, will draw nearer and nearer to each other until all sectionalism and prejudice will be annihilated, and the true Epworthians be known and recognized everywhere as a follower of Christ.

HOW IT IS IN AFRICA.

We hope Brother Deputie will pardon us for publishing his letter, written to the publishers. There are many things in it that our people should know, and besides, we hope it will inspire some of God's financially favored ones to specially remember the dear brother in their prayers and benefactions. We pray also that some suitable young man will feel moved with a burning desire to work in the harvest field so faithfully tilled by Brother Deputie.

PERSONAL AND GENERAL.

—Rev. Dr. M. C. B. Mason was among the callers last week.

—Rev. Stephen Duncan, presiding elder of the Shreveport District, Louisiana Conference, accompanied by two of his daughters, gave the office a friendly call last week.

—Absence from the office prevented our welcoming Messrs. Frank W. Brown, Gen. Balden, Robert Jones, P. M. Gray, Eugene Wright, C. W. Jones and Robert Hamilton, all of Austin, Texas. We are glad to know that the Lone Star State is in line with the SOUTHWESTERN.

—Prof. W. L. Bulkley, of Claflin University, is traveling extensively through the South during the vacation. He is talking to the people on matters pertaining to their most vital interests. He addressed the Florence District Conference, at Mayesville, S. C., on July 24.

—Rev. A. G. Townsend, A. M., the efficient presiding elder of the Florence District, in the South Carolina Conference, assures us of his deep and abiding interest in increasing the circulation of the SOUTHWESTERN within the bounds of his district. We have great confidence in such leaders, and hope their tribe may increase.

—Rev. Manley S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, is to represent that cause at the following conferences in the Northwest and on the Pacific Coast: North Montana Mission, Idaho, Montana, Columbia River, Nevada Mission, Puget Sound, California German, California, Southern California, etc. Dr. Hard will start on this trip about August 10.

—We are sorry to learn that Mrs. H. J. T. Hudson, wife of Professor Hudson, principal of the Green Street School, Macon, Ga., has been obliged to resign her position as teacher on account of poor health. The Macon *Evening News* says: "She has been in the service of the county as teacher a number of years and has been considered one of the best colored teachers, not only of Bibb county, but in the entire State." A representative of this paper, in company with Dr. C. H. Payne, once visited this school in Macon and they were impressed with the great proficiency and excellent deportment shown. They will not soon forget how the scholars were dismissed by a fire-alarm drill, and quicker than it takes to writes these lines, the building, a large two-story one, was entirely emptied without the least confusion or dangerous excitement. We trust that Mrs. Hudson will speedily recover and be spared many years to bless her home and people. Prof. Hudson was re-elected as principal.

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From July 15 to 29.

S W Ward	S J Jordan, 1
W H Hawkins	J W Finley
D J Price	Laura A Evans
E H Clarke, 3	Wm Harrell
Willie Graham	J D Gibson
G S Helm, 1	H C Armston
Wm Baldwin	A C Nimrod, 1
Peter McDowell	J E Eperson, 1
C P Woods	J P Yost
D F Dudley, 1	French Brown, 1
J B Brooks	R L Carpenter
B Carr, 1	L L Green
C W Buttler, 3	M T Fairfax
Jas Haynes	T I Keys
H Adams	A C Culbreath
W P Ryder, 1	H T Hampton
E Holliday	J W Parks
T P Curtis	Mertle E Moore
N R Littlejohn	C L White, 1
A D Jones	J W Landrum, 4
W H Lovelace, 1	Wm Campbell, 2
Frank Richard	M S Goins, 1
J H Roberts	D C Ranson, 1
Jos Stone	S B Danley
P Bine, 1	Scott Young
B J Reddix	A J McAllister
J E Harrison	B J Boston
W L Harris	J H Reed, 1
A J Trice	J H Cook
G G Morton	T J Clinton
J Campbell, 1	J W Hilton
A Gray, 1	Noah Bolton
Wm Thomas	J H Deputie
E B Richards	L E Rivers
N R Clay, 1	E L Rogers
F Parker, 1	T P Norris
E W Osborn	R W Weavor
M B Cain, 2	C Monroe
G W Rieves, 1	A B Venable
J A Patterson	Susan Bailey

NEW ORLEANS AND VICINITY.

The Board of Managers of the LaFon Old Folks' Home held quite an interesting meeting on Tuesday the 23d instant. There was a good attendance of the members, who seemed to be unanimously in favor of building the proposed new Home at once. Plans were presented and another meeting called for the 25th, at which time final action was taken.

W. A. Cuddy, evangelist, who has done good work in this city, will go to Atlanta soon, doing Gospel work en route. He will take subscriptions for the SOUTHWESTERN and other papers.

Never was the demand for Ayer's Sarsaparilla so great as during this season.

OUR BOOK TABLE.

Miss Helen Hay, daughter of Col. John Hay, of Washington, the poet and historian, will have a humorous poem in the August number of St. Nicholas. Miss Hay's verse is called "The Merry Mongoose." It is her first contribution to the magazines.

In the August Ladies' Home Journal, Dr. Parkhurst writes wisely and well of "The Training of a Child," giving advice which cannot fail to be of value to parents everywhere. This midsummer number which goes out to its hundreds of thousands of readers is worth ten times its price of ten cents, and no woman should be without it. Curtis Publishing Company, of Philadelphia; one dollar per year.

The Preacher's Magazine for August is at hand. A valuable paper by Rev. John Edwards on "Methods of Illustration," enriches this number. The Homiletical matter is varied and instructive. Wilbur B. Ketcham, 2 Cooper Union, New York. Single copy, 15 cents; $1 50 per year.

Notice.

We wish to inform the members of the South New Orleans District, Louisiana Conference, and all other friends that wish to attend, that they will be granted reduced rates, on the certificate plan, over the Southern Pacific Railroad. In securing your tickets from the agent at each station get a receipt.

J. H. W. PIERRE, P. C.
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Vicksburg District Conference.

Literary exercises of Vicksburg District, Mississippi Conference, to be held at Edwards, Miss., August 15, 1895. Each member of the conference will prepare and be ready to take part in the free and full discussion of the following topics:

The Southwestern Christian Advocate—its peculiar relation to the colored membership of the M. E. Church.

Freedmen's Aid and Southern Education Society.

Benevolences of the Church—plans and time for raising.

Infant baptism.

Purity of the ministry.

WM. MCMORRIS, Chairman.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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Notice.

To Members of Birmingham District, Central Alabama Conference:

Reduced rates will be granted over the Alabama Great Southren to Springville, August 7, for district conference; provided, seventy-five persons attend. Get certificate for every ticket bought in going, so that you may return for one cent per mile. R. S. LOVINGGOOD.

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Monroe District Conference.

The following is the program of the Sunday School convention and district conference to be held at Lake Providence, La., August 14-17, 1895:

Rev. Thos. Bowman, D. D, LL. D., presiding bishop; Prof. P. A. Cook, secretary of the district conference; Mrs. Ida M. Evans, assistant.

Literary exercises; Sunday school convention; welcome address, Mrs. S. E. King; response; sermon, Rev. E. Hutcherson.

Monroe, The duty of pastor to the school; three delegates. Mt. Sinai and Beanlah, The life of Joseph; six delegates; Mt. Nebo, Christ's sympathy for little children; three delegates. Bastrop, Why should the Sunday school be a missionary society; three delegates. Washington Chapel, What is Easter; three delegates. Jones Circuit, Is Children's Day a benefit to the cause of education; six delegates. Waco Circuit, Christ as a child; six delegates. Winsboro Circuit, What is the Catechism; three delegates. Collinston, Must the superintendent be a Christian; three delegates. Fort Necessity, How to teach; three delegates. Anderson, The best hymns; three delegates. Delhi Circuit, Love of Sunday school; three delegates. Lake Providence, The best way to conduct the Sunday school, three delegates.

DISTRICT CONFERENCE.

Organization; devotional exercises; welcome address, Mrs. I. C. Johnson; introductory sermon, N. R. Randolph. The following topics will be discussed:

Is Sunday the Christian Sabbath, E. Hutcherson; What is grace, A. B. Venable; Can a miracle be wrought in our day, D. G. Pharris; Is there Bible for baptism, W. M. Hana; Is the Epworth League a help to the Church, N. R. Randolph; Is it best to remain in the mother Church, F. M. Lashington; Is the presiding elder a help to the work, L. Brown; The value of the Bible, A. Smith, Jr.; What is being accomplished on the district, O. Wilson; The best way to care for worn-out preachers, Anston Jones; Does the Southwestern Christian Advocate help the Church, A. Gaulden; Why should the Louisiana Conference divide, G. J. Rogers; missionary sermon, A. B. Venable; revival sermon, G. J. Rogers.

All local preachers will select their own subjects. Let each Sabbath school send one dollar. Revs J. C. Hartzell and E. W. S. Hammond are expected. All presiding elders and college presidents are cordially invited. District conference grand rally on Sunday, August 18. All are invited.

For the committee.

F. T. CHINN, P. E.

Weak and Nervous

Describes the condition of thousands of people at this season. They have no appetite, cannot sleep, and complain of the prostrating effect of warmer weather. This condition may be remedied by Hood's Sarsaparilla, which creates an appetite and tones up all the organs. It gives good health by making the blood pure.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache.

Greenville District, Upper Mississippi Conference.

The following is the program of the Greenville District, to be held at Webb, Miss., Aug. 1-4:

First Day—Sermon, S. D. Hudson; Conference business; The church of the middle age, C. W. Walton, E. D. Cameron, C. A. Jordan and John Everett; Sufficiency of the atonement, G. L. Williams, E. Tronpe and E. D. Reid; The extent of the atonement, P. S. Bowie, S. M. Taylor and G. W. Hunt. 8:30 p. m., sermon, P. S. Bowie

Second Day—Devotion, L. C. Cotton; Conference business; Sermon, J. H. Everett; The need of an educated ministry, M. Blair, J. B. Starkey, E. D. Cameron and E. Tronpe; The best method for raising benevolent money, P. S. Bowie, S. M. Taylor and A. Saulsbury; 8:30 p. m., sermon, A. J. McAllister.

Third Day—Devotion, G. W. Hunt; Conference business; Sermon, S. M. Taylor; The need of the pastor in prayer meetings, J. B. Starkey, E. D. Reid, E. D Cameron and G. W. Hunt; Conference business; The Southwestern, J. W. Davis, P. E., and E. Tronpe; The Progressive Negro of the 19th century, S. D. Hudson, C. W. Walton and others; 8:30 p. m., sermon, M. Blair.

Fourth Day—9 a. m., love feast, by C. A. Jordan and E. Tronpe; 11 a. m., sermon, J. W. Davis, P. E.; 2 p. m., sermon, C. W. Walton; 8:30 p. m., sermon, E. Tronpe. J. W. DAVIS, P. E.
A. J. MCALLISTER, Secretary.

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For Catalogue address

WILBUR P. THIRKIELD, D. D., President, Atlanta, Ga.

Austin District Conference.

The Austin District Conference will convene at Bolton, Texas, Tuesday, Aug. 20, at 9:30 a. m. Dr. Hammond, editor of the SOUTHWESTERN, is cordially invited to be present. Dr. J. C. Hartzell, corresponding secretary of the F. A. and S. E. Society, promised to come or send some one to look after the Samuel Houston College, located at Austin, Texas. Dr. Jones, our S. S. agent, promised faithfully to be present. With his able assistants, aided by Mrs. C. S. Spriggs, corresponding secretary of the W. H. M. Society, the work will be greatly augmented and properly arranged for larger success in the future. We are making ample preparation to entertain all that will come, by giving them plenty of solid work to do. As has been announced, the two first days of this session will be devoted to the Epworth League and S. S. Institute work. According to action had at the last session of the district conference, all the exhorters, local preachers and preachers in charge are members of the S. S. Institute.

They will observe the following program: 1. Welcome address, by Mrs. M. E. Parker. 2. Response, Miss Eulah Sampson. 3. Followed by the president of Institute and others. 4. The importance of the S. S. Institute, W. L. Davis. 5. Teachers' meetings. Miss C. R. Pryor. 6. The best time and manner to conduct family worship, Miss Matilda Roberts. 7. Should the S. S. be graded? L. F. Bradley. 8. The force of moral character, Miss Ardella Embree. 9. How to encourage Bible reading, Miss E. L. Lott. 10. Personal effort in the S. S. work, Miss M. E. McFadden. 11. What can be done in our S. S. to promote temperance? Prof. R. L. Parker. 12. Sabbath desecration, Miss Ollie Freeman. 13. How can the S. S. help the progress of the race? Prof. W. C. Hardeman. 14. The Epworth League, Miss Pauline S. Morrow. 15. An address, by Dr. O. I. Jones.

W. R. Morrow, president S. S. Institute. Miss Janie D. Organ, Secretary.

It will be observed that the program for the Epworth League does not appear, nor that of the preachers; for the reason, the preachers were requested to write down the subjects assigned by committee on program at last session; and the Epworth League did not furnish theirs, being in its embro state.

Let the delegates and all persons who attend the district conference, procure from the ticket agents a certificate. Reduced rates are given upon the certificate plan alone, and a number less than fifty certificates will not entitle us to any reduced rates over the railroads leading to and from our district conference. Let all the delegates bring, without failure, at least one dollar each to print the minutes of this session. They will receive in proportion copies of the minutes to distribute at reasonable figures.

MACK HENSON, Presiding Elder.
C. L. MADISON, Secretary.

"Nothing Venture, Nothing Have."

Rev. John Reid, Jr., of Great Falls, Mon., recommended Ely's Cream Balm to me. I can emphasize his statement. "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, pastor Central Pres. Church, Helena, Mon.

It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety and it does all that is claimed for it.—B. W. Sperry, Hartford, Conn.

Greenville District Conference.

The following is the program of the Greenville District Conference, to be held at Williamston, S. C., Aug. 14 to 18:

First Day—Stereopticon lecture, Prof. W. L. Bulkley, Ph. D.; Solo, W. H. Marshall.

Second Day—Report of work on district, J. A. Brown, P. E.; Reports from pastors, local preachers, exhorters and class leaders; Essay, personality of Christ, D. M. Mims, A. M.; Duty of predecessor to successor in pastorate, A. Lewis; Sketches, an enemy, Matt. 13:28, C. L. Logan; Jonah's Flight, Jonah 1:3, B. F. Millin; Grace, Romans 3:24, G. W. Beckham; Essay, the atonement, J. C. Martin. Discussion: Resolved, That young men who smoke or chew tobacco should not be licensed to preach; affirmative, G. F. Miller and H. F. McElwee; negative, J. D. Mitchell and F. J. Clinton. Address of welcome, G. W. Royal; response, E. L. Rogers. District conference sermon, J. R. Rosemond.

Third Day—Infant baptism, R. J. Scott; Address, How to care for young converts, A. B. Davis; Evils of Sunday railroad excursions, A. Lewis; Report of district stewards; Preaching, George Gray; Song service, led by York Goodlet and A. S. Todd; The model pastor, E. W. Adams. Discussion, Should men be elected to office in the Church, who refuse to subscribe for our church papers; affirmative, J. T. L. Dunham and Wm. Axom; negative, M. Cherry and B. F. Millin. Pulpit preparation, J. McLeod; Hymnology and hymn reading, Prof. B. M. Hubbard, A. M.; Elements of weakness in revival work, York Goodlet; Ministerial support, Prof. M. H. Gassaway. Address, Southwestern Christian Advocate and the Greenville District Methodist Herald, by D. M. Mims, A. M., Mrs. C. W. Gassaway, Mrs. M. S. McLeod, Mrs. A. M. Martin.

Fourth Day—Reports from the Sunday school superintendents; Address, Relation of Sunday school to the Church, J. T. Grier; The graded Sunday school, Miss Julia Brown; How to sustain the mission Sunday schools, Miss Mattie Carter; How to teach the catechism, Miss Anna Briar; Tracts and the Sunday school library, C. K. Brown; The blackboard in the Sunday school, Mrs. M. S. McLeod and J. C. Martin; Reports from presidents of Epworth League chapters; How to organize a chapter, W. D. Jonkins; The library department, Miss Ella C. McCurry; Address, Mercy and help, Miss L. A. Jenkins; Evening, preaching, A. Lewis.

Fifth Day—Conference experience meeting, conducted by J. R. Rosemond; Sunday school mass meeting, addresses by York Goodlet and R. J. Scott; Preaching, J. A. Brown, P. E., J. McLeod and D. M. Mims, A. M.; Adjournment.

All essays and sketches will be subject to criticism.

Committee—J. A. Brown, P. E.; D. M. Mims, J. McLeod, J. R. Rosemond, Y. Goodlet, E. W. Adams, A. Lewis and J. C. Martin, secretary.

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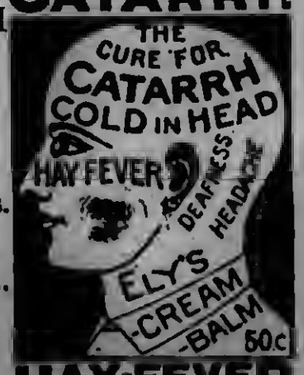
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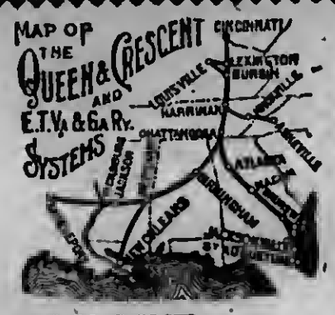
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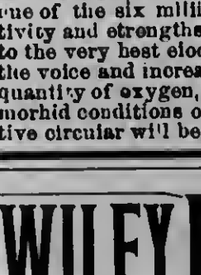
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THE SUNDAY SCHOOL.

The Brazen Serpent.

(Num. 21. 4-9.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3. 14.)

The Israelites sinned greatly in believing the false report of the spies. Moses prayed earnestly for them. They confessed their sin, repented of the same, and consented to be led by him into the promised land. The Lord pardoned according to the word of Moses, but refused to go before them into Canaan. They were turned back into the wilderness, and for forty years were compelled to wander over desert lands. They lusted after evil things, committed fornication, worshiped idols, murmured, and tempted Christ. It is no wonder God was displeased with them, and His hand was heavy upon them. All who came up out of Egypt, who were of mature age, fell in the wilderness, save Caleb and Joshua.

I. A hard way—"They journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom." Mount Hor is not far from Kadesh. It is likely the Israelites remained near the southern border of Canaan during their sojourn in the wilderness. Aaron had departed this life, Mirism had died, and the people who came up out of Egypt had fallen. The time had come for them to enter the Holy Land. They could not go from Mount Hor east around the southern shore of the Dead Sea, because the Edomites had forbidden them to pass through their country. Esau, from whom the Edomites descended, was the brother of Jacob, from whom the Israelites sprang. They were kinfolks, therefore God would not let Israel force her way over their land. From Mount Hor the children of Israel went South till they reached the shore of the Gulf of Akaba, an arm of the Red Sea. There they turned east, and then north, along the eastern border of the land of Edom. This was a long, hard journey, and "the soul of the people was much discouraged because of the way." The stubborn, revengeful spirit of the world often causes the people of God to pass over hard ways. This vile world is no friend to grace, to help us on to God.

II. A murmuring people. 1. Against whom did they murmur?—"The people spake against God, and against Moses." We complain against *God*, when we find fault with the laws that govern nature. When we murmur about the hot and cold weather, the flood and drouth, and the storm and calm. We complain against *Moses* when we find fault with the clergy, when we speak out against our pastor. We may believe in God and in the ministry, in the Church and in the Bible, attend public worship and receive the sacraments, and yet be as wicked as Satan desires.

2. About what did they murmur? (1) About the work of the past—"Wherefore have ye brought us up out of Egypt?" God, by the hand of Moses, had led them up out of bondage. Now they have forgotten His judgments and mercies, and remember only the flesh pots of that land. It was their stomach and not their heart that caused them to desire to return. They were ready to sell their interest in heaven for a mess of pottage. Are there any to-day, who have in the past, tasted and learned that the Lord is good, but now desire to return to their old dirty ways, like "the sow that was washed to her wallowing in the mire?" (2) About perishing. They feared they would "die in the wilderness." Many see only danger and hardships in the way from earth to heaven. The lions are ever before them. But God leads in a *safe* way—"No lion shall be there, and no ravenous beast shall go up thereon." His is a *holy* way—"The unclean shall not pass over it." And it is a *happy* way—"The redeemed shall return and come to Zion with songs and everlasting joy upon their head." (3) About food. *a.* "There is no bread, and there is not water." There was, no doubt, a scarcity of these essentials in the way they were going. But God was able to supply their every want. Many of God's people see nothing but starvation before them. If we do our part, and trust the Lord, all will be well. *b.* "And our soul loatheth this light bread." This mean, contemptable, cheat stomach stuff. How depraved and ungrateful. This was bread from heaven. It was "angels food." On it they had lived for forty years. The word of God, the gospel of Christ, the songs of Zion, and the prayers of the saints, is the bread of life for us.

III. An angry God. 1. The work of *Jehovah*—"The Lord sent fiery serpents among them." It is a part of God's plan to punish sin. If we harbor evil in our heart, or omit duty, or transgress God's law, we may expect to be punished for it. God is holy and just. He will reward virtue and punish vice. These were likely called "fiery" serpents because there was on them bright red spots, and because their bite inflamed the flesh. The serpent is an emblem of Satan, who is "That old serpent, called the devil" (Rev. 12. 9).

2. The work of the *serpents*—"They bit the people, and much people of Israel died." The venom of the serpent represents sin. (1) It was *imparted*. Sin was no part of man's original nature. He was in the beginning pure and holy. It has been grafted into his nature by Satan. (2) It produced *suffering*. No doubt the Israelites suffered much between the time they were bitten and their death. Sin is ever producing suffering in the human family. (3) It resulted in *death*. Sin is always working death among the people. It produces physical and eternal death.

IV. A repenting people. 1. Confession of sin—"We have sinned." *Active*—"Sin is the transgression of the law" (1. John 3. 4). *Passive*.—"To him that knoweth to do good, and doeth it not to him it is sin" (James 4. 17). *Inbred*—"Behold I was shapen in iniquity, and in sin did my mother conceive" (Psa. 51. 5). Evil thoughts, omission of duty, transgression of law. It is hard to confess sin. Israel acknowledged they had done wrong, and asked pardon.

2. Request—"Pray unto the Lord that He take away the serpents from us." Moses was the mediator of the Old Covenant. He stood between the Lord and the people. He was powerful in prayer. He prayed for Israel when they worshiped the golden calf, for Miriam when she murmured against him, and for the people when they believed the false report of the spies. Each time God heard and answered his prayer. The mediator of the New Covenant is the man Christ Jesus. If it were not for his intercessory prayers we would all perish. We should pray one for another.

V. A helping Lord. The fiery serpents were not destroyed, Satan is yet abroad in the land. The venom of the serpent continued to work death, the poison of sin is still destroying the people. A remedy was provided—A serpent of brass was made, and set up upon a banner pole, whosoever was bitten and looked upon it lived. An antidote has been provided for sin. Christ has been "lifted up from the earth." Whosoever will look on Him through faith will be saved. This brazen serpent was a symbol of Christ in many respects. 1. *Origin*—The plan to save the people by the brazen serpent, and the one to save the world by Christ, originated with God. 2 *Form*—As the brazen serpent was made like the fiery serpent, so the Christ was made in the likeness of man: sin excepted.

3. *Only remedy*—There was likely no other way to save Israel but by the brazen serpent, so there was probably no other way to save the world only by the Christ. 4. *Simple*—As the cure by the brazen serpent was plain, easy, and in the reach of all, so salvation through the Christ is plain, easy, and may be obtained by all. 5. *Requirement*—As the brazen serpent required repentance and faith so does the Christ demand the same. 6. *Individual*—As each one who was bitten was required to look for himself, so every soul must believe and repent for itself.

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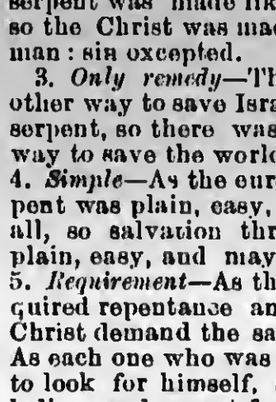
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Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Lou s fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express.....9.15 am	No. 51, T and A express ..... 6:15 pm

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New York....9:30 a. m	New York ... 6:20 p. m.

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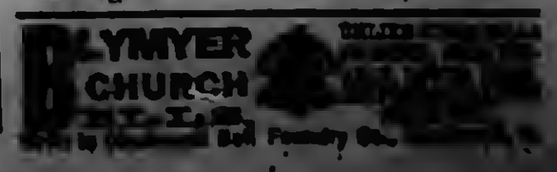
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FROM PRESIDING ELDERS.

Natchitoches District.

Persons who are going by railway to our district conference, will purchase tickets Monday or Tuesday, August 12 and 13, paying full fare going and taking receipt for the fare paid to the agent; present your ticket to our railroad secretary, Rev. J. J. Obee, and he will fill out the same. Upon presenting the same to the agent at Mansfield on returning, you will pay one-third fare to return, in accordance to railroad instruction. Please come on Canon Ball Trains to meet Bedford District Conference connection, otherwise you will lay over in Mansfield one night.

H. J. WRIGHT, P. E.

Alexandria District.

Dear Brethren—Unforeseen arrangements of Divine providence has caused the date of meeting of the Alexandria District Conference to be changed from July 24 to August 21, at St. Martinsville. Please come prepared to answer roll call of F. A. and S. E. Society and fill your part of the exercises. Remember the old SOUTHWESTERN. A full attendance is expected. Ample preparations made for all. Come, let us have a good time.

S. E. H. MORANT, P. E.

Shreveport District.

Dear Brethren—Dr. Mason will be with us on Saturday night, August 10, and I expect each brother to have his Freedmen's Aid collection on hand, ready to report. All the official officers who have not subscribed for the SOUTHWESTERN, are expected to give their subscription at the district conference.

S. DUNCAN, P. E.

Hannibal District.

The District Conference of the Hannibal District, Central Missouri Conference, will convene in Montgomery, Mo., Aug. 21-25.

G. W. REEVES, P. E.

Knoxville District.

The district conference will be held at Morristown, Tenn., August 15-17. Dear brother pastors, I want you to see that all the members of the district conference are present the first day of the conference. Let every man do his best to have all of his benevolent money collected. We need $108 more than we had last year, to put the district in the first-class of the Missionary Society. Ten cents to the member above what was given last year, will do it. But we must not build up the Missionary Society at the expense of the other societies. Give them all a chance. Yours truly, OWEN HYPSHER, P. E.

Gainsville District.

Beloved Brethren—I forwarded to you the standing of each charge in the Gainsville District for the years '94 and '95. Examine carefully; explain to the board, and call together the committee on missions and let them know what you expect of them. A personal canvass among the members and friends will awaken interest in the cause of missions. I am gratified to note that some have raised over half of their apportionment already. I rejoice at your success and regret your failure. Members attending the district conference at Union Grove will secure certificates at starting point, so as to return at reduced rate. The camp meeting at Centre Side begins August 28.

C. R. BUFFINGTON, P. E.

Forrest City District.

Brethren—The district conference will meet in Cotton Plant, Ark., Sept. 5, at 9 a. m. Be ready to report your benevolent monies in full. Dr. M. C. B. Mason will be with us. There will be a roll call of all the charges for F. A. and S. E. Society. Each pastor will bring his apportionment for said society and be ready to pay the same over, if it has not been previously sent off. No local preacher's license will be renewed, nor license granted to candidates for license to preach, who is not a paid-up subscriber for one year to the SOUTHWESTERN. All officials attending the conference are expected to become subscribers to the SOUTHWESTERN Remember, Jesus knows your work and faithfulness. The Church judges your ability and usefulness by your work. This is a year of record—by it, you stand or fall. Grand rally; forward, march!

J. W. JACKSON, P. E.

District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Greenville	Upper Mississippi	Webb., Miss., Aug. 1-4	J. W. Davis.
Kansas City	Central Missouri.	Sweet Springs, Mo., Aug. 8..	J. W. Hughes.
Dadeville	Central Alabama	West Point, Ga., Aug. 1	Cain Rogers.
Baton Rouge	Louisiana	Clinton, La., Aug. 7	J. F. Marshall.
Birmingham	Central Alabama	Springville, Ala., Aug. 7	W. Prettyman.
Indiana	Lexington	Terre Haute, Ind., Aug. 7	E. L. Gilliam.
Gainsville	Savannah	Union Grove, Ga., Aug. 7	C. R. Buffington.
South New Orleans	Louisiana	Morgan City, La., Aug 8 ..	Pierre Landry.
Monroe	Lonisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri.	Moberly, Mo., Aug. 14	J. J. Clark.
Natchitoches	Louisiana	Bedford, La., Aug, 14	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15	S. A. Cowan.
Ohio	Lexingtou	Portsmouth, O., Aug. 20	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Henson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn , Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22	W. H. Logan.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Atlanta	Savauuah	Lagrange, Ga., Aug. 21	G. W. Arnold
Louisville	Lexington	Hartford, Ky., Aug. 1	G. A. Sissell.
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Altheimer, Ark., Sept. 12	W. R. R. Duncan.
Alexandria	Louisiana	St. Martinsville, La., Aug. 21	S. E. H. Morant.
Shreveport	Louisiana	Mansfield; La., Aug. 8	Stephen Duncan.
Huntsville	Central Alabama	Courtland, Ala., Aug. 8	I. Townsend.
Waynesboro	Savannah	Augusta, Ga., Aug. 21	R. R. O'Neal.
Navasota	Texas.	Hempstead, Texas, Oct. 22	W. L. Duncan.
Forest City	Little Rock	Cotton Plant, Ark., Sept. 5..	J. W. Jackson.
Hot Springs	Little Rock	Canfield, Ark., Sept. 12	A. J. Phillips.
North New Orleans	Lonisiana	Algiers, La., Aug. 7-11.	A. E. P Albert.
Little Rock	Little Rock	Morrilton, Ark., Aug 22-25..	W. H. Morris.
Greenville	South Carolina.	Williamston, S. C., Ang. 14..	J. A. Brown.
Hannibal	Central Missouri.	Montgomery, Mo., Aug. 21 25	G. W. Reeves.

CONFERENCE NOTICES.

Alexandria District.

Third Round.	August.		
St Peter	10 11	Glencoe & Island,	11 12
Sorrell & Union'ch	14 15	Hnberty lle	17 18
Jonnerette	18 19	Patontville	18 19
Ahberille cir	21 25	Olivier	21 25
Asbovllie mis	21 25	New Iberia	21 25
St Martinsville	2 25	Cade	21 25
Lafayette	21 25	Crowley & Rayne	21 25
Jennings & Welsh,	21 25	Lake Charles	21 25
Willow Glenn	21 25	Moroland	21 25
Woodworth	21 25		
	September.		
Opelousa	8 9	Washington	7 8
Waxia & Palmetto.	11	Plaisance	10
Sunflower	13	Morrows	12
Cheneyville	15 16	Fola	14 15
Poland	17	Grand Cot	18
Boonville	21 24	Bunkie	22 23
Cottonport.	23 24	Pinevill & Flaggon,	28 29
Alexandria	28 29		
	October.		
Avoca & Regniotts,	5 6	Spring Creek	12 13
Lecompt	12 13		

S. E. H. Morant, Presiding Elder.

Knoxville District.

Fourth Round.	August.		
Knoxville circuit	3 4	Knoville station	10 11
Morristown sta.	17 18	Ebenezer circuit	24 25
Gray & Edgewood	10 11		
	September.		
Friendville mission,	August 30 and		1
Oliver Springs cir.	7 8	Clinton & C Creek,	7 8
Sevierville mission.	14 15	Newport circ't	14 15
Rutledville circ't,	21 22	Tazewell	28 29
	October.		
Mossy Creek cir't,	5 6	Morristown cir.	12 13

OWEN HYPSHER, P. E.

Aberdeen District.

Third Round	August.		
Aberdeen & circuit,	10 11	Athens	3 4
Columbus	24 25	Caladonia	17 18
Columbus circuit	24 25		
	September.		
Crawford, Aug 31	1	Brooksville	7 8
Mashularville	21 22	Macon	21 22
Macon circuit	28 29	Hashaqua	24
Hickory	29 30		
	October.		
Shuqualak	5 6	West Point circuit,	10
West Point	12 13	Gatman	15

H. R. Revels, Presiding Elder.

Dadeville District.

Third Round.	August		
Opelika	24 25	Fredonia	31
	September.		
Lafayette	7 8	Roanoke	14 15
Lamar	21 22	Wedowee	28 29
Linesville	28 29		
	October.		
Alexander City	5 6	Sylacanga	2 3
Dadeville circuit	12 13	Dadeville	12 13
Rockford	19 20	Bethel	26 27
	November.		
Eclectic	2 3		

Cain Rogers, Presiding Elder.

Gainsville District.

Third Round.	August.		
Union Grove	6 11	Oxford & Coving'n	17 18
Decatur	17 18	Oak Hill	24 25
McDonough	24 25	Stockbridge	24 25
	September.		
Centre Side	1 2	Jenkinboro	1 2
Gillsville	7 8	Harmony Grove	7 8
Hoschton	7 8	Gainesville	14 15
Jonesboro	14 15	Suwannee	21 22
Lawrenceville	21 22	Duluth	21 24
Lavonia	28 29	Elberton	28 29
	October.		
Edwardville	5 6		

C. R. Buffington, Presiding Elder



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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, AUGUST 8, 1895.—Vol. 30. No. 32. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

AN EXPLANATION THAT DOES NOT EXPLAIN.

The General Epworth League Secretaries, Drs. Schell and Steele, have published an explanation (see *Western Christian Advocate* of July 25) concerning the color question at the late Epworth League Conference at Chattanooga. Both of the secretaries disclaim any intention of wronging the colored delegates in the least. It appears that Dr. Schell, of the Methodist Episcopal Church, insisted that "any arrangement discriminating against the colored members would meet with disapproval from his people." Dr. Steele also "expressed his opposition against any discrimination, and expressed a desire that they should have the fullest benefit of the occasion." It was thought best, however, by Dr. Steele to make some arrangement to prevent discord, and hence, at his suggestion, it was agreed that the auditorium should be divided into two parts, with the understanding that the colored delegates should sit in that part assigned to the Methodist Episcopal Church. To us there seemed nothing wrong in this arrangement until we perceived a disposition on the part of the representative of the Southern Church to cater to what he was pleased to call the "differences of opinion that existed on this subject." What differences of opinion, pray? Will the secretary have the Christian world believe that it is wrong for God's people "to sit together in heavenly places in Christ Jesus?" Will he tell those of his humble Christian brethren that because this unchristian practice has existed and now exists, we must continue to perpetuate it?

But, judge our consternation, when we read: "*Dr. Steele wishes it understood that, for himself, he fully approves the Southern Christian in regard to seating colored people.*" [Italics ours.]

Well now, that is a plain statement—bold, frank, but deliberately cruel. This Christian leader of the young people of the Southern Methodist Church pleads that the colored people may have the "*fullest benefit of the occasion*" and yet wants it to be known that he fully approves of a custom which is unkind, unnecessary and unchristian! Talk about your paradoxes! So Methodist Christians are expected to endorse an offensive custom for the sake of peace! Not much. However reasonable it may appear to the white man, it can never, under any circumstances, appear to the colored man otherwise than a disposition to perpetuate a most unfortunate prejudice. The "sacred harmony" of the occasion was indeed marred, but let it be at once and forever understood that the colored delegate had no hand in it. They, and they alone, are responsible for the disturbance of this delightful harmony, who cannot fully subscribe to that grand old truth, that "God is no respecter of persons." The promiscuous mingling of that class of professors in any religious assembly or gathering, where a colored follower of the meek and lowly Jesus comes—either by invitation, curiosity, or for love of the service—will furnish the occasion for just such episodes. Meanwhile, all of those who are making an earnest effort to *look up* to Him from whom cometh all strength, and wisdom, and love, will assuredly help *lift up* the neediest of their fellowmen, and so fulfill the law of Christ. We shall insist upon it, that the various expedients resorted to by so-called Christian people, and which continue and perpetuate these unholy distinctions, are distasteful and repulsive to every self-respecting Negro.

—The Free Church of Scotland has established a hospital on the shores of the Sea of Galilee.

LEXINGTON DISTRICT CONFERENCE.

In a beautiful grove on the suburbs of the city of Paris, Ky., on Thursday, July 25, the brethren of the Lexington District assembled, with Dr. J. Courtney, the efficient presiding elder, in the chair. Rev. D. E. Skelton, one of the most popular young men of the district, was chosen secretary, with J. S. Webb and W. D. Locke assistants. Eighteen pastors and nineteen local preachers answered to the roll call. Reports from the presiding elder, pastors, local preachers, superintendents, presidents of the League chapters, and stewards, revealed a highly encouraging condition in all departments of the Church, showing that the work was well organized and in proper hands. The afternoon sessions were devoted to the Sunday School Institute, and was largely attended by the progressive and enthusiastic friends of the cause. The papers read were of a high order, and there is gratifying evidence that this great and important department of the Church is fully appreciated and encouraged by the district. Rev. J. H. Ross preached a most excellent sermon, which outlined the high spiritual tone of the conference. The Editor of this paper arrived on the evening of the second day, and was permitted to address a large audience. His theme was the SOUTHWESTERN, and the results showed that the theme was properly chosen. A number of names were added to the pledge brigade.

The presiding elder, Dr. Courtney, is well preserved, genial and able, and seeks to bring his district up to the very highest point of efficiency. Our knowledge of the individual brethren leads to the conclusion that the results are very gratifying. The doctor was accompanied by his excellent lady, and most promising son, Joseph Courtney, Jr. He is as vigorous and earnest as in his younger days. During the discussion of the resolutions concerning the SOUTHWESTERN, he made a most remarkable address in its favor which touched all hearts, and prepared the conference for the unanimous vote in favor of its adoption. The young men of the district are studious and progressive, while the older men are devoted and earnest, and take special pride in standing by the institutions of the Church. Tobacco is being outlawed, and the standard of moral purity is becoming more and more conspicuous among young and old. These grand brethren will be heard from in the future.

A conspicuous and pleasant feature of the meeting was the presence of quite a number of the preachers' wives, which may account to some extent for the thorough and prompt transaction of the conference business. These noble women should more and more identify themselves with the work of the Church, and especially that in which their husbands are engaged. Besides, the people want to see the elect ladies who are contributing so largely to the success of the work.

General Thomas, for such is the genial and indefatigable pastor of St. Paul's at Paris, is master of the situation. His arrangements for the entertainment of the conference were about as perfect as they could be made. His people love and respect him, and the outlook is encouraging. Of course, we were domiciled in the parsonage where Sister Thomas, the mother of the pastor, and the son of the pastor, our "Johnnie," dispensed old-fashioned Kentucky hospitality with a lavish hand. Admirable arrangements were made for the Sunday services at the fair grounds. Owing to an engagement elsewhere, we could not participate in the rich treat promised. The beloved brother, Felix Ross, was appointed to conduct the conference love feast; Dr. Courtney, the presiding elder, to preach at 11 a. m.; Doctor Stanley of Asbury, Lexington, at 2 p. m.; Rev. J. H. Ross of Washington, at 4 p. m.; Rev. D. E. Skelton of Gunns Chapel, Lexington, at 8 p. m. With the following resolutions ringing in our ears and thrilling our heart, we reluctantly bade our dear brethren adieu, and embarked for Columbus, Ohio:

Report of the Committee on the "Southwestern."

To the Presiding Elder and Members of the Lexington District Conference:

We, your committee on the SOUTHWESTERN CHRISTIAN ADVOCATE, offer the following:

WHEREAS, The SOUTHWESTERN is an acknowledged official organ of our Church; the editorial chair being occupied by an efficient member of our conference; the SOUTHWESTERN is purely religious and Methodistic; it is clear, fearless, true and conscientious; a safe guide in our homes, and an approved agency in shaping the lives and ethics of our children; therefore, be it

Resolved, That we pledge ourselves to do all in our power to increase the circulation of our paper.

Resolved, That we, as pastors, stand by the action of this district conference in refusing to recommend local preachers for renewal of license who wilfully refuse to subscribe for the SOUTHWESTERN.

Resolved, That we, as members of this district conference, feel honored in the election of the Rev. Dr. E. W. S. Hammond to the editorship of the paper, and we hereby pledge him our hearty support in making the SOUTHWESTERN one of the best papers on the Church.

J. S. WEBB,
D. E. SKELTON,
G. W. THOMAS. } Committee.

—The treatment, by the French, of Hon. John W. Waller, formerly our consul at the capitol of Madagascar, is, without doubt, a high handed outrage upon an American citizen, and the government of the United States should institute a vigorous inquiry as to the right of France to arrest and imprison an American citizen without even the semblance of a fair and an impartial trial. Mr. Waller is an intelligent colored man, and would hardly be guilty of even the slightest violation of the relations existing between his own and the government of France. Hon. John M. Langston is doing what he can to bring about an investigation of the charges alleged against Mr. Waller, and to have Secretary Olney demand an immediate hearing. We have reasons to believe that Mr. Waller is not only able to prove his innocence of the charges against him, but will be able to show a deep-laid conspiracy on the part of the French officials to humiliate and degrade him because of his active interest in matters which would be beneficial to our American interests. We believe that our government should act promptly and decisively in this matter, and thus continue to maintain her dignity at home and abroad.

—The Maysville (Ky.) *Republican* says that the white people of Cattlettsburg, Ky., closed their churches on a recent Sabbath in honor of Bishop Gaines of the African M. E. Church. This is not the first instance of the kind in which white Christians in Kentucky have thus shown honor to colored clergymen. We are informed that during a recent session of the Kentucky Conference, of the M. E. Church South, at Maysville, Ky., a colored bishop was present, warmly welcomed, and preached to the great delight of the entire conference. These courtesies are not unusual in other parts of the country, and there always will be an exchange of ministerial courtesies, regardless of the color, wherever the spirit of Christ pervades the hearts of the brethren.

From the World-Wide Missions.

The International Epworth Convention.

By Rev. E B. Burroughs.

Your correspondent left Cheraw, S. C., Wednesday morning, June 26, for Chattanooga, and after a pleasant trip of twenty-six hours reached his destination on the morning of the following day. He was immediately taken charge of by the Rev. G. W. Zoigler, the popular and efficient pastor of the Wiley Memorial Church, and at whose home it was his good fortune to stay during the sessions of the convention.

Chattanooga was dressed in her best—the leading business houses, as well as many private residences, being beautifully decorated with the colors of the united Leagues—red, white and yellow.

The hour of opening was fixed at 2:30 p. m., and long before the time, the immense tent was packed. The tent was pitched upon the grounds of the U. S. Grant University. It was most beautifully adorned; the League colors being interwoven with the national emblems. A large and handsome portrait of the sainted founder of Methodism, draped on either side with the English and American colors, was placed just above the platform.

At precisely the hour appointed the convention, led by the Pord Sisters with their cornets, and by a specially trained choir, opened with singing "Blest be the tie that binds." Prayer followed; after which Mr. J. A. Patten, chairman of the Chattanooga Convention; Hon. G. W. Ochs, mayor of the city; Rev. Dr. J. P. McFerrin, on behalf of the Methodists of Chattanooga; Bishop Hendrix, on behalf of the M. E. Church, South; Rev. Dr. Jno. Potts, on behalf of Canadian Methodism, and Bishop Merrill, on behalf of the M. E. Church, delivered warm, and eloquent, and stirring addresses of welcome.

These preliminaries being over with, the convention adjourned to meet at 7 p. m. At that time the people thronged together for the love feast led by Bishop Fitzgerald, of the M. E. Church, South. Many, apparently earnest, were the testimonies given. For awhile sectionalism seemed to have been forgetten.

After the love feast, Bishop Galloway preached a good gespel sermon from 1 Cor. 1:19. At the close, the sacrament of the Lord's Supper was administered to fully five thousand people.

FRIDAY.

Friday morning found the tent more largely crowded than the day before. Expectations ran high. The general subject of the day was: "Life in the Local Church." "Intellectual Duties" were discussed by Rev. W. E. McLennan. "Educational Opportunities" were treated by Rev. S. O. Royal. The next speaker on the same subject was the Rev. Dr. J. W. E. Bowen. He no sooner stepped forward than he was greeted with prolonged cheers and applause. Northern Methodism tried herself in honoring our dusky representative; and he demonstrated that the trust had not been wrongly placed. Dr. Bewon's speech was a truly remarkable one. He called attention to the fact that thirty years ago a colored man would not have been invited to speak upon such a subject in such a presence. He particularly emphasized the necessity of Methodism teaching her doctrines and exemplifying the solidarity of the race. Said he: "When I see the red man love the white man, the white man respect the black man, the black man honor the yellow man, and all shaking hands over the table containing the emblems of the broken body and shed blood of a common Savior, then I know that 'God hath made of one blood all nations of the earth'." Dr. Cooke, of Athens, Tenn., followed.

Other speakers were: Miss Clara Grant, H. V. Holt, J. R. Nelson, J. R Pepper, E. M. Taylor, L. E. Prentiss, E. H. Rawlings, G. W. Kirby, Miss Stella Rule and Carles Martyn.

The evening session was largely attended and equally as enthusiastic. Dr. Berry, of the Epworth Herald, presided. The inimitable Chaplain McCabe was the last speaker of the evening. Dr. Berry introduced him as "the best loved man in Methodism." It is needless to say that the Chaplain swept everything before him.

SATURDAY.

The morning was extremely hot. The interest and enthusiasm, however, abated not. The convention opened with singing. The general subject was, "The Spirit of Methodism." The Rev. C. M. Stewart treated "Methodism Hymns," as did also the Rev. S. B. Turrentine.

Rev. Littlefield gave an excellent talk on "Methodist Fervor." The Rev. S. V. Crews, of Toronto, spoke on "Catholicity." His address was to the point.

"Biographical Embodiment," was ably handled by Rev. Jesse Bowman Young.

Other speakers were: J. C. Morris, Mrs. J. R. Woodcock, F. M. Barbour, J. M. Cornish, W. W. Pensin and T. L. Couttas.

The Children's Hour was appointed at 4:30, at which time addresses were delivered by Miss Alice Brown, Miss Florence Campbell and Miss Daisy Oldo.

Resolutions of thanks, etc., were adopted, and Toronto, Canada, selected as the next place of meeting in 1897.

At night a grand concert was given. It was a grand affair and reflected most creditably upon the management.

SUNDAY.

Heavy rains set in Saturday night and continued until the morning. Chattanooga churches were well supplied with visiting preachers. The colored churches were supplied as follows: Wiley Memorial, Rev. Johnson, of New Orleans; A. M. E. Church, Rev. W. A. Monroe, D. D.; Congregational, Rev. A. G. Townsend, A. M.; First Baptist, Rev. E. B. Borroughs.

In the afternoon a platform meeting was held at Wiley Memorial Church. Rev. E. A. Scheil, D. D., presided. Speeches were made by Rev. S. V. Crews, D. D.; Rev. W. A. Monroe, D. D.; Rev. Ernest Lyon, D. D., and Rev. J. A. Kendig, D. D.

At night another platform meeting was held at the same place. Rev. Ernest Lyon presided. Speeches were made by Rev. J. R. Waters, D. D.; Rev. A. G. Townsend, Rev. A. Middleton, Rev. G. Gordon, Prof. I. Garland Penn and Rev. E. B. Burroughs.

NOTES.

The following brethren were in attendance: Prof. I. Garland Penn, Prof. W. L. Bulkley, Ph. D.; Revs. J. R. Waters, Ernest Lyon, W. A. Monroe, S. C. Upshaw, W. G. Gordon, J. P. Wragg, G. W. Arnold, A. G. Townsend, A. Middleton, C. R. Brown, B. F. Witherspoon, I. B. Scott, E. Provine and G. W. Ziegler; Mr. R. C. Proe, Prof. E. J. Sawyer, and scores of others.

The treatment of the colored delegates was far from Christian.

The Church is farther from organic union than ever before.

The colored preachers and speakers upon the program acquitted themselves grandly.

No matter where the sons of God may come together, Satan will be there.

The convention was given the cold shoulder by the colored Chattanoogans.

Vacation Time

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the seashore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building-up medicine like Hood's Sarsaparilla had best be resorted to. If the digestion is poor, liver deranged and frequent headaches seem to be the rule, Hood's will change all this and enable everyone to return to their home and business in a refreshed state of mind and bodily health.

—Sample copies of the SOUTHWESTERN will be furnished for revivals and otherwise, by addressing this office.

For the SOUTHWESTERN.

"Home."

By H. Forrest, Clinton, Tenn.

There is a dike, divinely established for evading destructive inundations, which in their nature far eclipse those of material things. Thunders and lightnings cannot equal. Cyclones—though deadly and devastating in character, and invincible in force—bear no comparison. The breaking away of the dikes of the Mississippi, or of Holland, with the disastrous results to life and property, which would naturally follow, does not furnish a faint picture of the dire results following our submission by immorality. This dike serves as a levee against the spreading of crime—to the extinction of virtue—throughout human bounds. Remove it, and those institutions of benevolence and progress which now flourish as propagators of the cause of God and man will fall.

Remove it, and at once will be hoisted the flag under which lurks darkness, and upon the folds of which is inscribed: "Down with the light; up with the powers of evil." Remove it, and that age to which we look with yearning souls, for a period of light which we are told, is sown for the righteous, will become a fruitless vision; and that time, in which it is said, "The knowledge of the glory of God shall cover the earth as the waters cover the great deep," will be indefinitely postponed.

Let us strengthen these dikes. Stronger and stronger swells the stream. Upon their strength hangs our future security. While the clouds about us indicate an approaching storm, let us turn our attention to the dikes that serve as a shield and protection against the swelling tides of crime, now drifting upon us. Sobriety cries, strengthen the dikes. Without rages a fearful tempest in which millions annually go down to rise no more. This lashing of the furious waves menace the very existence of our moorings. Our most sacred courts, the school, the Church and State, are not above high-water mark. The back water of corruption and injustice have crept within, while without, dark clouds become more gloomy, our forebodings of destruction more ominous, and the necessity of strengthening dikes more apparent. To force back the rising tide who shall question the policy of resorting to the home, as the most effectual source. Who shall contend, that of the blighting disasters which now befall us, their cause can not be traced to the home. Or who shall contend that this most precious born is not a fountain from which flows our choicest blessings, and originates our sharpest sorrows.

The sharp, piercing sights of intemperance, like the violent blasts of winter, shrieks with withering sounds upon that which is grand and good. We look upon the fair and promising, and witness the putting forth of the leaflets of virtue and intelligence, only to find them wilting, dying, from the fatal blows of this monster which, in every deed, cries: strengthen not the home.

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

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Pearl-glass and pearl-top chimneys last as a teacup lasts.

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The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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When my friends ask me what is the best remedy for disorders of the stomach, liver, or bowels, my invariable answer is, Ayer's Pills. Taken in season, they will break up a cold, prevent la grippe, check fever, and regulate the digestive organs. They are easy to take, and are, indeed, the best all-round family medicine I have ever known."—Mrs. MAY JOHNSON, 368 Rider Avenue, New York City.

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Program Houston District.

The following is the program of the Houston District Epworth League, beginning Sept. 7, at St. James M. E. Church, Houston, Texas, at 9 a. m.:

How often should the chapors have literary programs? F. I. Richardson; How can the department of social work secure the best results? Mrs. L. A. Bowers-Green; How should the district be represented in the conference and national leagues? Tabernacle chaptor; Should persons of all ages be admitted to membership in the league? Jesse Jones; The relation of the Church to the Epworth League, Trinity chapter; Should every chapter adopt the reading course recommended by the parent board? Frank Gary; Whether the chapters should charge monthly dues, Sloan Street chapter; What should be the plan of visitation of the district president? O. I. Jones, The importance of league prayer meetings, Boanmont chapter; What should be the character of the league literary programs? T. A. Fortson; The helpfulness of the Epworth Herald, B. M. Taylor; Whether the District League and the S. S. District Convention should combine, Wm. Bartley, P. E.; What literature is indispensable to the chapters, Freeman Parker; The duty of the pastor to the Epworth League, Columbia chapter; Epworth revivals, Wade Hamilton; The sphere of the Epworth League, Mt. Vernon chapter; Junior Leagues, Richmond chapter; Fraternal relation of the Epworth League and the Christian Endeavor, Osborn Wilson.

Discussion after each paper. Music furnished by Trinity and Mt. Vernon chapters. Each chapter is entitled to representation by the pastor and four delegates. Such charges as have no league, may be represented by the pastor. Each chapter is requested to bring 50 cents for printing, stationary, etc. Each president will please bring a written report of the condition of his chapter.

All should take advantage of reduced rates to the Houston District Conference, at the same time and place.

Epworth leaguers of other districts are cordially invited.

Committee on Program—T. A. Forson, district president; Wm. Bartley, P. E.; Mary E. Wakefield, district vice president; L. A. Bowers-Green, district secretary; O. I. Jones, district treasurer.

"A Friend in Need is a Friend Indeed."

A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Avenue, Brooklyn, N. Y.

My son was afflicted with catarrh, I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

Price of Cream Balm is fifty cents.

Knoxville District Conference.

The following is the program for the Knoxville District Conference, East Tennessee Conference, which meets at Morristown, Tenn., Aug. 15, 1895, at 9 a. m.:

Opening sermon, by C. H. Herd. Our young people—how to reach them and keep them in the Sunday school and church, G. W. Mayes; The needs of the Knoxville District, G. W. Staples; The Southwestern Christian Advocate as an aid to the pastors and people to subscribe for it, W. A. Webber; The Freedmen's Aid and Southern Education Society—its work and relation to our conference, W. T. Marley; Church festivals and excursions, Jas. Hawkins; How may we increase our benevolence? E. Knott; History of the East Tennessee Conference, J. S. Hill. What is the Negro doing? D. T. Turner; The relation of the pastor to the Sunday school and the Epworth League, W. M. Goldston; The Book Concern and conference claimants, W. A. Jackson; How may we best educate our people? P. L. McDowell; Should a presiding elder use as a supply a local preacher who does not take his church paper? C. H. Herd; How to conduct a church trial, A. Clark.

Local preachers will be expected to prepare addresses upon church work and other matters. That we may have uniform reports, pastors will see that their local preachers, Sunday school superintendents, presidents of Epworth League chapters and class leaders use the blank reports prepared for them by our Book Concern, making reports for one year, instead of one quarter.

Committee—J. S. Hill, W. A. Webber.

To invigorate the system after illness, Ayer's Sarsaparilla is highly recommended.

West Tennessee Conference.

The following is the program for the second session of the West Tennessee Conference, which will convene at Mason, Tenn., Sept. 4-6, 1895:

Conference opens at 9 a. m. Opening sermon by J. F. Richmore; alternate Bro. Coppage. When and how to conduct revivals, H. Danlap; Should we use cheap literature, R. A. Fletcher; Church and ministry, C. L. Fields; Is education essential to ministers, C. E. Alexander; The onrse of excursions, S. T. Hickerson; Relation of pastor to S. S., J. H. Coppage; Spiritual freedom, B. F. Anderson; Evidences of conversion, J. F. Richmond; Character of Christ, J. L. Massey; The needs of the district; H. W. Key, P. E.; Missionary sermon; A. E. Coleman; How to pay a church debt, George C. Clark; Purpose of Christianity, J. S. Harris; Duties of class leaders, S. T. Miller; Duties of stewards, J. M. Moody; Duties of local preachers, Tom Harden; Should a pastor live on his work, A. Porter.

All others belonging to the district conference are expected to have papers on subjects of their own selection.

Committee—H. Dunlap, chairman; C. E. Alexander, C. L. Fields, B. F. Anderson, secretary; H. W. Key, P. E.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O. Send at once; only a limited edition.

Little Rock District Conference.

The following is the program of the Little Rock District, Little Rock Conference, to be held at Morrilton, Ark., August 22-25:

To preach the introductory sermon, Elzy Roberts; to preach the missionary sermon, M. N. Langston; The necessity of spiritual preparation for observing the Lord's supper, B. J. Griffin; Origin and work of the Epworth League, Prof. J. M. Cox, A. M.; The unity and tripersonality of the Godhead, Dr. W. O. Emory; The benevolent causes of the Church, J. J. Freeman; What are the evidences of a true call to the ministry, W. McIntosh; Freedmen's Aid and Southern Education Society anniversary Friday night; The work and need of Philander Smith College, Dr. Thos. Mason, A. M.; The necessity of studying the Holy Scriptures, W. S. Kitchon; The necessity of reading the Discipline of the Church, M. P. Pruett; How to train young converts, Lee Nelson; The characteristics of a true revival, Seth Neal; Protestantism as distinguished from Catholicism, Jno. Qualls; The necessity of putting a copy of the SOUTHWESTERN in every home, M. N. Langston; Ministerial department, Lee Nelson.

Every member is required to produce a paper on the subject assigned him, and discuss the same in open conference. All local preachers and other members of the conference will come with their subjects prepared. We urge upon all to be present the first day and remain to the close.

W. H. MORRIS, P. E.

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The Late Rev. N. Taylor.

We are sorry to chronicle the death of Rev. N. Taylor, a superannuate of the Kansas Conference. Brother Taylor was born in Stark County, Ohio, July 21, 1816; died July 11, 1895, in his 79th year. He was in actual missionary work for forty-eight years, and was a great worker for the Sunday School. He did a great deal for the colored people of this place in erecting their church, which was named for him—Taylor's Chapel.

On the morning of his death he asked Rev. Williams to sing for him "Father, I stretch my hand to Thee," and "What is this that steals upon my frame." Rev. Taylor died in the triumph of faith. Earth has lost a friend, while heaven has gained a saint. We will say peace be to his ashes. "Servant of God, well done; thy glorious warfare passed."

His funeral was conducted by the Masons of this place.

WM. HARRISON, P. E.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

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Episcopal Visitations for 1895

Conference and Place.	*Time.*	*Bishop.*
N. Montana Miss., Ft. Benton	Aug. 15	Neely
Idaho, Union, Ore.	" 21	Bowman
Montana, Helena, Mont.	" 22	Hendrix
Columbia River, Spokane, Wash.	" 28	Bowman
Chicago German, Milwaukee	" 28	Merrill
Cincinnati, Hamilton, Ohio	" 28	Foss
Nevada Mission, Winnemucca	" 29	Warren
Puget Sound, Seattle, Wash.	Sept. 4	Bowman
Norw'n & Danish, Milwaukee.	" 4	Merrill
California German, San Francisco	" 4	Warren
Central German, Cincinnati, O.	" 4	Foss
Central Swedish, Chicago, Ill.	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Hendrix
N. Swedish Miss. Arlington Hill	" 5	Fowler
Black Hills Miss., Lead City, S. D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
North'n German, St Paul, Minn.	" 11	Fowler
Erie, Erie, Pa.	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Hendrix
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O.	" 18	Foss
Michigan, Albion, Mich.	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
Minnesota Nor'rn, Minneapolis,	" 18	Fowler
East Ohio, Canton, O.	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb.	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss. Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore.	" 25	Bowman
West Wisconsin, Sparta, Wis.	" 25	Foster
Pittsburg, Monongahela Pa.	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky.	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
DesMoines, Indianola, Ia.	" 25	Hendrix
Tennessee, Nashville, Tenn.	" 25	Mallalieu
Minnesota, Faribault, Minn.	" 25	Fowler
Ohio, Ironton, O.	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill.	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis.	Oct. 2	Foster
Central New York, Newark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genesee, Rochester, N. Y.	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C.	" 9	Mallalieu
Upper Iowa, Mason City, Ia.	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn.	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlester, I. T.	" 16	Vincent
E. Tennessee, Abington, Va.	" 16	Goodsell
Austin, Denton, Tex	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
South'n German, Perry, Tex.	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitsGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

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E. W. S. HAMMOND, D. D., EDITOR.

THE CRUISE OF THE "SOUTHWESTERN."

OFF BUCKEYE BAY, July 27, Lat. N.

We weighed anchor on the 24th, and proceeded in a due northerly course toward Blue Grass Bay. On the evening of the second day we sighted Lexington. Quite a number of the natives greeted us. After a short delay in taking in water and provisions, we set sail for Paris. The course being clear and wind fair, we sighted St. Paul's light over our larboard buoy. In a short time we rounded Cape Bourbon, and dropped anchor in Bay Paris. Having orders to land immediately, we piped up baggage and prepared to order ship. Commander G. W. Thomas of the covette St. Paul's, anticipating our arrival, sent aboard an escort of picked men from his gallant ship who conveyed us to the commander's rig, when orders were given to pull for the supply station. Here we found Commanders Stanley and Skelton of the Asbury and Guns; also that eminent lady, Mrs. Thomas, mother of the commander of the St. Paul's, and his promising son, Johnnie, a rising young cadet. Having been invited to inspect the marines, we were soon pulled over to the tent, where we found Port Captain J. Courtney surrounded by a goodly number of commissioned officers, who were going through the usual evolutions incident to the district drill. It was a pleasure to greet the port captain of the cruiser *Lexington District* with such jolly skippers as Captains F. Ross of the *North Middleton*, Stanley of the *Asbury*, Rollins of the *Winchester*, Skelton of the *Gunns*, Jackson of the *Falmouth*, Fletcher of the *Cynthiana*, Strider of the *Warrentown*, Carr of the *Oxford*, Hopewell of the *Mayslick*, Buckner of the *Moorfield*, Small of the *Poplar Plains*, Hickman of the *Sharpsburg*, J. H. Ross of the *Washington*, Thomas of the *Paris*, Fisher of the *Cleveland*, and quite a nmber of midshipmen awaiting to be assigned to the various vessels in the squadron. The SOUTHWESTERN was received with many demonstrations of esteem, together with the usual honors. We were pleased with the inspection and expressed satisfaction with the drill and discipline during the district exercises.

It is especially gratifying to note the proficiency with which the new *cash* tactics are handled by the men. We recorded quite a number of brilliant points made and at the close of the exercises was tendered an ovation, that veteran captain, Felix Ross, acting as toast-master.

It is gratifying also to note that but few of the seamen use the "noxious weed," and there is evidence that the men of this squadron are in the very forefront in bringing to perfection the interests committed to their hands. We were pleased to notice at the masthead of each ship beautiful ensigns with the cheering device: "Intellectual manhood, moral purity and unflinching faith." It was a delightful visit in all respects. Port Captain Courtney of the *District* is a careful and painstaking officer and seeks to inspire his men with high purposes, noble aims and holy resolves. And the men of the *District* stand up to their duties like faithful heroes.

Signaling our pilot, we weighed anchor on the 27th, and amid the thunder of a cordial and hearty "God speed you," we steamed out of Bay Paris, steering due north for Columbus, in Buckeye Bay. More anon.

P. S.—On inspecting the *St. Pauls* we found everything in splendid condition. Guns, ammunition and stores all right and the ship ready for action. Cadet Johnnie is progressing in his studies, and will soon be assigned to a position abroad. Sw.

—St. Luke's M. E. Church, Columbia, Central Missouri Conference, was dedicated during our second quarterly meeting, by Rev. J. J. Clark, P. E. The dedication sermon was preached by Rev. J. G. Dinsmore, of Moberly, Mo. It was a high day for Methodism. Amount raised over $90.

—The *Zion's Herald*, Boston, says: "As we go to press, the colored women are holding their first National Council in Berkeley Hall, this city. Delegates are present from clubs in Washington, D. C.; Florida, Illinois, Alabama, California, New York, and many other States. The attendance upon the sessions is large, and the proceedings are interesting, thoughtful and pertinent. The council is highly complimentary to the intelligence of these colored representatives. Miss Ella L. Smith, of Newport, R. I., an A. M. and A. B. at Wellesley, delivered an able address on 'Woman and the Higher Education,' in which she is reported to have given utterance to this wise declaration: 'We learn much to-day through the press of a certain monstrosity called the new woman. We willingly leave her to those who have discovered her, but when she is represented as a product of the woman's college, we decidedly object.'"

—On July 17, the Secretary of the Interior was informed by telegram from Gov. Richards, of Wyoming, that the Bannock Indians had taken to the warpath. Later advices from other sources indicate that the trouble arose over a question of game killing rights. Many disputes have arisen over the construction of a clause in the treaty signed July, 1868, between the Bannock Indians and the United States, under which the Indians claim they were within their rights in hunting in the Jackson's Hole district. The disputes culminated in the killing of seven Bannock Indians by white settlers, and the withdrawal of 200 or 300 of the incensed Indians from their reservation to Salt River. The lawless element among both whites and Indians is bent upon bloodshed. General Coppinger, commanding the Department of the Platte, has been ordered to proceed at once to the scene of the troubles and ascertain the exact situation.

—The *Methodist Review of Missions*, says: "This is the report for the past year of the Missionary Society of the Methodist Church in Canada. The receipts from subscriptions and collections were $174,242; from juvenile offerings, $25,667; from legacies, $14,114; from the Indian Department (grant for Indian schools and institutes), $14,035; from miscellaneous sources and sundries, $6,094; making the total income $234,153. The total expenditure was $242,955, which leaves a deficit of $8,801. The report of the Domestic and Foreign Missionary Society for 1893 shows an income of $42,858."

—Rev. J. B. L. Williams, D. D., pastor at Jacksonville, Fla., informs us of the death of Rev. Joseph R. Howard, on July 19, in that city. This talented young minister was the son of the late Rev. J. R. Howard, one of the pioneers of Methodism in Florida. In 1886 he graduated from Cookman Institute and in the fall of the same year entered Gammon Theological Seminary, from which he graduated with honor, and in 1893 joined the Florida Conference. Brother Williams' communication, having been received too late for publication, will appear next week.

—The summer school at Central Tennessee College, Nashville, Tenn., closed on the 2nd instant. It has been a success, and has been wholly under the control of Professors Byrd and Dogan. The music, which was excellent, was under the direction of Miss Josie Price. All Afro-Americans. The only help given to the school by whites has been lectures to the classes on special topics. The closing exercises at night were very fine.

—Secretary Hoke Smith, on July 20, last, drew upon the Secretary of the U. S. Treasury for $13,225,000 for the payment of pensions for the next quarter, to be apportioned among the several pension agencies as follows: Philadelphia, $2,000,000; Indianapolis, $2,700,000; Knoxville, $1,850,000; Louisville, $1,100,000; New York City, $1,825,000; Topeka, $3,750,000.

—Rev. S. J. Woods of Pearlington, Miss., called Monday with a subscriber, and reports all is well on his work.

TRANSFERS.

There is a tendency in some conferences to regard transferred men as intruders, as unwelcome guests. There are several reasons for this. One is, that to many brethren the conference is all of the Church in which they have any special interest, and the only part of the conference in which they feel any particular responsibility is their own charge. These brethren seem to be ignorant of the fact, that in entering the conference they enter itinerancy of the Methodist Episcopal Church; and that once in this ministry, they are subject to the economy of the Church; subject to the appointing power, and as the Church has its missions and conferences extended over considerable part of the world, the itinerant may consider the boundaries of his possible field of labor, not the boundary of his conference, but of the entire Church. The world is my parish, is equally true of the minister to-day, as when Wesley gave this keynote of the boundaries of the Methodist preacher's circuit.

Another cause is, that the transferred brother is appointed to one of the best charges, financially, in the conference. These charges are desirable on account of their financial strength, and many brethren are perfectly resigned to be thought worthy to be sent there. They feel chagrinned when a stranger in the conference is advanced over them, as they consider such an appointment. It is not an easy matter for human nature in such cases to heed the apostle's injunction, "In honor preferring one another." Then, too, the brethren in these strong charges have imbibed the idea that if they pay the preacher a good salary, they should have some choice as to who he should be. The presiding elders and bishops have the qualifications of the preachers presented to them by the laymen in a light that the preachers do not get. The bishop and elders are often judged wrongfully, for making appointments which were influenced most by information given by influential laymen.

In the economy of Methodism the conferences are only subordinate divisions of the Church, and all have a common interest in the prosperity of the entire Church. Since the days of the apostles there has been a recognition of diversities of gifts. Preachers are not all alike. One excels as a pulpit orator, another as pastor, another as a builder of churches, another as a payer of old debts, another as disciplinarian, another as peace-maker harmonizing the divided factions of a congregation, another as revivalist, etc. The ability to select men who were adapted to fill places needing the special qualifications of the preacher sent, has added greatly to the success and power of the churches having an itinerant ministry. And the great success of Methodism is, in no small degree, owing, no doubt, to this power to select men who are specially adapted to fill certain charges. If, in the judgment of the appointing power, any given place can best be filled by a brother from another conference, there should be no complaining if the appointment is made. The interests of the Church should be held above the wishes of the individual. Hence, transfers should be welcomed as brethren as long as they labor faithfully in the interests of the Church.

J. BRADEN.

NASHVILLE, Tenn., August 5, 1895.

PERSONAL AND GENERAL.

—Rev. I. H. Sellers states that his postoffice address hereafter will be Wilson, Lamar County, Texas.

—The wife of Rev. George W. Wells, of Pineville, La., has been quite sick for two weeks and more, but is now convalescent.

—Dr. Georgia L. Patton has returned from Africa, where she has spent two years in successful labor as missionary physician, at her own charges. Her health is slightly impaired. She lectured most instructively to a large audience at Nashville, Tenn., on the 1st instant. She will remain in this country a year.

Question.—Is an ordained local preacher amenable to the quarterly conference?

Answer.—Yes; by all means. He is to exercise the functions of his office as the Discipline directs; otherwise the quarterly conference may proceed against him. He is required also to report the number of sermons preached, visits made, classes attended, baptisms, marriages solemnized, etc.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

Cash Remittances.

From July 29 to August 5.

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Felix Allen	E H Clarke, 1
Rev A P Melton, 1	L S Allen
J E Hutcherson	J H May, 1
J M Dickerson	S Ray
D G Toney	T J Johnson, 1
W H Morris, 2	H Adams, 1
H Bright	R N Jones, 1
J H Jackson	Daniel Trammell
P O Jamison, 2	B T Washington
A Roache	S Gates, 1
Mrs L Felder, 1	P C Reed
S B Danley, 1	Carollue Ramsey
L M Moores, 12	A C Culbreath, 3
W H Hundley, 2	James Ford, 2
F Weatherly	Lewis S Smith
G W Priolion	

The Medical School of the New Orleans University, 1566 Canal street, New Orleans, La., will begin its seventh year's work on September 16, under very favorable outlook. It is to be supplied with new apparatus. Its course of study has been lengthened, and is recognized by the leading schools of America. It admits men and women students of all races, and the indications are that its attendance will be larger this year than ever before.

Where Educated Colored Men are Needed.

There is no field of usefulness that so much needs the services of our best young men as the colored ministry. The opportunity is now given at the Tuskegee Institute, Tuskegee, Ala., for young men to educate themselves for the ministry. Phelps Hall, a large, new building, with bedrooms, chapel, libraries and classrooms, and full corps of able instructors, is devoted wholly to educating Christian ministers and workers. Besides the ordinary course of study, the following distinguished ministers are regular lecturers: Right Rev. B. T. Tanner, D. D.; Rev. Geo. W. Clinton, D. D., and Rev. C. O. Booth, D. D. Students are given a chance to work out a part or all of their expenses.

For further information address,
BOOKER T. WASHINGTON, Principal,
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GOOD WORDS.

From One of Our Most Distinguished Leaders.

Dear Brethren—I am glad to learn that you are succeeding well in raising your benevolent money. On my second round some of us agreed upon a canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE. And here let me say that that very ably-edited and conducted paper, owing to the hardness of the times, needs our help on this line as never before, and we must therefore cease to promise, and do; and hence, when you see on the list the date of your quarterly conferences, go to work in co-operation with influential members, and be sure to include the ladies, for the purpose of getting subscribers to the paper. Absolutely, brethren, there must not be a failure at one of the seventeen conferences to be held on this round to secure subscribers to the SOUTHWESTERN. We shall expect subscribers in proportion to your numerical strength. Let us forget the hard times and go to work for the accomplishment of this end. Let our language be this: It must; it can; it shall be done. Our is, in some respects, the banner district, and if we do not sustain its reputation we should give place to those who will do so. In each quarterly conference this question will be asked: "How many subscribers to the SOUTHWESTERN?" H. R. REVELS, P. E.,
Aberdeen Dis't, Upper Miss. Conf.

From Rev. M. B. A. Cain, a Faithful Friend of the Southwestern.

Mr. Editor—I wish to say to those who have been faithful in subscribing for the SOUTHWESTERN, that the paper is better than ever before. Its gentle, pure and moral tone tends to revive the stupidity of every thought and keep the soul aglow. A Methodist is lifeless without it. I like its size—it is not so large that I cannot read and digest the whole of it. Those who read it with care already know that it is not from the bulky paper that we get the right idea of things. As loyal Methodists, let every class leader, exhorter, local preacher, steward and pastor take the SOUTHWESTERN.

M. B. A. CAIN, Fulton, Ark.

Our McMinnville Letter.

MCMINNVILLE, Tenn., July 22, 1895.

Under the pastorate of Rev. H. Primm, the trustees, members and friends of Clark Chapel gave a grand "Harvest Festal" July 4, 1895, for the indebtedness of the church. It was an enjoyable affair which brought many old friends together. This festival was conducted by Rev. H. W. White, presiding elder. There was an art gallery, in which were many beautiful silk quilts and many other designs of artistic work; there was also a museum, in which were many relics of long ago—a shoe worn by Abraham Lincoln; some cloth woven by Africans; a pair of home-spun pants, made and worn forty years ago. These departments were something new and interesting. The young ladies and gentlemen took great care in arranging these rooms. At night a musical concert was given by the writer. The audience expressed themselves as being pleased with the program; $21 30 being realized from the concert alone, and $80 15 was the total amount placed in the trustees' hands.

Our fourth quarterly conference convened in Clark Chapel July 14, Rev. H. W. White, presiding. The reports from pastor, superintendent and class leaders were very good and encouraging, showing that the work was financially and spiritually alive. We are thankful for eleven converts during the quarter. Three local preachers were recommended to have their license renewed. Elder White preached two grand sermons during his visit. Many hearts were made happy and glad, and enjoyed the out-pouring of the Spirit in the love feast; 76 partook of the Lord's Supper. We raised during the quarter $149 70. The elder was paid in full.

Yours in the work,
Mrs. R. O. SPEERS.

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OUR BOOK TABLE.

"Every-day Scenes in China," by Julian Ralph. Nobody can read Julian Ralph's articles on China in Harper's Magazine without increased respect for the Chinese. The paper in the August number, which he calls "Every-day Scenes in China," gives an account of the curious water life of the country, and describes some of the odd customs of the common people. Twenty illustrations by C. D. Weldon add interest to the paper.

The battle of the Yalu river, between the fleets of China and Japan, is one of the most important of naval engagements, because it was the first one fought with modern vessels and equipments. The only detailed account of the great battle is told in the August Century by the American commander of one of the Chinese ironclads, Philo N. McGiffin of the Chen Ynen. Commander McGiffin writes a simple, straightforward story of the engagement, from the time the ships were cleared for action, through all of the hurricane of shot and shell, up to the time when the crippled fleets, with many of the finest vessels sunk and burnt, steamed away from each other at the end of an inconclusive action. He praises the splendid courage of the Chinese, some of whom stuck to their posts until they were blinded for life. He mentions many individual instances of heroism, but is modestly silent as to his own heroic daring. Among the illustrations are reproductions of photographs taken during the actual progress of the battle.

There is no subject in astronomy which is so interesting at the present time as that of the planet Mars. The fact that our great new telescopes are bringing it so much more closely within our observation, and the question which has so long been mooted as to the probability of its being inhabited, keep it constantly within the lines of our interest and curiosity. No one has made this near neighbor of ours the subject of more careful observation than Mr. Percival Lowell, from his outlook at Flagstaff, Arizona, and in the August number of the New England Magazine, he gives a clear account of his observations, accompanied by the most remarkable series of maps of Mars which ever appeared. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The leading article in The Monthly Illustrator for August is upon the work of a prominent American artist. It also displays the work of several men and women of note in the artistic world, accompanying literary articles of decided interest, and the fourth of Dr. Hoffman's instructive papers on the development of aboriginal pottery in America, as studied in, and illustrated from, the collections of the National Museum. Harry C. Jones, editor and publisher, 92 Fifth avenue, New York.

The weekly issues of Littell's Living Age are delightful companions at all seasons of the year. The reader can always depend on them to contain just the right thing to suit the present mood. There is so much variety—the range of subjects is so wide. The numbers for July are no exception to the rule, as will be seen by securing the issues.

How and when to use the blackboard in the primary class of the Sunday school is a question of practical interest to all primary teachers. Alice May Douglas, a well-known primary worker, contributes a bright, helpful article on this subject to The Sunday School Times of August 3. Miss Douglass does not advocate the drawing of elaborate lesson pictures, but suggests ways and means of illustration within the power of the average teacher.

One Fare for the Round Trip.

The Texas & Pacific Railway will place on sale tickets at the rate of one fare for the round trip to the following points on dates named:

To Memphis, Tenn.—Account of the Southern Lumber Manufacturers' Association, to be held at Memphis, Tenn., August 14-16, a rate of one fare for the round trip from all stations in Texas and Louisiana; tickets to be sold August 12 and 13, limited for return to August 20.

To Denver, Col.—Account of the National Meeting American Pharmaceutical Association, to be held at Denver, Col., August 14-24, a rate of one fare for the round trip from all stations in Texas and Louisiana. Tickets will be on sale August 11 and 12, limited for return to August 24, with the privilege of extending the final limit to September 1, by depositing return portion of ticket on or before August 26, with the joint agent at Denver, Manitou or Pueblo.

To Boston, Mass.—Account of the Triennial Conclave Knights Templar, to be held at Boston, Mass., August 26-30, a rate of one lowest first class limited fare for the round trip from all stations in Texas and Louisiana. Tickets to be placed on sale August 19 to 24 inclusive; limited for return to September 15, with the privilege of extending the final limit to October 5, by presenting same to the agent of terminal lines at Boston, on or before September 30, 1895, which is the last day on which tickets will be made valid to leave Boston.

For tickets and further information, call on any ticket agent of the Texas & Pacific Railray; or address,
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The 26th Session opens OCT. 1, 1895.
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Houston District Conference.

District conference program for Houston District, Texas Conference, which convenes in St. James M. E. Church, Houston, Tuesday, Sept. 3, 1895:

Is the office of presiding elder a necessity, W. B. Pullam; The relation of the preachers in the Texas Conference to Wiley University and Freedmen's Aid and Southern Education Society, G. M. Stowart; Our relation and duties to the Southwestern Christian Advocate, and its relation and duties to us, Jesse Jones; The best time for holding the district conference, G. Todd; Should a Methodist preacher take part in politics, B. M. Taylor; To what extent are physical, literary and spiritual preparation necessary qualifications for the ministry, W. Hamilton, D. D.; The sources from which we may gather material for the sermon, and how to appropriate and use the material, Frank Gary; How long should we make our sermons and should we repeat them, H. S. McMillan; Funerals among us—when and how should they be conducted, L. Felder; Reasons and qualifications for preaching to children, A. Britton; What constitutes ministerial success, W. W. Brown; Results of waiting for the congregation to arrive before beginning service, L. V. Evans; What part should the pastor take in the Sunday school, C. M. Moore; The importance of weekly teachers' meetings and matters to be discussed, A. Carter; The necessity of teaching the doctrines of the Methodist Episcopal Church in the Sunday School, O. I. Jones; How can we secure a full attendance at the weekly prayer meeting, L. Burton; Can the Negro hope for greater things of the coming than of the present generation, G. S. Turner; How to organize and conduct a Sunday school missionary society, F. Parker; What results may be expected of an inferior preacher appointed to a superior congregation, Wm. Brooks; To preach the opening sermon, B. M. Taylor; To preach the annual sermon, Frank Gary; To preach the missionary sermon, F. Parker; What is wilfully neglecting the means of grace, Ed. Blacknall.

Local preachers will bring up prepared subjects of their own selection.

The Epworth League will convene Saturday morning, Sept. 7, and Sunday School Institute will be organized Monday morning, Sept. 9. Discussion for the Sunday School Institute:

How may home help the Sunday School, superintendent Beaumont Sunday School; How may family prayer be rendered a help to Sunday school work, superintendent Columbia Sunday School; What is the most important element in the Sunday school teacher's character, superintendent St. Paul Sunday School; How much time should be given to the study of the lesson, superintendent Tabernacle Sunday School; Who is responsible for good order in the Sunday School, superintendent Trinity Sunday School; The complete Sunday School idea in the Bible, superintendent Mt. Vernon Sunday School; The place and aim of the Sunday School, superintendent Sloan Street Sunday School.

All the superintendents of the Sunday schools not named will come prepared to take part in the discussion.

Committee—Jesse Jones, Frank Gary, B. M Taylor. WM. BARTLEY, P. E.

Forrest City District Conference.

The following is the program of the Forrest City District Conference, which meets at Cotton Plant, Ark., September 5, 1895, at 9 a. m.:

How to succeed as a Methodist preacher, Washington Brooks; Antiquity of the Scriptures, W. H. Higgins; The number and nature of the sacraments, D. H. E. Harris; Morals of Christianity, B. J. Lewis; Concomitants of Justification, B. H. Johnson; The origin of evil, S. B. Davis; The relation of baptized infants to the Church, W. H. Flowers; On revivals, S. M. Stokes; The evidences necessary to prove a revelation, D. W. Johnson; Why I am a Methodist, W. S. Sherrill; The Lord's plan, J. W. Killpatrick; Credibility of the testimony of the sacred writers, Silas McDonald; SOUTHWESTERN address, J. W. Jackson; Our responsibility, L. D. Daniels; Our future work, H. C. Dunlap; Our work in India, G. A. Hall; 1892 and 1896 problems of to-day in General Conference, David Hall; F. A. and S. E. Society, A. J. Fletcher; Missionary work, John H. Green.

The local preachers will be expected to write from subjects of their own selection.

Committee—W. H. Higgins, Silas McDonald, A. L. Richardson.

J. W. JACKSON, P. E.

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Columbus District Conference.

The following is the program of the Columbus District Conference, to convene at Luling, Texas, August 20, at 9 a. m.:

Introductory address, Unity, Rev. B. F. Smith, P. E.; What is conversion? A. Jackson; Our duties as Christians to the Church, J. T. Gibbons; Entire sanctification, what is it? J. W. Weakly; Trustees and their responsibilities, G. R. Bryant; The work of the M. E. Church in the South and its relation to the Negro, S. W. Harvey; Love to our neighbor, J. K. Betts; The need of the Southwestern Christian Advocate, James W. Gilmore; Should local preachers be allowed to preach among us who do not read our Church papers? A. M. Roach; The Scripture mode of baptism, Wm. Mooney; The greatest hindrance to the moral and social development of the Negro, A. Dickerson; The great need of Samuel Houston College, P. Gates; Should the Discipline be enforced? G. W. Nevils; The possibilities of total apostacy, A. M. Mason; Atonement, A. S. Bethney; The Woman's Home Missionary work, W. J. Stevens.

The following papers will be discussed as follows: Do we need a fifth district? Parental duties, under four heads—1st, maintenance; 2d, physical education; 3d, intellectual education; 4th, moral education. Local preachers and exhortors will select their own subjects.

We cordially invite Drs. Hamond, Mason and Hartzell to attend our district conference.

The Sabbath—Love feast, conducted by Leo Reed, at 9:39 a. m.; at 11 a. m., sermon, by B. F. Smith, P. E; 3 p. m., sermon, by J. T. Gibbons; 8:30 p. m., sermon by A. Jackson.

Committee—A. M. Mason, J. T. Gibbons, G. R. Bryant, J. W. Weakly and B. F. Smith, P. E.

Pine Bluff District Conference.

The Pine Bluff District Conference will convene at Altheimer, Ark., Sept. 12, 1895. The following is the program:

Introductory sermon, J. Lemons; The present needs of the Church in Arkansas, W. H. Crawford; Setting the Church to work, J. M. Clark; Revivals and how to conduct them, S. Q. Johnson; The minister and politics, J. W. Burns; Funerals and funeral preaching, H. Bright; External forms of the Christian life, T. R. Wamble; Church benevolences and how to raise them, J. T. Hawkins; Dignity of the pastoral office, J. O. Sherrell; The importance of the district conference, J. Lemons; Christian purity, G. W. Wilson; The doctrine of immortality, H. P. Strong; Epworth League and league work, F. H. Baily; The preacher and his study, Wm. Allen; Preparation for the pulpit, W. R. R. Duncan; general discussions, Philander Smith College and Southwestern Christian Advocate.

Committee—W. R. R. Duncan, chairman; H. P. Strong, secretary.

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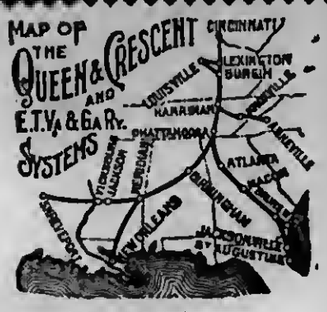
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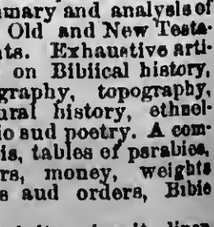
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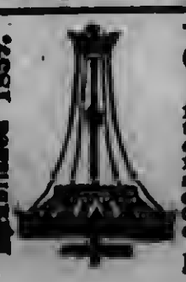
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(Deut. 6. 3-15.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"Thou shalt bless the Lord thy God for the good land which He hath given thee" (Deut. 8. 10.)

The following are the leading events between this and the last lesson. Balaam refused to curse the children of Israel. The people were led into adultery and idolatry by the daughters of Moab. Twenty-four thousand fell. The sword bearing men were again enrolled. Joshua was chosen to succeed Moses. Offerings and solemn feasts were to continue. Moses briefly rehearsed what befell them in the wilderness, while on their way to Canaan. Exhorted the people to be obedient, named some cities of refuge, and repeated the Ten Commandments. He continued his line of instruction through the chapter of which this lesson is a part. The first verse of the lesson rightly belongs to the preceding paragraph.

I. Words of duty (4-9). 1. *Attention*—"Hear, O Israel." We may hear God speaking to us through nature, for "The heavens declare the glory of God;" through Revelation, for His written Word reveals Him; and through conscience, for He reproves of sin, of righteousness, and of judgment. Jesus said—"Take heed therefore how ye hear." Do not be a wayside, or stony ground, or a thorny ground hearer. Let the words of God come into your heart like seed falling into good soil. Cause it to yield fruit a hundred fold. Hear, understand and obey. Give earnest heed to the things ye hear, lest at any time ye let them slip.

2. *Unity*—"The Lord our God is one Lord." Some see the trinity in this declaration. In it the name of Deity occurs three times. We have God the Father, and God the Son, and God the Holy Spirit; yet we have only one God. This assertion is a powerful warning against idolatry. The nations around them had gods many. But Israel must have but one God: and He the all-wise, all-powerful, and everywhere present Being. We may learn the Unity of God from Nature and Revelation. The harmony of all their parts with themselves, and with each other, prove there is but one mind and one will back of them.

3. *Duty*—"Thou shalt love the Lord thy God with all thine heart, and with all thy mind, and with all thy strength." *Love* is the fulfilling of the law. It is the essence of religion. It hides a multitude of sins. It asks no questions. It does not wait for reason, but rushes forward to secure its prize. It speaks its own language, sings its own songs, and creates its own prayers. The *heart* is the center of life. It is the source from whence all the faculties of mind and soul flow. It is the root that produces the intellect, sensibilities and will. Out of it are the issues of life, and also of death. From its fullness we think, speak and act. We remain "in the gall of bitterness, and in the bond of iniquity," till "our heart is sprinkled from an evil conscience" by the precious blood of Christ. "The *soul* is the immortal substance which distinguishes man from brutes, and makes him a subject of moral government" (Webster). It is about the same as life. It is the basis of the emotions, affections and desires. Love is a principle of the soul, and not of the intellect. The *might* is the sum of all. It is the united energy of the body, mind and life. It is loving and serving God with all the powers in us.

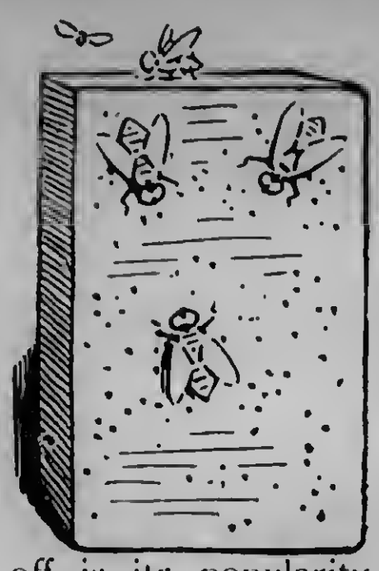
4. *Command*—(1) "These words shall be in thine heart." The spirit of the law of God should ever dwell in the soul of man. He will then meditate upon it by day and by night. It will be his delight to ponder over the mercies of the Lord. His pure, holy thoughts will make for him a religious character that will make him happy in this world and in the world to come. (2) "Thou shalt *teach* them diligently unto thy children." Thou shalt make the words of God sharp, so they will pierce the memory of the child, and be retained by it. They should be taught diligently—"Precept upon precept, and line upon line: here a little and there a little" (Isa. 28. 13), till they know the way of life, and walk therein. Pious parents, godly Sunday school teachers, and devoted ministers of the Gospel, are constantly teaching the children the words of God. Let them be so taught that when the aged fall they will take their place in church and state. (3) Thou "shalt *talk* of them." Make the Bible the subject of conversation. Talk to your friends about it when you sit in your house, and to your neighbors about it when you walk by the way. Let it be the last subject of conversation at night, and the first in the morning. Do not make it the subject of strife or bitter contention, but consider its teachings in the spirit of prayer. Let its hard sayings pass by and ponder well its plain duties. (4) "Thou shalt *bind* them for a sign upon thine hand." Some understand these words in a literal and others in a spiritual sense. Many think the Jews did not wear the phylactories till after the Babylonish captivity. In the time of Christ they were them as *signs* to bring to their remembrance the words of God, as *badges* to secure the respect of the heathen, and as *charms* to drive away evil spirits. We should wear the word of God in our heart that it may be seen in our daily life. It is well to always have a Bible with us. (5) "Thou shalt *write* them upon the posts of the house." When this was spoken the written words of God were very scarce. The command was likely given that all might read the most valuable passage of Scripture. At the close of the Reformation, when Bibles were few, select passages were written on the walls of many homes and churches, that the poor might read. The same custom prevails to-day. May we "be the epistles of Christ, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart" (2. Cor. 3. 3).

II. Words of warning (10-15). 1. Prosperity is of the Lord. "He lifteth up the meek, and casteth the wicked down to the ground." He leads his people into green pastures, and beside still waters. He had promised the Holy Land to their ancestors, and He was now ready to make good His word. It was represented to them as having walled cities, filled dwellings, cisterns hewed out of the rock, and vineyards and olive trees. They could eat and be full. They had not labored to bring these things about. Others had sowed and they would reap the reward of their labors. God shapes up the course of nature and brings about His own results. All He does is well. But usually that which costs but little is lightly esteemed. Hence the warning that follows.

2. Prosperity is dangerous. The rich are prone to forget God. They fail to remember past mercies. When He brought them up out of the Egypt of sin, liberated them from the bondage of Satan, and saved them from eternal death. When they stood before His altar and took upon themselves baptismal and church vows. They forget *present* obligations. The duties before us are the most important. Let us be up and doing while it is called to-day. Working for God, for the Church, and for self. Exhorting, teaching and comforting all we have any intercourse with. They do not think upon *future* results. They labor to have their portion in this life. The present state of existence will soon end. There is a world beyond. If we do well we will be accepted of God, and if not well we will be rejected by Him. Wealth proved the ruin of Dives, of Judas, and of Ananias. "If riches increase set not your heart upon them" (Psa. 62. 10).

3. Idolatry is forbidden. "Ye shall not go after other gods." Image worship began with the children of Israel when Rachel stole her father's teraphim (Gen. 31. 32), and ended with their return from the captivity of Babylon. They often made and worshiped the gods of surrounding nations. They always kindled the anger of Jehovah against them when they did so. He here threatens to destroy them "from off the face of the earth," if they go away into idolatry. We have the same God to deal with, and if we worship riches, honor, or pleasure, we may expect to be dealt with in the same way. "Little children, keep yourselves from idols. Amen" (1. John 5. 21).

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Chic. limited....7:00 pm	Chic. limited.... 9:00am

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No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

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No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

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No. 52, Ft. Worth and Cal. ex ...6:15 pm	No. 53, Cal. ex..8:15 am
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FROM PRESIDING ELDERS.

Little Rock District.

Dear Brethren—Spare no pains in taking the collections for the benevolent causes. We call your attention especially to the F. A. and S. E. cause. Remember, we promised at our last session of the annual conference to bring up our full apportionment for this great cause. Very cordially. W. H. MORRIS, P. E.

Pine Bluff District.

Dear Brethren—You doubtless know that the third round embraces the best financial season of the year, and should you fail, the clamor for appointments and better ones only proves yourself unworthy for the least one. Push your claims. Bring no blanks to conference. I am with you. W. R. R. DUNCAN, P. E.

Navasota District.

Dear Brethren—The demands of the Church are great. God help each one of us as Methodist preachers to see the great need and feel the force of Dr. McCabe's letter, of which he will write each of you: Come, brethren, let us renew our efforts; let us not fall one cent below '94—$670 for missions, etc. Let us raise $700 this year, because our demands are greater. Our district stands second best in the Texas Conference. The "million for missions" was prophecy once. Let each preacher see to it that he raise his part of the million to reach the line. Let us make for ourselves this year a history. United effort, by the blessing of God, is all that is needed to bring about great results. Brethren, get yourselves filled with the power of the Holy Ghost. Go in to win souls for the Master's use. He has need for many souls. Your success is my success. Let us come to the district conference, which convenes at Hempstead, Texas, October 22, with the last dime of our assessment raised. God bless you, dear brethren. Yours for success,
W. L. DUNCAN, P. E.

Notice.

Rev. Dr. M. C. B. Mason, one of the efficient secretaries of the Freedmen's Aid and Southern Education Society, will be present at Bedford District Conference, and in connection with his address has promised to display his stereopticon views. Prof. G. W. Wells, now in the pastorate at Pineville, La., will be present and give us two lectures upon the subjects of "The Epworth League," "The Southwestern Christian Advocate," and "Methodist Literature." Suffice to say these two young men, of whom we are doubly proud, will leave nothing unsaid that need to be said for these causes. To miss these addresses from these two young men and others whom we have a right to expect will be regretted. Yours fraternally, H. J. WRIGHT, P. E.

Notice.

The Savannah District Conference will convene at Valdosli, August 22, at 9 a. m. Arrangements have been made over the S. F. & W., B. & W., Georgia South, and F. C. & P. railroads. Dr. Mason will be on hand. JOHN WATTS, P. E.

Camp Meeting Notice.

To all of the members and friends of the Huntsville District, Texas Conference:

The district camp meeting will convene at the Bishop Warren camp ground, five miles southeast of Huntsville, and two miles from Phelps, on the T. & G. N. railroad, August 21-31, with reduced rates as follows: Pine Valley, 30 cents; Huntsville and return, 40 cents; Phelps, 20 cents; and there will be reduced rates over the International and Great Northern railroad, from Crockett to Houston, on August 22 and 25, called opening days to the camp ground. All of the ministers of the district are requested to be present with a heart full of love and the witness of faith. A. C. CULBREATH, P. E.

District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Kansas City	Central Missouri.	Sweet Springs, Mo., Aug. 8..	J. W. Hughes.
South New Orleans	Louisiana	Morgan City, La., Aug 8....	Pierre Landry.
Monroe	Lonisiana	Lake Providence, La., Aug. 14	F. T. Chinn.
St. Joseph	Central Missouri.	Moberly, Mo., Aug. 14.....	J. J. Clark.
Natchitoches	Lonisiana	Bedford, La., Aug, 14.....	H. J. Wright.
Vicksburg	Upper Mississippi	Edwards, Miss., Aug. 15.....	S. A. Cowan.
Ohio	Lexington	Portsmouth, O., Aug. 20....	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20.....	B. F. Smith.
Austin	West Texas	Anstin, Texas, Aug. 20.....	Mack Henson.
San Antonio	West Texas	Segnin, Texas, Aug. 21.....	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn., Aug. 21	H. W. White.
Marshall	Texas	Minneola, Texas, Aug 22...	W. H. Logan.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3.....	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26....	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21.....	G. W. Arnold
Houston	Texas	Houston, Texas, Sept. 3.....	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4.....	H. W. Key.
Pine Bluff	Little Rock	Altheimer, Ark., Sept. 12....	W. R. R. Duncan.
Alexandria	Lonisiana	St. Martinsville, La., Aug. 21	S. E. H. Morant.
Shreveport	Lonisiana	Mansfield, La., Aug. 8.....	Stephen Duncan.
Huntsville	Central Alabama	Courtland, Ala., Aug. 8.....	I. Townsend.
Waynesboro	Savannah	Augusta, Ga., Aug. 21.....	R. R. O'Neal.
Navasota	Texas	Hempstead, Texas, Oct. 22....	W. L. Duncan.
Forrest City	Little Rock	Cotton Plant, Ark., Sept. 5..	J. W. Jackson.
Hot Springs	Little Rock	Canfield, Ark., Sept. 12.....	A. J. Phillips.
North New Orleans	Lonisiana	Algiers, La., Aug. 7-11.....	A. E. P Albert.
Little Rock	Little Rock	Morrilton, Ark., Aug 22-25..	W. H. Morris.
Greenville	South Carolina	Williamston, S. C., Aug. 14..	J. A. Brown.
Hannibal	Central Missouri.	Montgamery, Mo., Aug. 21-25	G. W. Reeves.
Palestine	Texas	East Mexia, Tex., Aug. 19-23	W. Wesley.

W. H. M. Society, Marshall District.

Program of the Women's Home Missionary Society, of Marshall District, Texas Conference:

Mrs. Mary A. Johnson, district chairman.

Devotion; opening address, T. Moore; The W. H. M. Society and what it has done, Mrs. J. B. Goodby; How shall we make our cause succeed, Mrs. Susan Scott; What our Industrial Home is for, Miss Abbie Black; The needs of our Industrial Home and how to supply them, Mrs. I. B. Scott; How to save our girls, Mrs. Taylor Moore; How shall we raise money for our work, J. L. Owens; addresses by A. Taylor, W. H. Logan, I. B. Scott, and others.

All are invited. Appropriate music throughout the meeting. Every pastor of the district must see that there is one representative at least of the W. H. M. Society present.

The Marshall District association will meet at Mineola in connection with the district conference, August 21, at 10 a. m.
ARDELLA RIPETOE, District Sec'y.

Notice.

A camp meeting will be held at Crystal Springs, September 19-26, on the ground of the M. E. Church, just one-half mile from town. We are praying for a grand revival. The following ministers are invited: Revs. E. W. S. Hammond, A. M. Trotter, J. C. Houston, J. C. Hibbler, A. D. Payne, I. C. Rucker, P. H. Rembert, J. W. Parks, Jas. Ford, P. H. Davis, S. A. Cowan, J. B. Smith, J. H. Cook and M. Hobson. Committee on public worship: A. Davis, I. L. Pratt, P. E. Committee of arrangement: M. Watson, Q. L. Bradley, A. Jackson, Wm. Cooper, G. W. Williams. General managers: A. Davis, A. Johnson, H. Pickett.

Notice.

Delegates attending the Waynesboro District Conference at Augusta, Ga., which convenes August 21, are hereby notified that arrangements have been made with the railroads for reduced rates on the certificate plan.
J. D. JENKINS, Sec'y.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Caroline Bamsey wants to find her mother, Dinah Johnson, and sisters Mary, Marla, Adline Margeret and Emily; also one brother, Israel. Moses Johnson was her father, who lived in Shenandoeh, Va., owned by one Lindsey. Also the whereabonts of her son, Wesley Ramsey; who left Natchez, Miss., in 1864, with Gen. Ramsey's brigade. His father's name was Peter Ramsey. His sister, Lottie, belonged to Rev. James Pervine of Natchez. Address, Caroline Ramsey, 4:36 Constance street, New Orleans.

CONFERENCE NOTICES.

Little Rock District.

Third Round. August.
Fayetteville cir....10 11 Fayetteville 13 14
Fort Smith.....17 18 Van Buren.....17 18
Morrilton.....24 25
September.
Solgohatchie, Aug 31 1 Centre Ridge..... 7 8
Canway circuit....14 15 Richwoods.....21 22
Lonoke..... .....28 29
October.
Argenta..... 5 6 Little Rock cir....12 13
Little Rock—White's Chapel.....19 20
Little Rock—Wesley Chapel 26 27
Little Rock—Southeast mission.....28 29
W. H. Morris, Presiding Elder.

Palestine District.

Fourth Round. August.
Sutton 28 29
September.
Hearne, Aug 31..... 1 Fairfield..... .... 7 8
Stewart's mill.....14 15 Woodland..... 24
East Mexia.....17 22 East Calvert.....28 29
October.
San Augustine .... 5 6 Jacksonville 12 13
Nacogdoches..... 8 Leona 19 20
Madisonville 26 27
November.
Buffelo ..... 2 3 Oakwoods 9 10
Palestine .....16 17 Butler.....23 24
W. Weeley, Presiding Elder.

Plue Bluff District.

Third Round. August.
Dumas 24 25
September.
Pine Bluff cir, Aug 31 1 Rison..... 2 3
Pine Bluff, St James 7 8 Sherrill..... 10
Althelmer .....14 15 Hensley 21 22
Sweet Homo.....28 29
October.
Winchester ..... 3 4 Dermott 5 6
Wilmott. .....12 13 Gains Landing....19 20
Monticello.....26 27
November.
Johneville..... 2 3 Hamburg..... 4 5
New Edinburg..... 9 10
W. R. R. Duncan, Presiding Elder.

Natchitoches District.

Third Round. August
Boyce.....24 25 Colfax 26
Compte 31
September.
Mount Zion..... 1 Black Lake..... 2
Natchitoches ..... 7 8 Mount Sterling.... 9
St. Maurice..... 11 New Town..... 12
Pleasant Hill.....14 15 Rosa.....21 22
Lake End..... 23 Coushetta.....25 26
Mount Carmel .... 27 Bedford.....28 29
September.
Provencal..... 5 6 Many 9 10
Leesville.....12 13 Fairmont 19 20
Chopin..... 21
H. J. Wright, Presiding Elder.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, AUGUST 15, 1895.—Vol. 30. No. 33. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

OUR WORK IN COLUMBUS, OHIO.

Donaldson Street M. E. Church is one of the churches in the Ohio District of the Lexington Conference. It is the result of the earuest and persistent efforts of presiding elders aud pastors iu that district to provide for the spiritual wauts of our colored people in the sontheastern sectiou of the city of Columbus. The organization of the church less than a dozen years ago was attended with uuusnal difficulties, ahd for several years gave but little promise of growth. A little later on our pastors were fortunate in enlisting the sympathies of some kind hearted white friends, who were couuected with the city Church Extension Society, which euabled them to secnre the lot and the honse of worship where they are at preseut located. Notwithstanding this magnificent donation, the membership for quite a while seemed to languish, and diesolution seemed inevitable. A change came, however, and the work has gone steadily forward. A beautiful parsonage has been erected during the past few years, and during this year the church has been remodeled aud is taking on new strength and vigor. There is a splendid future for this providentially located organization, which ought to grow stronger and stronger nnder its most advantageons environments. Its present pastor, Rev. A. McDade, is doing a splendid work in building np the congregation here, and he ought to have, and we believe he will have, the co-operation of the people of our Methodism in the city. At the recent financial rally and reopening service (the editor of this paper attended the latter), there was a very generous gathering of the people of other churches, with their pastors, to give aid and encouragement to the enterprise. We commend this enterprise to our Methodist friends in Columbus, and feel free to say that there is no better opportnnity for doing real, earnest Christian work among the neediest of God's children than presents itself in this providential movement.

THE CRUISE OF THE "SOUTHWESTERN."

OFF MCKINLEY'S INLET, Thursday, Aug. 1, 1895.

Log.—Cast anchor in Buckeye Bay July 27. On the 28th the natives of Columbus tendered us a reception, which amounted to an ovation. The *Donaldson* was in gala attire. Her commander, A. McDade, was in high spirits. The officers and crew seemed to enjoy the most pleasant relations. The visitors crowded the decks both fore and aft, and a large number of them invaded the store-room, where the wife and mother of the gallant skipper dispensed water and other refreshments. Everybody seemed to enjoy the exercises. Commanders W. J. Johnson, D. D., of the *A. M. E. St. Paul's*, and Gee, of the *Bethel*, came aboard during the day and added very greatly to the interest of the inspection and drill.

July 29.—Having accepted an invitation to visit the Governor of Buckeye, Commander McDade, with Midshipman Smallwood acting as capswain, escorted us to the executive mansion, where we met with a royal reception. The governor having been called away to the interior of his dominions, we were not permitted the pleasure of greeting the distingnished ruler. We were treated with great consideration by his retainers and invited to call again. An extended trip on one of the company's fleetest street yachts closed this eventful day.

Twesday.—We devoted much of this day to oiling the machinery, taking in supplies and sending messages to headquarters. Later in the day we received a pressing invitation to visit the M. E. Cruiser *Trinity*, which was anchored in the harbor of *Delaware*, under the lee of the *Ohio Wesleyan* and other craft of the service. Commander G. W. Bailey had ordered out the crew for inspection and drill. It was a grand sight. The *Trinity* has been recently built, under the supervision of her gallant commander, aud is one of the staunchest aud most beautiful vessels in the service. Before the Boatswain's Mate had piped "up hammocks," we were steaming out of the *Delaware*, our course being due South. After a quick run we again cast anchor in *Buckeye* Bay to take part in the lecture to the officers and crew of the *Donaldson* with a large number of their frieuds. Commander McDade had everything in shipshape order. The drill aud discipline were excellent.

Thursday a. m. we weighed anchor, steeriug toward the great Mill Creek bottoms, where we arrived after an uunsually quick ruu. We soou overhauled the *Book Concern* and coming alongside we boarded her and were received by Admiral Cranston aud staff with great cordiality. The cruiser *Western* was anchored near by, aud we paid the accomplished Admiral Moore a brief visit. Here we met Admiral Rawlius, also of the *Western*, and Lieuteuant Commander Rees, of the *F. A. and S. E.* It was a brief but delightful interview, and was highly appreciated by the SOUTHWESTERN'S staff. We regretted very much our inability to visit the other ships in the squadron. This was found impossible, owing to our peremptory orders to meet the battle-ship *Louisville District*, which would hold its semi-annual inspection begiuning on Aug. 1. We again weighed anchor, and crowding on steam and sail, we sighted Beaver Dam about midnight of the 1st. An hour later we cast anchor in the bay of Hartford. The Louisville was expecting us, and as soon as we rounded Rough Point, the captain of the *I. W. Horton* sent his gig to escort us to the flagship Louisville. We were received with many demonstrations of esteem. Post Captain G. A. Sissel, a mariner of large experieuce, was in command of the squadron, having for his flagship the *Louisville*, carrying 31 guns. We found aboard Commanders Ferguson, Heston, Warren, Johnson, Jones, Stone, Bloomer, Miles and Miller, with Lieutenants, Robinson, White and Woolfolk; also, Ensigns Shipman, Yarber, Venable and others. The council was one of great importance to the officers and crews of the respective cruisers, and there was a very cordial interchange of sentiment in favor of the new tactics recently adopted by the officers of the SOUTHWESTERN. We devoted some time in explaining the varions parts of our machinery, which, from the stokers' room to the cabin gun deck, orlop deck, hold, fore and aft, from starboard to larboard, was examiued by the admiring natives. Officers and crew were ashore most of the time during the three days' council visiting the natives, studying their habits aud character, sharing in their generous hospitality and adding to our list of recruits. We were very much delighted to meet that venerable aud gallant tar—popularly called "Father Gibson"—who can tie a knot and splice a rope or handle the marlin spike almost as perfectly as in his younger days. Several of the gallant seamen connected with the Louisville were on a furlough, and could not be present at the meeting. The squadron is composed of some splendid sailors, and its gallant Post Captain is bringing it up to a very high degree of proficiency. There is a marked improvement in the esprit du corps, and reasons for renewed confidence in the ability of the officers to take first rank as an official arm of the service.

Our hospital steward reports the health of our officers aud crew generally good. The Purser's books will show a good surplus in favor of the company. The chaplain has held services regularly, which has added no little to the spiritual health of all aboard the SOUTHWESTERN.

HARTFORD, Ky., August 3, 1895.

IN HAYTI.

Strange as it may seem, the recent sessiou of the Louisville District of the Lexington Conference was held in our beautiful and cosy Methodist Episcopal Church in Hayti. Beautiful for situation, though for some unaccountable reason isolated from the portion of terra firma occupied by the Caucasians. We were informed that the government of the place was a sort of a limited protectorate, the dominant powers interfering only when absolutely necessary. There were many neat and well kept homes, beautifully located at times and upon commanding situations. The people are for the most part well dressed, although we noticed on the part of some of them a dispositiou to imitate the primitive and often gaudy apparel of their ancestors. There are no railroads in Hayti, and consequently the well-known predillection of the colored people toward railroad excursions is indulged in only to a limited extent. There are also no horse cars, electric lights, aud so on, but in lieu of these there is the road wagou, buck board, saddle and the patient mule. Coal oil is the principal illuminator, although we discovered here and there a gusher of "natural gas" fluent, but crude. We were impressed very favorably with the young natives, many of whom have had fair school advantages aud are abreast with the best thought of the community. In several of their homes we found some select books and papers, the SOUTHWESTERN being among them. They live well, and quite a goodly number of them have homes of their own, with sufficient land to make a comfortable living, with a surplus for a rainy day. We saw several residences which would compare favorably with many of the residences owned by the Caucasians in the corporation of Hartford. As we stood near one of those cosy little cottages and looked ont over one of the most magnificent landscapes in the country, we felt that we would like to linger and drink in the beauties of this mighty sweep of nature—a veritable "garden of the gods." One view of this grand and sublime natural panorama would subdue the most obdurate heart, we thought, and melt it into sweet submission to the will of the great Architect of the Universe. The little chapel stands upon a triangular point, a well selected strategic position, and like a well equipped fortress commands the entire town. Rev. William Johnson, formerly of Virginia, is the honored and beloved rector. Assisted by his devoted wife and daughter, he is doing a good work, though we fear is overtaxing his vitality. Rev. G. A. Sissel presided over the deliberations of the meeting with his usual tact and won all hearts by his genial qualities. The meeting was a success. The editor of this paper received a most cordial welcome, and the cause which he represented was heartily and unanimously endorsed. The Haytians know how to appreciate a good thing, and the cordiality with which they welcomed and entertained their visitors is evidence that they are a royal people. Several of the young Haytian ladies joined our Woman's Round Table League, and the people of the United States may expect a rich literary treat from time to time. In another number we will publish several articles of rare merit from the pens of several of these and other visiting ladies. We will not soon forget our delightful visit to Hayti, and our temporary sojourn in the rectory. Leaving this beautiful suburb of Hartford, Ky., with its somewhat doubtful soubriquet of "Hayti," we "struck" out for Beaver Dam; took in the little town; visited the church; talked briefly; encouraged Rev. D. W. [illegible], the faithful pastor; went to the [illegible] of Brother Beard, rested a few hours, [illegible] barked for Louisville, Ky., where we [illegible] appointment to speak to the union [illegible] the Epworthians and Sunday School [illegible] Jackson [illegible] M. E. Church.

TIDINGS FROM THE FIELD.

—D. Trammell, Lafayette, Ala., writes: We hold our second quarterly conference at Free Point, Ala., with Brother Cano Rogers in the chair. We had a grand time. Our elder is loved by all. He is a good presiding officor, and well informed on all lines of Church business. He gave the conference some remarks that will not soon be forgotten. May God bless him in his old age in this good work. Our secretary, O. W. Trammell, is one of noto. I like the dear SOUTHWESTERN.

—We are in receipt of a letter from Miss Amanda Kire of Newark, Ohio, which reads thus: Our quarterly meeting was held at the Third M. E. Church. Our presiding older, Rev. M. S. Johnson, was present, and preached. Twenty-two partook of the Lord's Supper.

—Rev. K. A. Thomas, P. C., of our church in Summerville, S. C., writes: We have just closed a glorious revival meeting which lasted three weeks. There were twelve souls truly converted to God. Murray's Church is much revived by the meeting. There are three Sunday schools on the charge, and each one is in a flourishing condition. The Lord is doing a great work for us.

—Rev. H. A. McClellan, Dennis Mills, La., writes that the second quarterly conference was hold on July 27-28, although the presiding elder was not present. Rov. P. W. Clark preached for us. Collected $15. Just closed a grand revival. Nine conversions. Planning a SOUTHWESTERN day—third Sunday in August.

—Rev. A. J. McAlister, Woodburn, Miss., writes: Sister Della Mobberly, a faithful member of the M. E. Church, also a member of the Epworth League, departed this life July 29, at 11 a. m. She leaves a host of friends to mourn her loss.

—The third quarterly conference of Hoidlehurg, Miss., was hold July 27-28, by Rov. Dr. Shumpert. The work is prospering. Two were baptized and 64 communed. One cash subscriber to the SOUTHWESTERN. Collected $43 40. So writes R. N. Jones, P. C.

—A letter from Leon Circuit, Palestine District, Texas Conference, Spring Creek M. E. Church, of which Rev. C. Perevenport is pastor, says they had 31 conversions, received 48 into the Church, and baptized 43.

—D. W. McQueen of Branford, Fla.: We are the leading church of Branford. We have 30 members and a very good building. Rev. O. F. Niblack, of Fort White, preached to a crowded house in the M. E. Church.

—Rev. M. B. A. Cain, Hot Springs District, Fulton, Ark.: A. J. Phillips held our second quarter at Wesley Chapel, July 13-14. Reports show some improvement. Admitted 13 to full membership, three probationers, and one baptized. Collection for the quarter, $33 20.

Rev. Joseph R. Howard Dead.

On Friday morning, July 18, in Jacksonville, Fla., surrounded by a devoted mother, loving sisters and a few friends, Rev. Joseph R. Howard quietly and peacefully passed into the beautiful beyond at his residence on West Union street, Jacksonville, Fla., after an illness of sixteen days. The death of this cultured, intelligent and consecrated young minister comes as a great affliction upon his family, a terrible shock to his many friends and an irreparable loss to the Florida Conference. It is hard to realize that this young minister, who but a few days ago was full of energy and hopefulness, and whose future was so brilliant and blooming with the promise of marked usefulness, is so strangely blasted by the hand of death.

Joseph R. Howard was born Nov. 18, 1866, in Charleston, S, C., and was brought to Jacksonville when but a child by his father, Rev. J. R. Howard, who was one of the pioneers of Methodism in Florida, and who preceded his son to the city eternal a little less than two years ago. In 1866 he graduated from Cookman Institute, and in the fall of the same year entered Gammon Theological Seminary at Atlanta, Ga., from which institution he graduated with honor. He then returned home, and in 1893 entered the ministry in the Florida Conference, in which work he was a faithful and zealous steward, and at the time of his death was serving his second charge as pastor of Simpson Chapel in this city. He was also a member of the faculty of Cookman Institute and secretary of the State Teachers' Association. On May 23, 1894, he was married to Miss Emma Rochelle, of Jonesville, who was a most estimable young woman and a devoted wife. Rev. Joseph R. Howard was an earnest and faithful worker, a great student, a young man full of hopes and plans for the future. He was true to his convictions and preached a whole gospel. As a speaker he was clear and forceful. He will be greatly missed, for he was a burning and shining light. Though young in years, he has done a work that will live after him. The funeral service was held at Ebenezer M. E. Church on Saturday morning at 9 o'clock. The district conference of the Jacksonville District, of which he was a member, being in session at the time of his death, passed appropriate resolutions and attended the funeral in a body, escorting the remains to the church. Rev. J. Grant, his presiding elder, delivered a feeling and touching eulogy. Many visiting clergymen were present and all the city pastors. The procession was a remarkable one, and many followed this good and grand young man of God to his grave and wept as we tenderly, sorrowingly but hopefully laid him to rest. We shall see him again in the sweet by and by.

J. B. L. WILLIAMS.

Dedication.

St Paul's M. E. Church, Augusta, Ky., was dedicated July 28. The following ministers were present and made short addresses: E. R. Lewis, pastor of M. E. Church at Dover; B. Daniels, ex-pastor; Dr. Swadener, and D. W. Rice, B. W. Kirtley, Clark and Ramsay, city pastors.

On the day of dedication the sun shone with all its golden splendor, while the wind was heard in the rustling of the leaves, amidst the singing of birds. Early the people gathered from the neighboring towns and country. At 11 a. m., the church was crowded to hear Dr. M. Swadener of Cincinnati, O., who, by his eloquence and power, wonderfully stirred his hearers. At the close of the sermon the doctor, who proved himself master of the situation, explained to the audience the condition and amount to be raised for the occasion, which was $1,300. The congregation responded liberally to the call, and $960 was pledged. At 2:30 p. m., the church was packed to overflowing, and many turned away unable to gain admittance. Collection was taken amounting to $400 in cash and subscription. At 8 p. m., the house was again crowded, and as many were turned away, and remained on the outside for lack of room. The doctor preached another interesting sermon, and a collection was taken which made a total for the day of $1400. Then the dedicatory services followed, the debt all having been provided for.

The board of trustees, with the pastor and people, rejoice greatly in the success that has attended their faithful efforts. B. W. Kirtley is the pastor.

Everywhere We Go

We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25c. per box.

For the SOUTHWESTERN.

A Chasm Deep and Pungent in the Church of God.

By N. H. SPEIGHT, D. D., Anniston, Ala.

In the days of reconstruction, the Methodist Episcopal Church came in the South and began its operation on the right plans. The foundation was wisely laid, but before the building could be erected, the foundation first laid was rooted up. The Church came in the South to lift up fallen humanity, and bring light to them that sit in darkness and in the regions of the shadow of death. The ministers of God sit in one conference, and receive the command from the month of the same general. They went whither they were sent to lift up the people.

The first foundation of the work is torn up and another laid, which caused the house built upon it to be condemned. The second and false foundation laid is separate conferences. This act has worked great evil throughout our Southern work. It cut a chasm between the ministers and members of the Church. The ministers scarcely know each other, and as a general thing there is as much friendship existing between many of the white ministers of other churches and our colored ministers as between the white and colored of the same Church.

The writer, a few days ago, was at Heflin, and preached, when a white pastor of the M. E. Church South, whose name I will not give, threw himself into the service with all his heart, and great was the result. Quite a large number of his members were present, which, I have no doubt, were drawn by the influence of that godly young man. The writer was informed by a representative member of the Central Alabama Conference, who visited the last session of the Alabama Conference at Boaz, that even the church door in which that conference was held was shut in his face, that the two visiting brothers were not admitted into the conference room until a caucus meeting was held by some of the brethren. They were then admitted and given a seat by the door. One of these brothers was a presiding elder in our conference, the other a pastor. It was through a godly presiding elder of that conference they were admitted at all. They were introduced to the conference by the bishop, supposing them to be members of the Central Alabama Conference, and he, the bishop, asked them to come forward and be introduced. These brothers could not even get a bite to eat until the same presiding elder advocated their cause. This act grew out of the devilish act of separate conferences. The movers of this act had no other intention but to thrust a dart at the brother in black. The evil seed planted then now brings forth an evil harvest. "Whatsoever man soweth, that shall he also reap." Many a good man on both sides was led into this action by these wicked planners. Many of them opposed it, and stand opposed to it now.

What is all this stir about concerning the shame heaped upon us in conventions? What a dart hurled at the Church by the M. E. Church South and others! If the great M. E. Church will try to pen off in corners her black children, should we expect anything better of other churches? I do not say the whole Church is guilty of such a low down act, but some in the Church—for there are godly white men and women that do not believe in any discrimination for color sake, and will not submit to it. The man that will pray, "Let thy kingdom come," and then throw obstruction in the way to hinder its coming, is a hypocrite, let him be white or black. Now, to my brethren in black, we will not retreat. We are a part of the Church, and where the Church calls us to go, will go, and contend for the rights that belong to us. We will stand in solid phalanx until we gain the victory. We have God and a host of white brethren both North and South on our side, and we will hold the ground we have gained, and push onward until we gain all that belongs to us. We will not falter: no, never. We will never think once of leaving our Church, for it is ours. We'll work, watch and pray until the reformation is brought about; for on every pitched battle ground we gain a decided victory. Much has been said about the wrongs heaped upon our colored delegates at Chattanooga. They stood their ground like men, and for us they gained a great victory.

Any set of Christians workers that will try to set up the kingdom of Christ in other lands, and do their best to tear down or prevent its spread in their own land, are wholly unworthy of the name they bear.

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and gradually increased my weight from one hundred and twenty-five to two hundred pounds. Since then, I and my family have used this medicine when needed, and we are all in the best of health, a fact which we attribute to Ayer's Sarsaparilla. I believe my children would have been fatherless to-day had it not been for Ayer's Sarsaparilla, of which preparation I cannot say too much."—H. O. HINSON, Postmaster and Planter, Kinard's, S. C.

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August 18, 1895.

Withering of the Fig Tree.

Scripture Lesson: Matt 21:18-22; Mark 11:12-14, 20

This miracle took place on Monday of "Passover Week." The triumphal entry occurred the day before, and on the evening of that day Christ retired to Bethany and there spent the night. Rising early the next morning, he retraces his steps, and it was while on his way back to the city, that he spoke the words of judgment against the fig-tree.

The choosing of a fig-tree in order to teach the lesson of the danger and reward of hypocrisy, was alone peculiar to Christ. Says Rosenm: "Christ was wont to teach by signs and symbols. Here he chose a fig-tree, the most worthless tree in Judea, and this not possessed as property by any one, but standing in the public road; a tree which neither bore fruit nor promised it; this He chose as a fit emblem by which to show how great is his power, as well to punish the wicked as to bless the righteous."

I. Christ Hungers.—It was early morning. In all probability he had left Bethany without Breakfast. Thus he shows that he was not only very God, but also very man. He was therefore subject to the infirmaties and cravings of nature. How sublime the thought that the King of Glory once hungered!

II. He Saw a Promise of Food.—While suffering from the pangs of hunger, he saw just ahead of him a fig-tree all covered with large and beautiful leaves. He accordingly approached it with the expectation of finding thereon sufficient fruit with which to satisfy his hunger. "From the earliest times," says Geikie, "figs have been a great article of food in Palestine, and Christ, no doubt, many a time made a meal of a few, with a bit of the flat unleavened bread of the country." Mood says, "The time of figs was not yet." The leaves, however, were a sign of fruit. Christ was justified, therefore, in his expectation.

III. The Curse.—But great was his disappointment. Instead of fruit, he saw nothing but leaves! Accordingly he said unto it: "Let no fruit grow on thee hence forward forever." And presently the fig-tree withered away. George McDonald remarks: "Our Lord had already spoken the parable of the fig-tree that bore no fruit. This miracle was but the acted parable. Here was an opportunity in their very path of enforcing, by a visible sign proceeding from himself, one of the most important truths he had striven to teach them. He condemned the tree to become in appearance that which it was in fact—a useless thing." And Woodsworth, "This barren fig-tree, withered by Christ's words, bears fruit forever in the garden of Scripture, by the warning it gives against hypocritical ostentation and luxuriant unfruitfulness.',

Gleanings.

Christ looks for the power of religion from those who make a profession of it.

Christ's just expectations from flourishing professors are often disappointed.

Many have a name to live; dote on the form of godliness, and yet deny the power.

The sin of barrenness is justly punished with the curse and plague of barrenness.

A false and hypocritical profession commonly withers, and it is the effect of Christ's curse.

Hypocrites may look plausible for a time, but, having no principle, no root in themselves, their profession will soon come to nothing."

Young People at Work.

You have heard it said that young people are the hope of the future. That fact has never been more apparent than just now. Think of one way in which young people are influencing and determining beneficent legislation. The bicycle is the steed of youth: A few old people are riding, but the cohorts of riders are under thirty years of age. That bicycle has made large demands that are not commonly recognized. Good roads follow its introduction; better roads accompany its improvement. Every State in the Union has yielded more or less to the demand of the omnipresent wheel for good roads. That demand has been made by associations composed almost exclusively of youth. Within a few weeks conventions and assemblies have been held where new and extreme departures in road construction have been agitated; and that agitation, supported by the youthful champions, will soon show itself, as the editor of a leading paper has suggested, in political caucuses and halls of legislation.

Young people telling together in any direction can work wonders for good or ill. The folly of indifference to the needs of youth must be recognized; the wisdom of caution and counsel is an emphatic necessity. The sanctions and warnings of our Christian religion can keep youth from indiscretion; these things alone can make youthful influence and activity beneficent and helpful. Here is the justification and defense of our modern movements for youth by youth under the auspices of the Christian Church.

For the SOUTHWESTERN.

The Influence of the Epworth League.

By Miss Eva Lovall, Morgantown, Ky.

Influence is defined as a flowing in or upon, etc. Hence, in general the bringing of an object, physical or moral, by a gradual process; controlling power quietly exerted, as the influence of education on the mind. It should be the aim of every young man or woman who has received the blessings of salvation to first prepare thoroughly for the work by the help of the Lord. Every boy and girl, man and woman has an influence, and as members of the Epworth League and workers for Christ, we should use our influence in the least possible way to advance this cause. We must stand up as Christians, and by so doing some one will be constrained to follow in our footsteps. We should be firm, stand fast in the Lord and we will not be moved when trials and troubles surround us. Not long ago our fathers and mothers groaned beneath the yoke of slavery more terrible than that of the children of Israel. The Christian ministers of the gospel and the Northern people by the help of God used their influence in our behalf, with results which are well known to-day. We have an influence, and if used rightly, what a blessing it will be in the improvement and upbuilding of our once trodden down race! The Epworth League has influences. First, we may say we want to be earnest, and as we have so often said, be religious, dutiful and obedient Christians; and by doing this we will exert an influence in bringing many souls to Christ. It has been well said that one can chase a thousand and two put ten thousand to flight. The influence of the Epworth League should be used in church work. Here we can learn the great lessons of morality and virtue and become lights along the shore of time.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

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For the SOUTHWESTERN.

A Bride's Account of St. Bartholomew.

By Scott F. Hershey, Ph. D., Boston, Mass.

I have met with an exceedingly interesting report of the horrible night of St. Bartholomew. It is from the pen of Margaret, the bride of Navarre. Accounts of personal incidents, given by Roman Catholic writers, aid in forming opinions of the unexpectedness and severity of the massacre. Margaret of Valois was the bride of a few days. She it was who had married the Prince of Navarre, and whose wedding was the opportunity for getting the Huguenots to Paris. She gives a most interesting experience connected with the slaying of her fellow-countrymen. "The Huguenots," she says, "suspected me because I was a Catholic; the Catholics because I had married the King of Navarre. So that I heard nothing of what was going on till the evening, when, as I was sitting on a chest in my mother's room by the side of my sister, the Dutchess of Lorraine, whom I saw to be very sad, the Queen Mother noticed me and told me to go to bed. As I was conversing to her, my sister laid hold of my arm and burst into tears, saying: 'For God's sake, sister, don't go!' I was greatly frightened, and seeing the Queen, my mother spoke very sharply to my sister and forbade her to say anything to me, adding that to please God no harm would happen to me, be that come what might; go I must, lest something should be suspected. I did not hear what was said, but again and very roughly my mother told me to go.

"As soon as I was in my room I threw myself on my knees and prayed God to protect me, though I knew not from what or against whom. Meanwhile, the King, my husband, had gone to bed surrounded by thirty or forty Huguenots whom I did not yet know, for I only had been married a few days. All night long they remained, talking of what had happened to the Admiral, and determining as soon as day broke to ask for redress against M. DeGuise; and if it were not granted, then to seek it for themselves. As for me, the tears of my sister weighed on my mind and I could not sleep for fear of some unknown evil. At dawn, the King, my husband, said he would go and play tennis till King Charles was awake, having made up his mind to ask him at once to do justice. He then left my room, and his gentlemen with him. Seeing that it was light, and thinking that the danger of which my sister had spoken was past, and being heavy with drowsiness, I told my nurse to lock the door, so that I might sleep undisturbed. An hour later, when I was fast asleep, some one came beating with hands and feet against the door and shouting, 'Navarre!' 'Navarre!' My nurse, thinking it was my husband, ran to open the door. It was a gentleman wounded by a sword in the elbow, and his arm was cut by a halberd, who rushed into my room pursued by four archers. Seeking safety, he threw himself on my bed. Feeling this man clutching me, I threw myself into the space between the bed and the wall, when, he still grasping me, we rolled over, both screaming and both equally frightened.

"Fortunately, the captain of my guards, M. DeNancay, came by, who saw me in such a plight, that sorry as he was, he could not help laughing, but drove the archers out of the room and gave me the life of the poor gentleman, who was still clinging to me, and whom I caused to be tended and nursed in my dressing-room till he was quite cured. While I changed my night dress, for I was covered with blood, M. deNancay told me what had happened, but assured me that my husband was in the King's room and in no danger. Making me throw on a dressing-gown, he then led me to the room of my sister, Madame deLorraine, which I reached more dead than alive. Just as I was going into the ante-room a gentleman trying to escape from the archers who were pursuing him, fell stabbed three paces from me. I, too, fell, half fainting, into the arms of M. deNancay, and felt as if the same blow had pierced us both."

The late war between Japan and China still awakens a keen interest in both countries. The R. H. Woodward Co., of Baltimore, are soon to issue an interesting book to be sold by subscription, entitled "Forty Years in China; or, China in Transition." It is fully illustrated with good half-tone engravings. Rev. R. H. Graves, D. D., is the author.

From Infancy

My daughter was troubled with scrofula. A swelling formed in one of her ears and broke open. It discharged freely and the whole side of her head became affected. The trouble continued ten years and she lost the hearing in that ear. After an attack of typhoid fever she was left very weak. She coughed and raised a great deal. We resorted to Hood's Sarsaparilla and after taking six bottles she was greatly improved. Now the sores are perfectly healed and she has good hearing in that ear." MRS. M. WILKINSON, Parham, Tenn.



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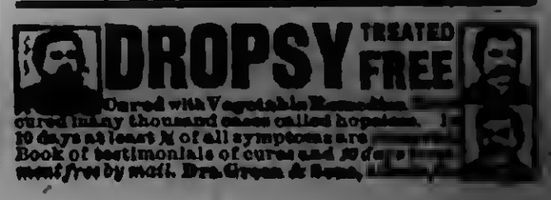
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E. W. S. HAMMOND, D. D., EDITOR.

CORRECTIONS.

In our leading editorial of last week the word *Christian* in the italicised sentence gives the sentence an entirely different meaning from that which was originally intended. Insert the word *custom*, and you will have the correct quotation of Dr. Steele. The word Christian is allright everywhere generally, bnt it got into wrong company. The fault is onrs, however, since we could not read the proof at such a distance from headquarters.

For the same reason onr "Cruise of the SOUTHWESTERN" suffered to some extent. Substitute *Post Captain* for *Port*, and *aboard*, in our P. S., for *abroad*, and the meaning will be clear.

TO CORRESPONDENTS.

The inevitable has come to pass. We have been absent from our office for more than two weeks, and retnrn to find scores of letters which ought to have been attended to with other pressing bnsiness that demanded immediate consideration. But there being no one employed to look after this bnsiness during our absence, these delays are absolutely unavoidable, yet they are exceedingly embarrassing. We simply state facts, and are absolutely powerless to remedy the difficulty. We are doing the best that we can in the absence of the facilities necessary to reduce this work to an approved system. Let onr friends nnderstand this, and work to so inerease the circulation of the paper that the demands for help will not only be heeded, but snpplied.

THE SPRING VALLEY OUTBREAK.

The prompt action of the mayor and law-abiding citizens of Spring Valley, Illinois, has prevented what might otherwise have been a most disgracefnl and deplorable race war. An Italian miner was waylaid and shot by Negroes, for which the Italian miners, with the vengeful spirit which is characteristic of these impnlsive people, proposed to retaliate in the most summary manner.

The Associated Press reports of the affair were very greatly exaggerated at first, and the conntry was startled at the news of a "terrible race war, a score of Negroes killed, many more wounded, and the defenseless miners fleeing from their homes to escape the wrath of the infuriated dagoes." The Negroes of Illinois were justly incensed at the nens of this terrible massacre of their brethren. Mass meetings were held, committees appointed, and preparations were made by hnndreds of them to march to Spring Valley to protect their persecuted brethren. Governor Altgeld was asked and promptly promised to call out the State militia shonld it be deemed necessary. On further investigation it happily tnrned ont that the affair was greatly exaggerated. Committees were appointed to investigate, and reported the facts in the case, which relieved the public mind to a considerable extent. It was found that there had been an outbreak in which one or more persons were seriously hnrt. The dagoes threatening to destroy the homes in which the Negroes lived, they fled in dismay, leaving the sitnation decidedly critical. The foreign miners recognizing this opportnnity to get rid of their Negro competitors, grew insolent and demanded their discharge from the mines. A mass meeting was called, and the turbulent foreigners were informed that there were laws in this conntry which all citizens were bound to respect. Better jndgment prevailed, and the majority were disposed to let the Negroes alone. The latest authentic information is to the effect that the Negroes are invited to return to their homes and to work in the mines, with gnarantees of all the protection which the laws of the State affords.

The prompt and decisive action of the city and State authorities, and the vigorous yet manly protest of the Negroes of the State, struck terror into the ranks of the foreigners, many of whom are not yet naturalized citizens. Yet they would join the old time hue and cry at the most flimsy pretext, and drive ont the nation's most reliable wage worker—the Negro. Bnt humanity progresses, and we predict that there will be less of snch ontbreaks, however much thoughtless and heartless reporters may seek to inflame the public mind by their sensational reports. The following from the *Indianapolis Journal* is to the point:

> It is an outrage that any body of men working to earn bread for families should be driven from their employment and their families from their homes, as have the colored miners at Spring Valley, Ill. It is still more exasperating that such an outrage was perpetrated by foreigners, most of whom are not citizens and could not vote if naturalization depended upon their ability to read. We have too many of these people, and Congress will not do its duty if it does not enact the bill of Mr. Stone, of Pennsylvania, to prohibit more coming to this country. There are now more coal miners in the country than there is fair employment for, consequently to import more, with their viciousness, is to import pauperism for some of those now here.

THE NEGRO HONORED BY ROYALTY.

It is an absolnte fact that the Negro, if given a fair chance in the great race for worldly honor and recognition, will assnredly compare most favorably with any and all competitors. It is passing strange that in this land of boasted Christian progress, and nnder a government of and for the people, with a great constitution predicated npon the theory that all men are created eqnal, and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pnrsuit of happiness; that in this land alone the Negro is continually reminded in all stations, circles, sections, places, conditions and circumstances that he is a Negro; and for that reason he may not expect that honor and recognition to which his merits entitle him, and which are freely accorded to the people of almost every other class of people. The following letter gives us great pleasnre, and will, we know, be encouraging to our many readers:

"There have been many Negroes in Enrope and the West Indies who have received distinguished consideration in the way of decorations from the crowned heads of the Old World, says the Bostou *Transcript*. The Black Roscius—Ira Aldridge—who created snch a furor in Enrope many years ago as a tragedian, and who was freqnently carried from the theaters in which he performed npon the shoulders of his enthusiastic anditors to his hotel, was loaded down with medals, the insignias of varions royal orders, the gifts of kings and qneens whom he had charmed and delighted by his magnificent impersonations of the characters he assnmed.

"Aldridge was a Marylaud Negro, and first went to Enrope some time in the forties in the capacity of valet to a distingnished American tragedian, who, discovering his talents aud bent of mind, enconraged him to become an actor. He performed in the principal cities of Enrope, and it is recorded of him that when he played Iago in the city of Moscow, in Russia, a nnmber of stndents who had witnessed the performance nnhitched the horses from the actor's carriage after the play was over aud dragged him in triumph to his lodgings. In Sweden and Germany and Englaud his name was a household word. He stood in the front rank among the greatest actors of the day, and the nobility of Enrope held him in the same regard and treated him with the same consideratiou that Americans bestow upou Keene, or Barrett, or Booth, or auy other great actor who has made himself famous.

"Ira Aldridge gave no performances iu Europe which were not wituessed by one or more members of the royal family of the conntry he was in. In persoual appearauce he was very dark in complexiou, with a full, round face, which was covered with a closely-shaveu beard. He was nearly six feet in height. He had large, lustrous eyes, and a resonant voice which he kept under perfect control.

"As Aarou in 'Titus Andronicus,' and as the Moor iu 'Othello,' he established his fame as the most realistic actor, who, up to that period, had ever essayed these roles. The newspapers of that period showered nnstinted praise upon this remarkable Negro, and he was liouized iu fashiouable society and feted by the nobility; the king of Sweden knighted him and the emperor of Russia conferred a decoration upon him. His medals aud decorations from other personages were estimated at the time of his death, 1867, to be worth over $250,000. Aldridge owned niue villas, situated in various parts of Enrope, and each of them handsomely furnished. His principal residence was in the city of London, Eng., where he entertained in a royal manner the legions of friends who songht his company, and that of his charming wife, a Swedish baroness, by whom he had three children. He died in 1867 as Sir Ira Aldridge, K. C. M., and a host of other titles given him at varions times.

"An article in *Wilkes' Spirit of the Times* for 1859, among other things, in speaking of Aldridge, says that 'he was one of the most polished and modest of men, thoroughly refined, unostentations, and unobtrnsive in speech and manner."

"In 1877 Edward Wilmont Blyden, a full-blooded Negro, born in the Danish West Indies, was appointed by the president of the Repnblic of Liberia minister plenipotentiary of that government at the court of St. James, and was received with marked consideration by her gracious majesty, Queen Victoria, at Osborne, July 30, 1878. The marquis of Salisbury, at that time secretary of State for foreign affairs and now prime minister of England, introdnced Dr. Blyden to her majesty. Dr. Blyden was soon after elected an honorary member of the aristocratic Athenaenm Club of London. He is an author and lingnist of world-wide reputation."

"Qneen Victoria has recently conferred the Victoria Cross npon a coal black Negro, a corporal in one of the West India regiments, for having saved the life of his commanding officer by throwing himself in front of the latter and receiving in his own body the bullets that would have otherwise fonnd lodgment in that of his captain. Peter Salem did something like this during our revolutionary war."

"In 1878 or '89 the president of the Repnblic of Liberia conferred upon the American minister, the Hon. John H. Smyth, in consideration of friendly services to the Repnblic, the title of 'Knight of the Order of African Redemption."

"In a letter dated at the Palace of Madrid, Febrnary 11, 1882, King Alfonso, of Spain, writes to the president of Liberia as follows:

> 'Great and Good Friend: Desiring to give you a public testimony of my royal appreciation and my particular esteem, I have had special pleasnre in nominating you Knight of the Grand Cross of the Royal Order of Isabella the Catholic. I am pleased by this action also to furnish new proof of the desire which animates me to strengthen more and more the friendly relations which happily exist between Spain and the Repnblic of Liberia And with this motive, I repeat to you the assnrance of the affection which I entertain towards you, and with which I am, great and good friend, your great and good friend, 'ALFONSO.
>
> 'Palace at Madrid, February 11, 1882.'"

"There are few better lawyers anywhere than are to be fonnd among the edneated blacks of the British West Indies. The attorney general of the Island of Jamaica some years ago was a Negro, by name Burke, who was said to be as eloquent of speech and as formidable in argument as his great Irish namesake, Edmnnd Burke, who, it will be remembered, said on one occasion, 'Great men are the gnide-posts of a nation.' The black Bnrke was famed not only for his oratory, but for the sonndness of his legal judgment and the fairness of his decisions while acting as attorney general. He was knighted some years ago by Qneen Victoria."

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We have received a lot of the latest Epworth Organ Co.'s catalogues of pianos and organs, which we will send to all who apply. Our readers will please bear in mind that every organ, piano, bell or book purchased through us, helps to swell the profits of the Book Concern; and, further more, we can and do give purchasers better articles at lower prices than if sent elsewhere.

GOOD WORDS.

From a Sunday School Superintendent.

Allow me to say that the SOUTHWESTERN is a clean paper in all particulars. It gives correct and truthful information each week in regard to our Church. Laden with the news of the day, and bearing the good cheer of the Gospel, and to many readers a bright and shining light. D. TRAMMELL, Dadeville, Ala.

One Fare for the Round Trip.

The Texas & Pacific Railway will place on sale tickets at the rate of one fare for the round trip to the following points on dates named:

To Denver, Col.—Account of the National Meeting American Pharmaceutical Association, to be held at Denver, Col., August 14-24, a rate of one fare for the round trip from all stations in Texas and Louisiana. Tickets will be on sale August 11 and 12, limited for return to August 24, with the privilege of extending the final limit to September 1, by depositing return portion of ticket on or before August 26, with the joint agent at Denver, Manitou or Pueblo.

To Boston, Mass.—Account of the Triennial Conclave Knights Templar, to be held at Boston, Mass., August 26-30, a rate of one lowest first class limited fare for the round trip from all stations in Texas and Louisiana. Tickets to be placed on sale August 19 to 24 inclusive; limited for return to September 15, with the privilege of extending the final limit to October 5, by presenting same to the agent of terminal lines at Boston, on or before September 30, 1895, which is the last day on which tickets will be made valid to leave Boston.

For tickets and further information, call on any ticket agent of the Texas & Pacific Railray; or address,

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—If all the infidels in the world would agree to do so, they might as well try to extinguish the sun with the breath from their mouths, as to destroy that Bible which is the Word of God.—Rev. J. E. Pressly, Coddle Creek, N. C.

OUR BOOK TABLE.

The Review of Reviews for August contains the editor's review of the month; a character sketch of Theodore Roosevelt, by Julian Ralph; sketches of the principal members of the third Salisbury cabinet, by W. T. Stead. Book reviews, etc., $2 50 per year; 25 cents a number.

R. H. Woodward Company, publishers, Baltimore, Md., will furnish a copy of the book "Forty Years in China," by Rev. R. H. Graves, D. D., at 40 cents, to any minister whose yearly income is less than $500. The regular price of the book is $1 50.

The most striking paper of general interest in the August Arena is Mrs. Helen H. Gardener's review of recent age-of consent legislation in New York, Arizona and Idaho, raising the age to eighteen. Mrs. Gardener bases demand for fuller protection to young girls upon the legal rights which are recognized in property and citizenship. A valuable paper that should set people thinking is the Hon. Walter Clark's brief review of the progress and development of the Telegraph Traffic in Great Britain, where the telegraph system is an integral part of the postoffice.

The Treasury of Religious Thought for August has outlines and synopses of sermons by Rev. Philip S. Henson, D. D., of Chicago; Rev. Louis A. Banks, D. D., and Rev. Mr. McG. Dana, D. D., and Rev. H. M. Gallaher, D. D., of Brooklyn, and others. Applied Christianity is represented by illustrated articles. Yearly subscription, $2 50; clergymen, $2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

A volume of Golden Days contains 892 pages of reading matter for young people, comprising serial stories, and is noted for its articles containing "Hints on How to do and Make Things;" also articles on electricity, natural history, and other scientific subjects, and over 200 short stories. Yearly, $3. Bound volumes, $4. James Elverson, publisher, Ninth and Spruce streets, Philadelphia.

—The first and fundamental thing that the home has to do for the child in the way of education is, then, to help make of him a little moral vertebrate, writes the Rev. Charles H. Parkhurst, D. D., in a vigorous article on "The Training of a Child," in the August Ladies' Home Journal. There needs to be developed an osseous shaft running up and down him that shall form the axis around which his growing personality shall gather itself in compactness and fixity. That will make the boy mean something, and make him mean more and more till the end of time, and clear on into eternity. It is the only thing that will make him worth calling a personal integer. To learn to obey is the hardest even as it is the most valuable lesson a child can ever acquire. It is not only valuable for what it is in itself, it is also valuable for what it serves as the basis of. One of the first things told us of Jesus has to do with this same matter. It is related to us that He was subject to His parents; and the narrative immediately goes on to remark that He grew in wisdom and in favor with God and men. The close juxtaposition of the two seems calculated to teach that obedience was the seed kernel out of which His intelligence and holiness waxed.

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The district camp meeting will convene August 21-31. Let every pastor prepare a soul-stirring sermon for the meeting, and come prepared to get some one saved. Bring your tents and your flocks, with pigs, chickens, turkies, and all other eatables, and let's give the devil another round on the old camp ground. We will try to get reduced rates over the railroad. All preachers of other denominations, and their congregations, are invited to take a part with us. Let a special prayer go up every day for victory. The opening sermon will be preached by Rev. J. H. Anderson, of Crockett. Come one, come all, and let's have souls converted to God, and get our ground fixed up in good shape. "Come Holy Spirit, heavenly dove with all thy quickening power."

A. C. CULBREATH, P. E.

The most perplexing question to not a few persons is the mode of baptism. One of the clearest and most convincing arguments ever read on the subject is "Sprinkling Christian Baptism," by Rev. J. C. Houston. It should be in the hands of every preacher, teacher, and official in the Church.

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Lost Friends.

Wanted—Information as to the whereabouts of my mother, Maria Taylor. Last saw her in Middle Tenn., Franklin county, about forty years ago She was owned by Samuel Taylor. He moved from Tennessee to Missouri; thence to Texas, settling, I think, in Red River county. Stepfather's name is Wyatt Taylor. He had three children - Thomas, Hughie and Fred. She took two with her. Information of any kind will be thankfully received by Thomas Scott, 224 Walker street, Denison, Texas.

The heavy man, the man of large affairs, must necessarily have a respite from his hard work, and he seeks his rest by the seaside or in the mountains where he may, by chance, pick up this issue. If he reads this paragraph and counts under the head of large affairs his experience as a general advertiser, or his desire to become one, let him make an indelible mental note that one of the best advertising agencies is the Lyman D. Morse Advertising Agency, of New York City, successor to J. H. Bates and Bates & Morse, of long-honored fame. Its clientele proves this assertion, and its reputation has not been assailed or diminished, even by competition. It has kept pace with time. Its staff, in the departments of estimating, negotiating, placing and checking advertising in all its ramifications, is so thoroughly organized as to absolutely guarantee to an advertiser most competent and faithful service.

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WATCH TOWER.

Pound Cake for the Children.

BY UNCLE THOMAS.

There are three places built and maintained by the States and communities, viz: The prison, asylum and poor house; one of which are most certain to be the final resort of the drunkard or some of his posterity. It's a shame that such is the truth of an enlightened people, and it would not be quite so bad if only the drunkard himself suffered the penalty. But it don't stop with himself. The dear wife, husband, children or parents are bereaved and suffering for want of food, raiment and attention, while the dear infant, who has never recognized its parent's face in a sensible condition, lies void of the necessary comforts of life. Sad it is to think of a mother, wife and children suffering on the account of a drunken son, husband or father. Boys, are you going to let this state of affairs go on in your day? Girls, are you going to remain silent while the land is polluted with such a sin and curse upon your brothers and kindred? It's with you to say whether it shall continue or not. The day of battle is at hand; the field is being opened up. But the greatest victories cannot be achieved until the boys and girls of to-day take the field and do active service. O, how your hearts should glow with intense anxioty for the work! What a grand work there is for you to do, and how the pages of history will shine with your illustrious deeds! Who will write the brightest page? Who will be the color bearer? Who will do the cannonading or marshaling the army? No one must be silent. They who do the grandest work will be awarded the greatest prize. Boys and girls, let's put down the liquor traffic; what do you say? I am going to beat up volunteers.

T. R. FLETCHER.

[CONTINUED.]

For the SOUTHWESTERN.

Birthday Reflections.

By REV. H. N BROWN, P. E., Marion, Ala.

Dear Editor: Thirty-seven years pass over me to day, and I am in a grateful mood for the past and present, and with joy anticipate the future. I opened my Bible this morning at random, when my eyes fell on these words: "If ye shall ask anything in my name, I will do it." Then I read about these words, for my little family as we were at devotion: "Let not your heart be troubled: ye believe in God, believe also in me," etc. When I had read the Scripture my thoughts turned again upon the promise: "If ye shall ask anything in my name, I will do it." We bowed in prayer and first of all rendered thanks for the unbroken Scriptures, and then for the way in which God had so kindly led me during these thirty-seven years. And then we turned upon the promise and began to ask for divine fullness and constant fellowship with the Holy Spirit, ever abiding in the vine—Christ. We closed with the Lord's prayer.

The promise would not loose me, but its roots seemed to pass into my very bones for firm footing. The Spirit seemed to say: "Ask, and for what will you ask?" I said: "I will not ask for riches, but first of all I ask for power with God and power with men, that I may turn men to Christ; not for my fame, but for His glory. And for the rest," said I, "I leave for Father to give after the manner of His will." The Holy Spirit approved the request, saying: "All these things shall be added unto you." Then came these words: "Let your loins be girded about, and your lights burning!"

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Dr. T. P. WYNN, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of nervous dyspepsia."

For the SOUTHWESTERN.

Simon, Called Peter.

By REV G. W. PATTON, Montgomery City, Mo.

From the beginning he was admitted to the highest privileges of discipleship. He witnessed the raising of the ruler's daughter, and also the transfiguration. He and John were sent to prepare the last Passover Supper, and in the garden of Gethsemane he watched, or attempted to watch, whilst the Savior prayed in agony. He was the great leader on the day of Pentecost. And through the ages, whenever glad hearts have melted over the loving name of Jesus, and obedient spirits have exalted the word of God, there Peter is known and honored.

He was a son of Jonas, a fisherman of Bethsaida, and lived in Capernaum. This name was given him by the Savior at their first interview (John 1, 42), probably on the account of his boldness and firmness of his character, he was greatly devoted to Jesus. He was the first to preach the Gospel openly to the Gentiles (Acts 15, 7, 14). He witnessed the night scene on the lake, with darkened clouds, foaming billows, violent winds, and anxious disciples, when Jesus come to them in the fourth watch of the night, walking on the sea; when they saw him they were afraid. But in a moment Simon had overcome his fears, and he was ready to step out in the water, to meet his Savior.

On the mount of transfiguration, when the glory of God filled the mountain, he could not be quiet. When the two men departed he exclaimed, "It is good for us to be here!" At the last Passover Supper he said, "Lord, thou shalt never wash my feet." The next moment he suffered it to be true, as did the other disciples. One day willing to die for Him and the next day he denied Him. Peter possessed real stability. His character was like the sea on which he once roamed—liable to be lashed on the surface, while its unmeasurable depth was undisturbed. Jesus told him he should be called a stone. This assertion was full of truth.

When all the rest, except John, failed to enter into the priest's palace to see the end, Peter was there; and his denial, on the occasion, is the saddest picture in all history to me. I have no objection to the way the Bible is written, for it is right, and good, and just. In my devotion of God, I have wished and felt, when every person in the world which he had come to redeem had forsook him, and only Peter stood in a distance, I have wished, when they said, "You are one of his disciples," that Peter had said, "I am one of his followers and will die with him." But Peter was a natural man and knew what it was to have courage desert him. But when they were about to crucify him, tradition tells us that he said, "I forsook him once, but I'll stay by him now." And they nailed him to the cross, with his head down, and it is said for hours he hung there and preached the Gospel of his crucified, risen and glorified Savior.

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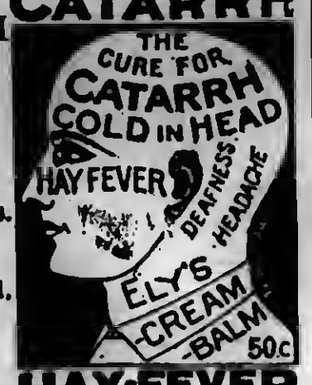
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THE SUNDAY SCHOOL.

Crossing the Jordan.

(Joshua 3. 5-17.)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

GOLDEN TEXT.—"When thou passest through the waters, I will be with thee." (Isa. 43. 2.)

In this lesson we find the people of God guided by a new leader. When the time came for the exite of Moses, God told him to ascend Mount Nebo, to the top of Pisgah. There he would die and be gathered to his people. Before his departure the Lord showed to him all the land of Canaan. He departed this life "according to the word of the Lord," and was "buried in a valley in the land of Moab." He was "an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." The children of Israel wept for him thirty days. The Lord talked with Joshua and promised to be with him when he led the people into the Holy Land. Two spies were sent out to learn all they could about Jericho. After three days they returned. The Israelites decamped and marched down to the Jordan. They did not come to the waters edge, but remained about a thousand yards away. The officers went through the camps and taught the people how to proceed. They were not to come near the ark, for it was the symbol of Divine presence, and the pilot to conduct them through the river.

1. The words of Joshua. (5, 6) *a*. To the people—"Sanctify yourselves." To sanctify is to set apart and dedicate to a holy purpose. It was likely similar to the command given by Moses before the law was pronounced from Mount Sinai. (Exod. 19. 10-14) "But besides this legal purification one can but think it is here intended they should dispose their minds by holy meditation and prayer to receive God's benefits and be more sensible of them when bestowed." We should separate ourselves from all other cares, and "cleanse ourselves from all filthiness of flesh and spirit." We should keep close to God all through life, but especially as we near the gate of the heavenly Canaan. Let us grow in favor with Him as we grow in years. *b*. To the priests—"Take up the ark of the covenant, and pass over before the people." The ministers of the Gospel should go before the hosts of God and lead them into the Holy Land. As the priests bore the ark of the covenant so they should bear the word of the Lord, the Gospel of the Christ, and the Ordinance of God's house. Ever point them the way that leads into the holy of holies.

2. The words of the Lord to Joshua (7, 8)—"This day will I begin to magnify thee in the sight of all Israel." God had before this put distinguished honors upon him, but now He would exalt him as the leader of the people. May the multitude stand by the man God "sets on high." We should stand by our ministers as Israel stood by Joshua, receive Jehovah's will from them, and cheerfully obey the same. Not all the Lord said to Joshua is given here. We see other facts recorded in his address to the people. The Bible only contains a part of what God has said to, and done for, the human family; "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

3. The *address* of Joshua to the people (9-13). *a*. "Come hither and hear the words of the Lord." Ministers are commanded to "preach the Gospel to every creature." The people are exhorted to come to the place appointed for worship to hear the Gospel—"Not forsaking the assembling of ourselves together." When present all lightness, all worldliness, should be excluded, that we may give reverent attention to the preaching of the word of God. *b*. "He will, without fail, drive out from before you the Canaanites." If our cause is just, and our faith strong, God will give us victory over our enemies. We may not have those wicked tribes living among us, but we have principalities, and powers, and rulers of darkness, and spiritual wickedness in high places. We have the saloon, the gambling den, the brothel, and the race course. Therefore let us put on the whole armor of God, and make a united effort, to drive out in a legal way the enemies of our God. *c*. "Take ye twelve men out of the tribes of Israel." The duty of these men was to gather out of the bed of the Jordan twelve stones, carry them to Gilgal and pile them in a heap. The object of this was, that they might point to them, and teach their children how God divided the Jordan for their fathers to pass through. It has been said, if you desire to be remembered, build a monument, or dig a well, or plant a tree. But none will be held in everlasting remembrance save those who, by deeds of kindness, write their names in the heart of others, where the hand of time or eternity cannot erase it. We may erect monuments that call to mind the power, or goodness, of God; but we must not worship them. His written Word is a living visible monument of His mercy to us.

4. *Crossing* the Jordan (14–17). *a*. The *River*. Its name, Jordan, means "descender." It rises in the mountains of Hermon, flows south, and empties into the Dead Sea. Its length is about two hundred miles. It is very crooked, and full of rapids and cascades. It falls at the rate of sixty feet to the mile. It is not navigable by boats, and there are no cities of importance on its banks. It is fed by the melting snows of Hermon, and rises highest in the warm season of the year. Its water is very cold, save in the hottest part of the year. The time of this lesson is Barley harvest, and the Jordan is brim full. It was at the place, and on the time, when Israel crossed it, about one hundred yards wide. The people of God were camped in full view of the land of Canaan, so the spiritual Israel are tented with the heavenly world just before them: by faith they see the "better country." But at Israel's feet, and between them and the Promised Land, rolled the dark and turbulent Jordan; so at the feet of the spiritual Israel, and between them and the haven of rest, rolls the dark and angry stream of death. *b*. *Dividing* the River. The *priests* were the sons of Aaron. It was their chief duty to offer sacrifices. Now all the Lord's children are "kings and priests unto God," and may "offer up spiritual sacrifices, acceptable unto Him through Jesus Christ." The *ark* was made of wood and overlaid within and without with gold. It was about four feet long, two feet wide, and two feet deep. The *Mercy-seat* was the lid to the ark. It covered the top and every side of it down to the base. It was made of gold, and there was a rim of gold around the top of it. The cherubs stood at each end, with their wings extended and coming together at the top. It formed an arch and a kind of throne. Here on the mercy-seat, above the law, and beneath the wings of the cherubs, the Shekinah dwelt. In the ark was the two tables of the law, the pot of manna, and Aaron's rod that budded. The ark was a token of the visible presence of God. Christ is our mercy-seat. When the feet of the priests bearing the ark touched the water, the Jordan above them stood still, and the river below them flowed away. The priests then moved with the ark into the center of the stream and remained there till all the people passed over. Both Elijah and Elisha divided the Jordan after this. Some reasons for this miracle —1. To open a way for the Israelites to enter Canaan. 2. To teach them that God was with Joshua as He had been with Moses. 3. To fill the tribes that dwelt in Palestine with fear. 4. And to encourage the children of Israel. *c*. *Crossing* the river. The first ones to pass over the stream were the twelve men carrying the twelve memorial stones. Soon all the people followed. Then the priests bearing the ark came up out of the river and the Jordan began to flow onward as it had before. The forty years sojourn in the wilderness was over. All Israel, for the first time since the sons of Jacob went down into Egypt to buy corn, stood on the soil of the Promised Land. Christ, by His sufferings and resurrection, has divided the Jordan of death before His people. He has removed from death its sting, and from the grave its terror.

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ARRIVE—	LEAVE—
Passenger.....9.30 pm	Passenger.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 5, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6:15 pm

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Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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FROM PRESIDING ELDERS.

Notice.

To the members of Little Rock District Conference:

Dear Brethren—As the district conference will convene at Morrilton, Ark., August 22-25. I will ask you to send me the names of all delegates, so that I may arrange homes for them; and friends that may attend the conference, please drop me a card at once. Also will ask all to come prepared to stay over Sunday.

J. B. BROWN, P. E., Morrilton, Ark.

For the debilitating effects of August weather, nothing is so good as Ayer's Sarsaparilla.

Notice.

To members of Marshall District, Texas Conference: Reduced rates have been secured over the T. & P. Railroad to the district conference at Mineola, Texas, August 23. Let every one secure a certificate, showing that he has paid full fare. This is very important.

J. O. WILLIAMS.

A False Diagnosis.

La Grippe is confounded by many persons with a severe attack of catarrh, which in some respects resembles the former. These individuals suffer severely with pain about the forehead, eyes and ears, with soreness in the throat and stoppage of the nasal passages, and in fact are incapacitated for work of any kind for days at a time. These are catarrhal sufferers. Ely's Cream Balm has been used with the best results in such cases. The remedy will give instant relief.

Huntsville District Conference.

The following is the program of the Huntsville District, Texas Annual Conference, to be held at Corrigan, Texas, Sept. 25:

To preach the opening sermon, G. S. Holm, assisted by H. Gillespie; Repentance, B. T. Williams; What is faith? H. Gillespie; Justification through faith, J. H. Anderson; Regeneration, E. Holliday; Holiness entire sanctification, C. G. Curtis and Dr. Morris; Witness of the Spirit, T. Scott; Love feast, H. Dickerson; Universal redemption, M. Q. A Fuller, G. W. White, A. C. Clark; Universal resurrection, S. M. Boldeu, Wm. Burl, W. W. Randle; Was Christ's baptism a type for baptism? E. Michaux, T. D. Bookman; Proper subjects of baptism, L. J. Hogan, P. A. Dismuke; Class meetings, C. M. Singleton, S. W. Matthews; The itinerant ministry, R. J. Campbell, S. S. Lundad; Why am I a Methodist? All of the exhorters; What relation has the Sunday school to the Church? All of the Sunday school superintendents; What relation has the Epworth League to the Church? For all the League presidents.

All pastors, local preachers, exhorters, Sunday school superintendents, Epworth League presidents, class leaders and delegates are members of the district conference, and should be there with their reports and papers on their subjects, and 50 cents each for the expenses of the conference.

Appeal to my beloved pastors: Please try and bring up all of your benevolences. Let us get on the one million, three hundred thousand dollar line, for we expect to have with us Dr. I. B. Scott, M. C. B. Mason, Dr. E. W. S. Hammond, Rev. O. I. Jones, S. S. agent; Rev. Wm. Bartley, P. E., Houston District, and others. I would say to our local preachers and exhorters, remember the rules you made: unless you take the SOUTHWESTERN, your license will not be renewed. My dear brethren, do not let this little thing stop you from preaching God's word.

Now get ready and be on time. Don't let the district come up behind.

From your humble servant,
A. C. CULBREATH, P. E.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
Ohio	Lexington	Portsmouth, O., Aug. 20	M. S. Johnson.
Columbus	West Texas	Luling, Texas, Aug. 20	B. F. Smith.
Austin	West Texas	Austin, Texas, Aug. 20	Mack Henson.
San Antonio	West Texas	Seguin, Texas, Aug. 21	E Henderson.
Nashville	Tennessee	Murfreesboro, Tenn, Aug. 21	H. W. White.
Marshall	Texas	Mineola, Texas, Aug. 22	W. H. Logan.
St. Louis	Central Missouri	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Atlanta	Savannah	Lagrange, Ga., Aug. 21	G. W. Arnold
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Althelmer, Ark., Sept. 12	W. R. R. Duncan.
Alexandria	Louisiana	St. Martinsville, La., Aug. 21	S. E. H. Morant.
Waynesboro	Savannah	Augusta, Ga., Aug. 21	R. R. O'Neal.
Navasota	Texas	Hempstead, Texas, Oct. 22	W. L. Duncan.
Forrest City	Little Rock	Cotton Plant, Ark., Sept. 5	J. W. Jackson.
Hot Springs	Little Rock	Caufield, Ark., Sept. 12	A. J. Phillips.
Little Rock	Little Rock	Morrilton, Ark., Aug 22-25	W. H. Morris.
Hannibal	Central Missouri	Montgamery, Mo., Aug. 21-25	G. W. Reeves.
Palestine	Texas	East Mexia, Tex, Sept. 19-23	W. Wesley.
Savannah	Central Alabama	Valdesti, Aug. 21	John Watts.

Hot Springs District Conference.

The following is the program of the Hot Springs District, Little Rock Conference, which will convene at Caufield, Ark., Sept. 12:

Introductory sermon, J. A. Hamilton. Thursday night Dr. M. C. B. Mason, assistant corresponding secretary of the Freedmen's Aid and Southern Education Society, will hold the anniversary of the society. The SOUTHWESTERN as the official of the conference, and why each minister should endeavor to put a copy in every home, J. A. Hamilton; The qualification for the Christian ministry, M. B. Cain; Office and work of the Holy Spirit, D. B. Hasston; The immortality of the soul, J. E. Toombs; Power of prayer, M. H. Foster; The work of the M. E. Church in the South among the Negroes, G. B. Danneley; How to work up a dead charge, J. C. Allauns; The duty of a pastor to the charge he fields, G. W. Thompson; What is sanctification and the Bible doctrine sustaining it? H. M. Roufroe; What is expected of us as pastors by the Church? H. P. Canlter; How to keep alive and build up the work? C. W. Whitehead; How to build up the Church on our poor fields, S. J. Johnson; The work of the Missionary Society of the M. E. Church, J. C. Crowley; Why each preacher should bring all of his assessments for benevolence, P. Owens; The work of the Epworth League, Hot Springs; Why the Epworth League should be organized on every charge, Texarkana; Who composes the Epworth League chapters? Beardeu; What literature should be used in the Epworth League chapters? Clow; What benefit is the League to the pastoral charge? Wilton; How to establish mission Sabbath schools, Canfield; Why should a revival be held in each Sabbath school? Texarkana circuit; Why the pastor should attend the Sabbath school, Texarkana; Why ought the Sabbath school superintendent and teachers be Christians? Clow; Why we should use our own literature in the Sabbath school, Hot Springs; Why the Sabbath schools should be organized into missionary societies, Lockesburg; Why the SOUTHWESTERN should be circulated in the Sabbath school among the young people, Magnolia; The relation the class leader sustains to the pastor, George Byers; The duty of the class leader, Walker; What help can the class leader be in collecting the pastor's salary? Lockesburg.

Each local preacher and exhorter are requested to present a paper on their duty. Dear brethren, don't fail to do your best on the benevolences of the Church, and let each bring up his full assessments on the Freedmen's Aid. Dear brethren, do your best on this part of your assessment. Dr. M. C. B. Mason will be present to hear the reports. We look for the dear editor of the SOUTHWESTERN.

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Topeka District Conference.

The following is the program of the Topeka District, Central Missouri Conference, to be held at Topeka, Kansas, Aug. 28:

History of the M. E. Church among the colored people, Littleton Thomas; Our benevolent societies, J. D. Evans; The necessity of attending the district conference, D. Mitchell; Educational status among the colored people, A. H. Higgs; Epworth League in the M. E. Church, A. W. Talbert; Woman's work in the M. E. Church, T. W. Fulghm; The demands of the pulpit in the M. E. Church, E. P. Geiger; State of the country, W. A. Ray; Circulation of our literature, J. J. Cabell; The probationary system of the M. E. Church, W. L. Mallary; Methodist love feast, W. P. Davy; Infant baptism, J. K. Anderson; Future possibilities of the M. E. Church, C. P. Thompson; Model class meeting, John H. Duncan.

Now see that your blood is pure. Good health follows the use of Hood's Sarsaparilla which is the one great blood purifier.

MARRIAGES.

.....Give Name and Place Distinctly.....

Pineville, La.—James Sewell to Miss Wilbert Turner, on July 18. G. W. Wells officiated.

Conrad, La.—Wm. Harrison to Miss Rosa Baptiste, on July 18. B. J. Reddix officiated.

Pickens, Miss.—Samuel Horton to Miss Charity Saffold, on Aug. 1. W. H. Hundley officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Conrad, La.—Sister Caroline Willis departed this life in full triumph of faith July 1. B. J. Reddix, pastor.

Belle Helene Plantation, La.—Noah Denis, on July 14, aged 85 years. John Wilson, pastor.

Lauderdale, Miss.—Patsy Hall, on July 28, aged 100 years. A. Butler, pastor.

CONFERENCE NOTICES.

Hot Springs District.

Third Round.	August.		
Bearden	17 18	Camden	22 23
Magnolia	24 25	Lewisville	29 30
Wilton	31 and Sept. 1		
	September.		
Texarkana cir.	7 8	Canfield	14 15
Fulton	21 22	Lockesburg	28 29
	October.		
Center Point	5 6	Clow	12 13
Prescott and Hope	17 18	Gurdon	19 20
Hot Springs	26 27		

A. J. Phillips, Presiding Elder.

Natchitoches District.

Third Round.	August		
Boyce	24 25	Colfax	26
Compte	31		
	September.		
Mount Zion	1	Black Lake	2
Natchitoches	7 8	Mount Sterling	9
St. Maurice	11	New Town	12
Pleasant Hill	14 15	Rosa	21 22
Lake End	23	Cowshatta	25 26
Mount Carmel	27	Redford	28 29
	October.		
Provencal	5 6	Many	9 10
Leesville	12 13	Fairmont	19 20
Chopin	21		

H. J. Wright, Presiding Elder.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, AUGUST 22, 1895.—Vol. 30. No. 34. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—A reply to Dr. W. F. Smith, of Decatur, Ala., arrived in last week's mail, cannot be used, there being no signature.

—The First National Encampment of the Boys' Brigades in America, will be held at the Highland Park (near Chicago), Aug. 22 to 29 this year. An immense attendance is assured, and those companies who excel in religious and military drill will win deserved prizes. The event will be unique and historic in the religious movements of the day.

—The new Wesleyan Hall, erected by Wesley Chapel, this city, will be dedicated in September next. It is to be used jointly by the Epworth League, Stewardesses, King's Daughters and Wakefield Christian Club, Daughters of Jerusalem, and the Christian Temperance Association. Rev. T. J. Johnson and the members of Wesley deserve much credit for this valuable addition to the mother of New Orleans Methodism.

—Rev. A. J. Phillips, the efficient presiding elder of the Hot Springs District, Little Rock Conference, sent a list of 27 cash subscribers last week. Surely, the spirit of our Book Committeeman, Rev. W. R. R. Duncan, has fallen upon the Little Rock Conference, which is grandly coming to the front. We feel like grasping the hand of our energetic and able Brother Phillips, but will content ourself by praying that his tribe may increase. All hail, Little Rock, with its heroic band of conscientious and loyal Methodists!

—The death of Judge Jackson, Associate Justice of the United States Supreme Court, a few days ago, recalls an interesting event in the history of American politics. It will be remembered that a vacancy on the Supreme bench having occurred during the closing days of the Harrison Administration, the President, departing to some extent from the usual precedents in such cases, nominated Judge Jackson, a Democrat, for that office. This act occasioned no little unfavorable criticism of President Harrison by members of his own political party. Judge Jackson was promptly confirmed, however. It will be seen, a little later, whether President Cleveland will follow the precedent established in Judge Jackson's case, or otherwise.

THE OUTBREAKS IN CHINA.

China is unhappy. Christian civilization is marching forward. It has opposed the effete and fossilized fallacy of Confucianism. The light advances and the darkness sullenly recedes. Hence the outrages on the Christian missionaries. The situation is critical! Yes, it will continue to be so wherever and whenever the vicious classes predominate, whether in China, in darkest London, or New York, Louisiana or South Carolina.

But assassins should be speedily suppressed, and governments should interfere and protect their citizens in all climes, and of all colors. It will be difficult, however, for the American missionaries to convince the almond-eyed followers of Confucius, that charity means what it really is with the legislation on our statute books against their brethren in this country. But we must carry the religion of Jesus Christ forward, through the splendid victories of the Gospel, and the sooner China recognizes this power, the better it will be for her teeming millions. The blood of these martyred missionaries is the seed of the new Church which will stand through all time for the triumph of Christian civilization.

THE HOOSIER DISTRICT.

The Lexington Conference is composed exclusively of colored members, and when first organized its boundary lines included only the State of Kentucky. Later along, it was deemed advisable to extend the work into adjoining States, and districts were organized in Ohio and Indiana. This district, which also includes the State of Illinois, covers the largest territory, perhaps, of any district in American Methodism. Fully a quarter of a million of Methodists reside in this territory. It is the province of this district to look after the colored members of the Methodist Episcopal Church in those States. Considerable progress has been made in gathering our people into the various churches, though at times, and perhaps all the time, it has been an "up hill business" to secure adequate church accommodations for the people. It seems rather anomalous to find struggling little churches, alongside of the stronger churches of our white brethren of the same faith and order, yet unfortunately divided for reasons which we need not give here. In very many instances, however, our people get substantial help from our white fellow Christians.

It has been, and is now, our contention that association with the white race is essential to the solution of the Negro problem. We point to the two districts of the Lexington Conference north of the Ohio river—the Ohio and Indiana Districts—as confirmatory to that fact. The brethren of these districts, coming in touch with some of the best types of religious, and social, and intellectual culture found among the Methodist clergy and laity of the territory covered by these districts, have been wonderfully helped. It is no disparagement to others to say that those who enjoy this touch are superior in many respects to those who had not had these advantages. The writer has a very keen appreciation of these advantages, having served nine years as a presiding elder in the States mentioned. We submit just here that the obliteration of the lines, which indicate the anomalous, and, to say the least, unbusiness-like relations which separate the work, would be a step which our heavenly Father would approve.

Under the present circumstances growing out of this strained relationship, there is necessarily a lack of those helpful influences which are so essential to the development of this important work. The Indiana District Conference, which assembled in the nearly finished church in "Bagdad," an important suburb of Terre Haute, last week, was an important gathering in every respect. Rev. Edward L. Gilliam, the accomplished and energetic presiding elder, called the meeting to order on the 7th. W. H. Riley was elected secretary, with Misses Poole and Barbee assistants. Reports from the presiding elder, pastors, local preachers, league presidents, and others connected with the conference, indicated hopeful progress. Dr. Joseph Courtney, presiding elder of the Lexington District; Rev. M. S. Johnson, presiding elder of the Ohio District; Mr. George L. Knox, proprietor of the Indianapolis *Freeman*; the Editor of this paper, and others, were among the visitors, and who also addressed the conference. The attendance was large, nearly every charge on the district being represented. The work was never in better condition, the organization being as near perfect as it can be under the circumstances. The people of Terre Haute, under the splendid leadership of Rev. Creed H. Taylor, the pastor, deserve credit for the way in which they entertained the conference. Of course, the SOUTHWESTERN is in high favor among the brethren, who are conscientiously, loyally and earnestly devoting their efforts toward increasing its circulation. We are glad to know that their energetic presiding elder takes the lead in this matter.

Perhaps the most important work of the district is the organization and development of our work at Chicago, Ill. The labors of the Rev. G. E. Curry, who was appointed at the recent session of our conference, has been very greatly blessed of God. In this work he has been ably assisted by Presiding Elder Gilliam, and the two have succeeded in getting the matter before our white Methodist brethren of Chicago, with most gratifying results. They have now a splendid start, an energetic and intelligent membership and a glorious promise.

The presence of the visiting brethren added no little to the interest of the meetings.

Touching this paper, Rev. R. T. W. James, of Princeton, Ind., offered the following resolutions:

WHEREAS, It is universally admissable that the religious press is the greatest power in the diffusion of evangelistic truth and general enlightenment of the people regarding the wonderful achievements of our great, ever growing and ever-expanding Church; and as the SOUTHWESTERN CHRISTIAN ADVOCATE is forging its successful way to the forefront.

Resolved, That this District Conference will utilize its earnest and continued efforts to secure its wider circulation until it shall be a welcome visitant in every Christian home as a multiplying power from an intellectual, moral and spiritual stand point.

Resolved, That we have very greatly enjoyed the visit of the editor, and that we bid him God speed in his great work.

Rev. J. T. Leggett, the very energetic pastor at Watson, Indiana, gave an instance of the influence of the SOUTHWESTERN in promoting the temporal and spiritual interests of his church. It was a happy hit, and evoked hearty applause. George L. Knox, Esq., one of the most prominent laymen of the district, is the sole proprietor of the Indianapolis *Freeman*, an ably edited and successful journal and the only illustrated newspaper published by colored men in this country. Brother Knox made a happy and felicitous address in the interest of this paper, which was highly appreciated. "Governor Knox," as we heard him popularly called, is fully abreast of the times and is very popular with the "Hoosier" brethren.

We had the unexpected pleasure of hearing the annual sermon by Rev. T. R. Prentiss, one of the strong young men of the district. It was clear cut, logical and eloquent.

Our entertainment at the cosy residence of Mr. and Mrs. R. Ridgely was superb.

Reluctantly bidding adieu to these brethren, we turned our face Southward once more, being accompanied as far as Indianapolis by "Governor" Knox of the *Freeman* and by Dr. Joseph Courtney, who was our traveling companion as far as Lexington, Ky. The justly celebrated Queen and Crescent did the rest.

—Rev. R. E. Gillum, presiding elder in the Central Missouri Conference, always writes well, but he has never written better than in his timely article on "The Colored Ministry of the M. E. Church." His letter in this number is especially interesting, and deserves careful reading. Brother Gillum is one of our regular correspondents, and our readers may expect excellent work from his trenchant pen.

—Rev. Samuel G. Griffin, of the Washington Conference, and for several years an acceptable member of the Lexington Conference, passed away in great peace on the 4th of August, at Alexandria, Va. We will give an extended notice of the death of this good brother in our next number.

—Mrs. Matilda Watkins, one of the pioneers of the Church at Slaughter, La., passed to her reward June 30.

TIDINGS FROM THE FIELD.

—Tanceville, La., S. R. Hason: Our work improves and meetings good. Mrs. Hason, wife of Brother Fletcher Hasou, died in great peace recently.

—Pass Christian, Miss., O. H Flowers: Everything is moving along nicely.

—Meridian, Miss., A. J. McNair: Joseph Gilles, a prominent member and class leader in Haven charge, died in the full triumph of faith.

—Kingston, Tenn.: Reports show that the church is prospering. Rev. E. Knott is the pastor.

—Baird, Miss., grows in power and efficiency; all departments of the church organized and meetings good. Brother A. J. McAllister leads.

—Paulding, Miss., P. B. Anderson: Rev. A. M. Trotter, P. E., paid us a delightful visit and found matters in good shape.

—Enterprise, Miss., Rev. N. Toole: My second quarterly conference showed the work in good condition; 24 were received in full connection and one on probation; secured two subscribers for the SOUTHWESTERN; raised for ministerial support $126 10, and for benevolent causes $22 25, making a total of $127 35 during the quarter. The cause is spiritually and financially alive.

—Hubertville, La., Rev. H. C. Wilson: We succeeded in putting a fence around all our church property and repaired our parsonage; all of which is paid for. The fence pickets were donated by one of our white friends of the church.

Our Tennessee Conference Letter

REV. J. BRADEN, D. D., President Central Tennessee College, Nashville, Tenn.

I am behind in this short article as I intended it for last week's SOUTHWESTERN, but although vacation is here, I find my hands full. A president of a F. A. and S. E. Society with salary low at best—then 25 per cent off with increasing rather than diminishing expense, coal, kindling, repairs, cleaning, teacher, correspondence, and a thousand outside matters keeps me busy.

The two district conferences recently held, the Tennessee River and Cumberland River Districts, the former at Lawrenceburg and the latter at Gallatin, Tenn., were well attended and were well conducted. S. B. Dauley, presiding elder of the Tennessee River District, is full of hope for a good report at conference, both of financial advancement and spiritual growth. The collections are ahead of last year, and he has set his mark for one hundred subscribers for the SOUTHWESTERN on his district by conference.

L. M. Moores, presiding elder of the Cumberland River District, is pushing the good work along the river and up in the mountains. He finds new fields to enter and encouragement to work them. The brethren had good reports, and the SOUTHWESTERN was not neglected. Both districts are looking after the interests of education. The common schools have warm friends in presiding elders, and the brethren are keeping a lookout for students for the college.

Dr. Georgia L. Patton delivered a most interesting and instructive address in Howard Chapel Congregational Church, Nashville, on the 12th inst. The house was crowded, and Dr. Patton gave a vivid description of her labors as a self supporting missionary for two years in Liberia. It is conceded to have been among the best lectures ever delivered here, on African life, climate, and customs of the people on the West Coast.

Mrs. Braden is slowly improving. She is spending the summer near Lebanon, Tenn.

Prof. Dogan proposes to travel for a few weeks in the interest of the Central Tennessee College Record, of which he is editor, and also of the different departments of the college.

Prof. Byrd will visit friends in Franklin, Tenn., and rest, as the summer school has closed, preparatory to resuming his work on Sept. 30.

For the SOUTHWESTERN.

The Colored Ministry of the Methodist Episcopal Church.

How They are Meeting Their Responsibility.

By Rev. R. E. GILLUM.

We tried in our former articles to show the peculiarity and magnitude of the work. While the condition of the colored people at the close of the war of the rebellion threw almost the entire work of the Church upon the pastor, we should not forget that his sole aim and object is to save the people through the preaching of the word. Everything else should be put under tribute to the accomplishment of this glorious end.

Paul exhorted Timothy, saying: 'Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the word of truth." So every preacher should assiduously apply himself to study, so as to make a proper application of the truth to all classes of men. The Savior could attract and interest the multitudes, because he knew their environments and was able through sympathy and a proper presentation of the truth to draw them.

He did not depend upon teaching abstract principles, but he was able to illustrate so as to bring his ideas within reach of all.

The preaching of the gospel is not for the purpose of making an exhibition of the intellectual acquisitions of the preacher, and any attempt to do such a thing is an abuse of a holy call, but the more consecrated learning the preacher has the better.

There is another danger in laying too much stress on learning: Men are apt to be tempted to acquire an education in order to get a good place. This is selfishness, pure and simple, and should be condemned in the severest terms. The one great need of the hour is, a better ministry—not to fill the good places, but to make more good places. The time and labor which some waste in trying to procure a good appointment, if spent in the right direction, would make a good charge out of most any appointment in the Church. It is a source of satisfaction to any one interested in the progress of the race, to think of some of the grand men who adorn some of our pulpits, but it must be remembered that, as a rule, our preachers are not what might be desired and what we must have if the Church fills her great mission.

The inability of our Church officials to perform the functions of their office, has imposed such burdens upon the pastor to look after his support and the financial obligations of the church, as to preclude the possibility of his giving the attention which he should to the ministration of the word—in fact, some of our churches are beginning to look upon their minister as a financial agent of the Church rather than as a preacher. It is all right for him to be able to help the church by his counsel, but the Lord called him to preach.

This is a peculiar age; the public mind is unsettled; the Lord needs men of thought at the head of the church to steer her through the turbid waters. She needs men who feel they are under obligations to God and the people they serve, for the best possible results.

If the preacher has a right to look to the people for a support, they have a right to expect and demand of him the best service he is capable of rendering them. The time has come when we should put an end to that practice, so common among some of us, of wasting our time and then going before our congregations without preparation. The class of men who spend their time with secret societies, church fairs, railroad excursions and other things instead of their studies, should be relegated from our ranks at once.

A great many of our conferences are loaded down with unacceptable men. There is nothing against their character, but they have outlived their usefulness. They give the appointing power no little trouble to find places for them. We may transfer them to another conference, but it will not take more than year for the people to find that they cannot preach, and the good bishop is again called on to find congregations that will endure their nonsense. The feeling is abroad that the Church is cruel in its discrimination against old men. If this is so, may we not suspect that there is a cause for it? In almost every other calling merit alone entitles men to a place. The physician cannot claim patronage simply because he has a diploma, nor the attorney because he has been admitted to the bar; but they must depend upon their work to commend them. When a man is admitted into a conference in the Church he must have an appointment, and the people to whom he is sent must receive him. And as men are more liable to become careless after they gain a standing in the Church, hence the cry against old men. Our bishops are venerable with age, and yet their services are at a premium throughout the world. Men are not eligible to the higher offices of State until they are of mature age, and why should the ministry become unacceptable just at the time when men in other callings are most revered for their knowledge and usefulness?

If these unacceptable preachers would work as faithfully six days in the week as the clerk at his desk or the mechanic at his forge, the cry against old men would cease. If eternal vigilance is the price of our civil liberties, it is no less the price of a useful Methodist preacher.

"A Word to the Wise is Sufficient."

I suffered terribly from roaring in my head during an attack of catarrh, and because very deaf, used Ely's Cream Balm and in three weeks could hear as well as ever.—A. E. Newman, Graling, Mich.

One of my children had a very bad discharge from the nose. Physicians prescribed without benefit. After using Ely's Cream Balm a short time the disease was cured.—O. A. Cary, Corning, N. Y.

Price of Cream Balm is fifty cents.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

A book entitled "A Review of the Work at Tuskegee," by Trustee R. C. Paschford, has gone to press and will be finished in a short time.

So numerous have been the applications to enter the work department of the school, that already a number of applicants have been refused admittance.

During the summer some of the students have charge of a number of the industrial departments here.

Mr. Harry E. Thomas, of the department of engineering of this school, returned from Springfield, Ohio, on the 2d instant, bringing with him one of that city's charming daughters as his bride.

Mr. Henry Cooper, of our harness-making department, returned on the 4th inst. from a vacation. He will resume his work. ISAAC FISHER.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O. Send at once; only a limited edition.

One Fare for the Round Trip.

The Texas & Pacific Railway will place on sale tickets at the rate of one fare for the round trip to the following points on dates named:

To Boston, Mass.—Account of the Triennial Conclave Knights Templar, to be held at Boston, Mass., August 26-30, a rate of one lowest first class limited fare for the round trip from all stations in Texas and Louisiana. Tickets to be placed on sale August 19 to 24 inclusive; limited for return to September 15, with the privilege of extending the final limit to October 5, by presenting same to the agent of terminal lines at Boston, on or before September 30, 1895, which is the last day on which tickets will be made valid to leave Boston.

For tickets and further information, call on any ticket agent of the Texas & Pacific Railway; or address,

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Style U—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7½ inches. List price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $3.25

EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Burroughs, Cheraw, S. C.

August 25, 1895.

Healing the Nobleman's Son.

Scripture Lesson: John 4:46 54.

Many months had passed since the miracle of turning water into wine had taken place. But they were not months of idleness. During that time the Master had been laboring in Jerusalem and throughout the regions of Judea. Many were the works of healing he had performed, and many were the hearts he had cheered by his sweet and gentle words of sympathy. It was during this tour of the province that he drove the money-changers out of the temple, "taught the woman at the well, and received into his kingdom the first fruits of the Gentile world. He now returns to Cana of Galilee to again bless and leave in his wake deeds of mercy and of love.

1. The Nobleman.—He was a man of great possessions and influence. He lived at Capernaum, distant some twenty miles from Cana. French says: "Either he is one of the king's party or a royalist, one of those that sided with the faction of the Herods, father and son, and helped to maintain them on the throne." But despite his position sickness entered into his home and the child of his affection and care seems likely to die.

2. Jesus.—The blessed Son of God "came again into Cana of Galilee, where he had made the water wine." He probably returned to see if there were any fruits of that wondrous miracle, and to make other hearts happy.

3. The Nobleman's Faith.—The great man was no doubt greatly troubled. His solicitude was painful. He had employed every means possible to restore his child to health. But his efforts were vain. Great was his sorrow of heart. He knows not what to do. It was at this point that he hears of Jesus, and resolves to go to him and have him heal his son. He no sooner resolves than he goes and beseeches Christ to go down and cure his son. But Christ reproves him, saying: "Except ye see signs and wonders, ye will not believe." The nobleman but clings to him the more, saying: "Come down ere my child die." Thus he shows that he believed that Christ could cure his son.

4. The Result.—Because of the nobleman's importunities Christ said: "Go thy way; thy son liveth" And the man believed the word Jesus had spoken unto him, and he went his way. He stopped not to inquire when nor how the cure would be effected, but believed the word of Jesus and then acted. He returned home and found his son restored to health. The result that he and his house believed. This was "the first whole household brought into the Christain fold."

A Parable of Contentment.

A violet shed its modest beauties at the turfy foot of an old oak. It lived there many days during the kind summer in obscurity. The winds and the rains came and fell, but they did not hurt the violet. Storms often crashed among the boughs of the oak. And one day said the oak, "Are you not ashamed of yourself when when you look up at me, you little thing down there, when you see how large I am and how small you are; when you see how small a space you fill, and how widely my branches are spread?" "No," said the violet, "we are both where God has placed us; and God has given us both something. He has given to you strength, to me sweetness; and I offer him back my fragrance, and I am thankful." "Sweetness is all nonsense," said the oak; "a few days—a month at most—where and what will you be? You will die, and the place of your grave will not lift the ground higher by a blade of grass. I hope to stand sometime—ages, perhaps—and then when I am cut down, I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?" "But," cheerfully breathed the violet back, "we are both what God made us, and we are both where he placed us. I suppose I shall die soon. I hope to die fragrantly, as I have lived fragrantly. You must be cut down at last; it does not matter, that I see, a few days or a few ages, my littleness, or your largeness, it come to the same thing at last. We are what God made us. We are where God placed us. God gave you strength; God gave me sweetness" Be contented with your lot."—Selected.

Epworth League Flashes.

By Miss Sallie L Parker, Pewee Valley, Ky.

Is the Epworth League beneficial to the old people, and, if so, why?

We all know that this grand organization was organized for the benefit of our young people But does the League benefit the old people? Without hesitating, the answer comes at once—yes, of course it does. And how? Since we need to use every exertion that we can to bring our young people into God's beautiful church, we have organized the Epworth League, and that carries on any kind of work that the Church needs. We know that the Leagues are of great benefit to the old people. There is a wonderful good to be derived from the League. We are trying to lift up our young people from a fallen ruin. While we are lifting up young people, should not we too lift up old people and let them help us lift up other people, both old and young.

A part of the League work is the study of God's Holy Word. We have our spiritual meetings, such as prayer meetings, revivals, etc. Are such meetings a benefit to the old people? yes; many souls are brought to Christ through the Epworth Leage, which helps to support the ministry and thus helps the old people.

Let us help the old people to consider themselves a part of the League. There is still an open field, which for the life of the coming church, needs to be cultivated. Yes, it would be a benefit to our old people to have their girls and boys cultivated for heaven. While we say that the Epworth League was organized for the benefit of the young people, the old people organized it and have ever since helped to carry it out.

The Late Frederick Douglass.

In Vindication of His Honored Name.

A document which appeared last March, accompanied by a letter from Lady Henry Somerset, in the London and Provincial Press, and in the organ of the British Women's Temperance Association, in vindication of the attitude of the Women's Christian Temperance Union of America and of Miss Willard toward the colored people, has just been reprinted by Lady Henry Somerset. It was signed by the Hon. Frederick Douglass, William Lloyd Garrison, Francis J. Garrison, Thomas Wentworth Higginson, Julia Ward Howe, Ednah Cheney, Joseph Cook, Lyman Abbott, Elizabeth Stuart Phelps-Ward, Herbert D. Ward, Bishop H. M. Turner (Atlanta, Georgia).

Amongst other things, it states that the National Union of the Women's Christian Temperance Union of America had put itself "squarely on record" against lynching. On the first appearance of the document, I replied through the Press, that a strong resolution had been carried at the Chicago convention in 1893, denunciatory of "the lynchings, burnings and torturing of our fellow-citizens, and pleading that no one, however guilty, be deprived of life or liberty without due process of law; but that a similar resolution, introduced by Mrs. Fessenden, at the Cleveland convention last autumn (1894), had been withdrawn "by motion," and the following apology for lynchings under certain conditions had been substituted and carried: "That the National W. C. T. U., which has for years counted amongst its departments, those of peace and arbitration, is utterly opposed to all lawless acts in any and all parts of our common land; and it urges these principles upon the public, praying that the time may speedily come when no human being shall be condemned without due process of law, and then added (the italics are mine), *and when the unspeakable outrages which have so often provoked such lawlessness shall be banished from the world, and childhood, maidenhood and womanhood shall no more be the victims of atrocities worse than death.*"

In commenting thereon, I suggested that if Christian women can apologize for injustice in any form or shape, little wonder that rough men bound down their fellows to death. Recognizing, too, in the signatories of the document, the honored names of some of the most loyal anti-lynching supporters, I stated my belief that in drawing it up, they had been cognizant only of the admirable resolution of 1893, and had failed to note the one of 1894, which had largely neutralized the previous "square record."

I sent a copy of this to Mr. William Lloyd Garrison; and in his reply, just received, dated Boston, May 28, 1895, he says:

"I have delayed my reply to your letter of May 7, that I might confer with other signers of the statement, regarding the attitude of Miss Willard and the W. C. T. U. on the question of lynching in Southern States. Our signatures were given in the belief that the facts were fully and accurately stated, and because of our long acquaintance and faith in Miss Willard, with whom it is impossible to associate any race prejudice or approval of the lynching horrors. The paper was not prepared by the signers, but submitted to them for endorsement, some slight changes suggested by my brother, Francis J. Garrison, and myself being made and accepted before we affixed our names.

"At that time, I was ignorant of the Cleveland resolution, and I presume the same is true of the other signers. I read it for the first time when submitted to me by you without an indication of its origin.

"Its animus was plain—as I wrote you—and it was evidently prepared by an apologist of Southern outrages. Nor was my opinion altered when its source was revealed. It was to the credit of Miss Willard that her vote in the convention was recorded against it."

In a postscript he adds:

"Mrs. Ednah D. Cheney and Mr. Francis J. Garrison, to whom I have read this letter, concur in the sentiments expressed."

If those who assisted in the final preparation and initial signatures of the vindication of the Women's Christian Temperance Union were in ignorance of the Cleveland apology, it is, as Mr. Garrison says, presumable that all the other signers were equally in the dark.

The last pamphlet of Mr. Douglass—written in his seventy-ninth year—and almost his last utterance, was in denunciation of lynching under any and every condition.

It has been a cause of deep concern to many of his white, as well as of his colored friends, to discover that almost the last stroke of his pen should apparently belie his long life's struggle for justice on behalf of his race, by signing a document in defense of those whose resolution is now described by at least three of the surviving signatories "as evidently prepared by an apologist of Southern outrages."

Mr. Douglass is no more! It is due to his honored memory that this misconception should be removed.

Florence Balgarnie.

Glenthorn, Muswell Hill, London, N., July 9, '95.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895 For tickets and further information, call on or address your nearest ticket agent, or

Gaston Meslier, G. P. & T. A., Dallas Tex.

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Begins Sept. 30, 1895.
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Southwestern Christian Advocate —No. 631— Poydras Street
New Orleans, La.

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THE METHODIST BOOK CONCERN,
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E. W. S. HAMMOND, D. D., EDITOR.

AN EDITORIAL WITH A SOUL IN IT.

We must give Brother Davidson, the able and cultured editor of the *New Orleans Tribune*, the credit for speaking right out in meeting, and to the point as well. No one will doubt that he has the interests of his race at heart if they read the spicy and newsy journal which he edits. In a recent issue he deals with those miserable obstructionists to our social and moral progress, the getters-up of excursions for colored people, with characteristic energy. But we have the Hubbes and the Jackes in almost every community, and, unfortunately too, many people ready to fall into line at the simplest bray of this class of leaders. Many of our people are fearfully weak in this respect, and are thus easy victims to those sharks who fatten upon their credulity. And so with the conscienceless preachers and others on one side, and the grand meetings of innumerable and unnecessary societies on the other, the poor colored people are fleeced of their hard earnings, and, in too many instances, of their moral character.

We clip the *Tribune's* excellent article entire, and endorse every word of it:

"STILL ANOTHER

"Rev. A. Hubbs brought in a long train of cars filled with excursionists from San Antonio; and another, by Mr. Jack, brought in a long train load from Galveston, Texas, last Thursday. Those brought in by Rev. Hubbs came by way of the Texas and Pacific Railroad, and those by Mr. Jack via the Southern Pacific. Rev. Hubbs' excursionists paid $4 50 for the round trip, and Mr. Jacks' $5 50. The excursion train reached this city after 12 o'clock at night and was dumped on the river front at the depot. When, oh, when will our leading preachers and others learn and see that they are sowing the seed of immorality and will doubtless reap the fruit of immoral corruption? Think of some 1000 or 1200 strangers being brought to a city like this and dumped out on the streets at the unusual hour of 1 o'clock in the morning, to seek and scramble for a lodging place as best they could! Husbands, how long will you allow your wives to patronize these railroad excursions under such circumstances? Mothers and fathers, how long will you allow your daughters to be thus beguiled and deceived? Christain churches, how long will you retain men as your pastors who affiliate in these abominations to the disgrace and financial destruction of the masses of our poor, deluded people? See how our followmen are being daily shot down, stabbed or lynched by white men for almost any kind of an imagination. See how our fellowmen are being daily lynched by the bloody hands of white men who are not even arrested in ninety-five cases out of every 100, and even those who are arrested are released on straw bond and acquitted by white jurors. In the face of these startling facts will our churches and preachers continue to encourage railroad excursions? Brethren and friends, is it not by far better to teach and instruct your people to save their scanty earnings and organize and foster and maintain business institutions, and thereby give employment to our worthy young graduates? Brethren, can a people prosper very fast who live generally in excess of their scanty earnings? Brethren, we must down every evil, even though our friends fall."

A SPLENDID EXAMPLE.

The Ministerial Union of Charlotte, N. C., is undoubtedly composed of a class of ministers who have the interests of the race at heart. The recent action taken, with reference to a so-called camp meeting to be held by irresponsible persons for money only, will serve as an inspiration to other ministerial unions elsewhere, where the camp meeting nuisance has become almost intolerable. We believe in camp meetings that are camp meetings, but are opposed to those gatherings which are gotten up by people without any moral scruples, and where the Sabbath is desecrated by the running of excursion trains, where there is buying and selling of all sorts of confectionaries, including tobacco and cigars, and often intoxicating liquors. Our pastors must set their faces like flint against these gatherings, which are sapping the very foundation of the race's morality and virtue. The preacher or layman who encourages these questionable meetings should be outlawed at once, as dangerous to the Church, to society, and to the race. The Charlotte Ministerial Union, in denouncing the proposed camp meeting, says:

"1st.—There is no plausible reason for leaving the city churches to go to Latta Park to spend money and engage in merchandise and on a pretense to glorify God and to save the souls of men, women and children.

"2nd.—It is believed by the Union that the object of the camp meeting to be held at Latta Park is exclusively for the love and gain of money, and not for the glory of God.

"3rd.—It is a better opportunity to do evil than to do good.

"4th.—The Ministerial Union, composed of all the colored ministers of Charlotte, has never authorized or sanctioned the holding of a camp meeting at Latta Park, as mentioned in the published circulars.

"5th.—The object of the Ministerial Union is to lift the people up to a higher standard of Christian ethics, and to encourage intelligence, morality, education and religion, and not to present opportunities for gambling, drunkenness and immorality.

"Signed: Revs. C. I. Withrow, pastor M. E. Church; R. H. Simmons, pastor Clinton Chapel; A. Shepherd, pastor First Baptist Church; C. L. Davis, pastor Ebenezer Baptist Church; P. P. Alston, pastor St. Michael's Episcopal; C. H. Williamson, pastor Friendship Baptist Church; R. B. Bruce, pastor Grace Church; D. E. Bess, pastor A. M. E. Z. Church; R. D. Davis, pastor A. M. E. Z. Church, Biddleville; J. A. House, pastor A. M. E. Zion Church; Monroe Hart, of Biddleville."

AN EXPLANATION.

We respectfully call the attention of presiding elders, pastors, secretaries of Epworth Leagues, district and quarterly conferences to the following:

For more than two months we have been trying to get through with an unusually long list of conference, league and institute programs. Many of these meetings have been held, and even now we are completely deluged with lengthy, and in many instances monotonous reports, which appear sensible only to the writers. We have a pile of these reports already on hand, and notwithstanding the fact that we are publishing many of them each week, we will not be able to reach some of them for the next three or four weeks. We are in a dilemma. Some of the writers have already complained that we discriminate against them. Of course, this is absurd; but they make threats that if this, and that, and the other thing is not published, it will retard the circulation of the paper in the communities in which the writers live. Of course, the writers generally have no conception of the amount of space we have for such matter, and they insist on writing long and labored articles with the request that "nothing be left out," or that the "article be published exactly as written," with a mild suggestion or a subtle threat. Now, in justice to ourselves, and to a large number of appreciative readers, we must call a halt. From this date, all persons sending matter for publication in these columns *must* condense their matter to the utmost possible limit. This will include quarterly conference notices, programs of every sort, reports of quarterly, district or Epworth League meetings, Sunday School institutes, etc., together with all other contributed matter. If this is done, there will be less delay in publishing matter sent in, while our increasing labors will be very materially lessened. Letters written on both sides of the paper, or those without signatures, will absolutely go to the waste basket. All matter intended for publication must be directed to the Editor. Money and other correspondence relating to advertisements or subscription must be sent to Hunt & Eaton, the publishers, at 631 Poydras street (new number), New Orleans, La. Once more we would remind all our correspondents that our business manager here, Mr. C. C. Morse, has sole charge of the subscription books; is authorized by the agents to receive and disburse all monies for subscriptions, advertisements, and to look after the business interests of the paper. A letter addressed to Messrs. Hunt & Eaton, or to Mr. C. C. Morse, on the subjects indicated, will always receive prompt attention. But all matter pertaining to the editorial or literary department of the paper, in order to receive prompt attention, *must* be addressed to the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, 631 Poydras street, New Orleans, La. Letters intended only for the Editor should be marked "Private."

Finally, our correspondents should possess a very liberal quantity of that most excellent Christian grace popularly called patience. We always have on hand much more matter than we can use in any one or two weeks. All communications are marked on the day of reception, and take their place accordingly. If communications fail to appear as early as expected and desired by writers, it is because others of equal importance are before them. We are satisfied that all who desire to see the SOUTHWESTERN succeed will cheerfully acquiesce in the foregoing suggestions, and so govern themselves.

LOSS OF A S. S. PUBLISHING HOUSE.

We are profoundly sorry to hear of the great loss sustained by the African M. E. Church, in the destruction, by fire, of their magnificent publishing house at Nashville, Tenn., on the night of July 28, 1895. The loss of this great institution is a public calamity. It was a magnificent monument of the energy, pluck and ability of Dr. C. S. Smith, general secretary of the A. M. E. Sunday School Union, together with the faithful men and women of that Church, who stood by the doctor until the great enterprise was an established fact. The loss was considerable, and touches very deeply the hearts of Afro-Americans everywhere. The following letter from Dr. Smith will be read with interest:

"STATEMENT OF THE INSURANCE AND LOSSES of the A. M. E. Church Sunday School Union property, which was partially destroyed by fire, Sunday night, July 28, 1895:

"Insurance on the building, $9,000; on furniture and fixtures, $1679 55; on printing machinery and material, $4569 03; on household furniture, $500; on boiler and engine, $671 85. Total, $20,600.

"Estimated damage to the building, $1,955; to stock, $2,307 12; to furniture and fixtures, $2,068; to printing machinery and material, $8,000; to household furniture, $200; to boiler and engine, $85; total damage, $14,615 12.

"Total amount of insurance recovered to date, $4,193 32; amount yet to be adjusted, $7,420 43. Should we gain the $7,420 43 in full, our net loss will be about $5,000, chiefly on printing machinery and material.

"C. S. SMITH, Sec'y."

NASHVILLE, Tenn., August 12, 1895.

AND THEY SAID UNTO ME, WRITE!

It is with feelings of gratitude to the giver of every perfect gift, that we are reminded more and more that "one touch of nature makes all the world akin." We take our pen to record an event of no small significance, probably not so much to the casual reader, but of very much to the writer of these lines. In "ye olden times, ye country editor" was occasionally remembered by some prosperous member of his reading constituency, with a barrel of apples, a few heads of cabbage, a dozen chickens, or other products of the farm; and this not always in payment for a year's subscription to the "Podunk Screecher," but in recognition of the worth of the editor, as a neighbor, as a man, and as a citizen. But those days have passed away, and with them many of the little amenities which go to soften the flowery beds in which some editors are permitted to lie. Fortunately, however, notwithstanding these busy, bristling times, the modern editor is sometimes compensated by the reflection that he is not forgotten. It is with just such reflections and emotions that this Editor takes the great pen, never before dipped in ink, to tell his reading constituency that he is the recipient of a most beautiful pen and holder, one of the Eagle Company's best and largest. Accompanying the pen and holder was a beautiful silk marker with the inscription:

"To Rev. E. W. S. Hammond, D. D., with compliments of Natchitoches District Conference, Bedford, La., August 14, 1895.

"REV. H. J. WRIGHT, P. E.
"REV. A. MCGLOCKLIN, P. C."

And so with gratitude to the generous donors we will write more. But for the present we will lay aside the big pen.

Southwestern
Christian Advocate.

No. 631 Poydras Street.

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$1 a Year to Pastors.

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All matter not of a business nature should be written on separate paper. Direct all business letters to

HUNT & EATON,
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When change of address is desired, besure to give the *old* as well as the new.

Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From August 5 to 19.

Baton Rouge District Conference, 11
Shreveport District Conference, 22
Lexington District Conference, 17
Louisville District Conference, 21
Indiana District Conference, 13

F L Baxter
S V Smart
Tobis Ward, 2
J B B and
T I Keyes, 4
J J Obee, 1
S McDavis
T M R Hunt, 2
R R O'Niel, 1
S B Danley, 1
A Davis, 10
Wesley Brown
N Cannon, 3
C G Taylor
D W McQueen
R C Barrow, 1
W H Smith, 1
A B Venable, 3
H Tayler
M S Goins, 3
B J Coleman, 1
S M Hickman
A J Phillips, 27
E H Oliver, 1
S J Wood, 1
Thos Scott
E Micheaux, 1
Lyman D Morse
W H Anndley, 1
B F Young
G W Thomas, 1
H R S Erby
L F White, 1
A G Townsend, 1
Emily McCarty
S R Niles
J P Bayliss
Sarah Barnes, 1
D R Bentley, 1
L Adams
G G Gordan
A E P Albert, 1
B F Witherspoon, 1
J W Weakley, 1
A McNeal
W R R Duncan, 1
H W Welch, 3

To enjoy sound and vigorous health purify your blood with Ayer's Sarsaparilla.

Honor to Whom Honor is Due.

The rally at Simpson Chapel, this city, held June 27, was a financial success. The sum was realized through the various companies:

Company.	Captain.	Amount.
A	Mrs. L. Brown	$44 66
B	Anna Bush	16 90
C	Mrs. Collins	47 40
D	Mrs. P. Jones	17 50
E	Mrs. J. Royster	26 50
F	Mrs. L. Jefferson	5 15
G	Mrs. C. Mumford	19 05
H	Mrs. Ester Moore	16 70
I	Mrs. F. Robinson	29 00
J	Mrs. A. Scott	9 70
K	Mrs. N. Sloan	30 20
L	Mrs. D. West	54 40
M	Mrs. D. Devanne	37 35
Total		$354 51

H. TAYLOR, P. C.
E. P. DAMONS, Sec'y.

Be Trustworthy.

Because a man keeps up a show of good appearance in his business it in no way determines that he is worthy of unlimited credit. Many make a very fine appearance who are very dilatory in the matter of meeting their obligations at maturity.

It is astonishing how soon it becomes known to the general trade what a man's commercial standing or commercial reputation is. Often there are agencies at work advertising a man in ways he does not dream of. A man who makes it a point of honor to always keep his word, who is understood to be prompt and reliable, will experience little difficulty in obtaining credit whenever he finds it necessary to ask for it.—Beacon Light.

NEW ORLEANS AND VICINITY.

—Rev. W. M. Davis preached acceptably to a large congregation at the First Street Church on Sunday night last.

—Rev. A. E. P. Albert, D. D., presiding elder of North New Orleans District, left with his family last week, for a few weeks' outing at Shreveport, La.

—Rev. W. R. Butler, the big pastor of First Street Church, is visiting in Baton Rouge, La., helping Brother Tirault of our church there. He will visit Mrs Butler and daughter, who are also summering in North Louisiana.

—Rev. Stephen Priestley, the energetic and capable pastor of Mallalieu, holds the helm well in hand, and keeps everybody at work around him. He is a SOUTHWESTERNER from "way back."

Last Sunday was a special rally day for the tower and bell, and $48 was the amount collected. The church is in a splendid condition, and Sunday school alive.

The North New Orleans District Conference, which convened recently at Algiers, La., took high grounds in favor of the SOUTHWESTERN. Our correspondent, Rev. D. J. Price, informs us that the SOUTHWESTERN formed a chord of remembrance during the entire session. We regret very much that we were not permitted to visit this important meeting. Dr. Albert, the efficient presiding elder, and his heroic brethren, have our prayers and co-operation in helping along the good cause.

—Old Wesley leads grandly as the mother of New Orleans Methodism. Here we have the nucleus of the institutional church. The big-hearted and progressive pastor, Rev. T. J. Johnson, believes in organization and hence he has the Epworth League, King's Daughters, Stewardesses, Christian Temperance Union and Daughters of Jerusalem well organized and doing excellent work. It is a pleasure to worship at Wesley, especially on Sunday mornings. The evening congregations fill the house. The choir is an excellent feature, the music being well selected and skillfully rendered. Mrs. Crayton presides at the organ with ease, grace and skill. We greatly enjoyed the privilege of preaching to the congregation on Sunday morning last.

The preachers' meeting last week was largely attended and unusually interesting. Rev. Frank Walker, of Thompson Chapel, gave an interesting and critical resume of the Sunday School lesson. Several brief remarks were made by other brethren. Rev. M. C. B. Mason, D. D., assistant corresponding secretary of the Freedmen's Aid and Southern Education Society, being present, was invited to address the meeting, which he did in a most edifying manner.

Dr. Mason has mastered the details of his great work, is in full sympathy with every phase of it, and keeps so saturated with the spirit of his mission, that it is an easy task for him to carry the multitudes by his persuasive eloquence. His good words in favor of the SOUTHWESTERN were timely and appreciated.

The brethren of the North New Orleans District, desiring to show their appreciation of the services of Rev. A. E. P. Albert, D. D., the able and efficient presiding elder, presented him with a suit of clothes. Rev. T. G. Montgomery, the president of the meeting, made a neat presentation speech, which was responded to by Dr. Albert in his usual felicitous manner.

In Memoriam.

SCHRIEVER, La., July 5, 1895.

Miss Nannie Lula Elizabeth Proctor, daughter of Rev. A. J. and Mrs. Fanny Proctor, died at the parsonage at Schriever, La., this morning at 1:15. She was born at Bandon, Miss., March 14, 1876; converted and joined the A. M. E. Church at Memphis, Tenn., three years ago, and has lived a consistent Christian up to the day of her death. She came to New Orleans very recently, visiting relatives, also in pursuit of health which had began to fail. Her father being one of the active ministers of the Louisiana Conference, had it bearing. She therefore concluded on her own free will and accord to join the M. E. Church. While in the city she joined Wesley Chapel, under the pastorate of Rev. T. J. Johnson, on the 21st day of June. Soon thereafter pulmonary consumption set in. She sent for her father, who hastened to see her. On bringing her to Schriever, thinking that she would improve, to his sad surprise she continued to decline until the messenger came to her rescue. She was hopeful, bold and courageous to the last. Many consoling words were spoken to relatives and friends. She freely expressed her readiness and willingness to answer the Master's call. At the hour and time above stated she passed peacefully away to join her dear mother who preceded her.

Asleep in Jesus, far from thee,
Thy kindred and their grave may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.

The funeral sermon was ably preached by Rev. Thos. McCary of Thibodeaux, La. Rev. J. W. Smith of Beattieville and Presiding Elder P. Landry assisted in the ceremony.

The following resolution comes from the second quarterly conference, in session July 6, 1895:

WHEREAS, It has pleased Almighty God in his wise providence to take out of this world the soul of the nineteen year-old daughter of our beloved pastor, Miss Nannie Lula Elizabeth Proctor, who died in full triumph of living faith at Schriever, La., on July 5, of pulmonary consumption.

Resolved, That we do hereby, for ourselves and the community here represented in the second quarterly conference at Magnolia M. E. Church, express our deepest sympathy for our pastor, Rev. A. J. Proctor, and his family, in this hour of their great distress; and pray for them the sustaining power of the Holy Ghost.

B. J. JACKSON, LUSHER HILL,
AARON ROBERTSON.

Elder P. Landry presided.

For the SOUTHWESTERN.

"Home."

By H. FORREST, Clinton, La.

The strength of a home is not based on numbers, it is not based on the physical powers of its inmates; but rather rests upon a basis of character and influence. That home from which emerge beings of thought and culture is a source of light, a source of power by which the world moves on to greater and grander developments. It is the creator of a grander age in which our present imperfections—like the mortality with which we are clothed—will be changed for nobler things. Such sources have created and overthrown revolutions, through which have been ushered man's greatest liberties. Such sources will add splendor to generations yet unborn, and eliminate many predominating evils that now darken our pathway. The cabs of home should be strengthened since they swing the mighty ship of government over political seas; in which lie concealed, financial sandbars, national shoals, and diplomatic whirlpools. These can only be properly controlled, by a proper relation between the home and its powers for good or evil, being thoroughly understood. Principles make men, they direct the affairs of nations, and hence from the home, where early impressions are received, the course of individual actions—which determine those of governments—are marked.

Train aright the boy and girl, and you shut off "wars and rumors of war." You shut off the growing tendencies to anarchy and ruin. Train the child, and you fix the destiny of the nation. Training the products of the family, like directing the course of a vine, will soon have the bleak and barren agencies covered with verdant hues, and lending a helping hand in driving back oppression. It will soon cause an overflowing of those institutions that now suffer for true armor-bearers. The school, must then be enlarged, the army of truants who now grow up in ignorance, will then enter her portals and by the influence of knowledge, foster the interest of the cause of virtue, instead of vice. The home and school, co-operating as an agency of progress, forms a destructive force which, in its march—like the sweeping hurricanes—sweep aside strong fortresses of evil. May this force increase in power, until it levels down vice and crime, and forms an invincible warrior, scoring innumerable victories for God and man. Until right prevails, and peace declares that war is ended; that "swords shall be beaten into ploughshares, and spears into pruning hooks;" and that a blessed period of rest and contentment will encamp, where once the surging billows of contention, broke the quiet and enjoyment of the great theater of life. Then as we enjoy "the stillness of the mighty battle-field, upon which the din and clash of arms" has ceased, we can exclaim in Shelley's beautiful words:

"They knew that never joy illumed my brow,
Unlinked with hope that thou wouldst free
This world from its dark slavery,
That thou, O awful loneliness,
Wouldst give what e'er these words can not express."

The best is what you want when you are in need of a medicine. That is why you should insist upon Hood's Sarsaparilla.

The Medical School of the New Orleans University, 1566 Canal street, New Orleans, La., will begin its seventh year's work on September 16, under very favorable outlook. It is to be supplied with new apparatus. Its course of study has been lengthened, and is recognized by the leading schools of America. It admits men and women students of all races, and the indications are its attendance will be larger this year than ever before.

Bishop W. F. Mallalieu, founder of the school. C. F. DIGHT, Dean.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
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POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

FOR BEAUTY
For comfort, for improvement of the complexion, use only Poeson's Powder; there is nothing equal to it.

Proceedings

North New Orleans District Conference.

Wednesday, August 7, at 9 a. m., Rev. A. E. P. Albert, D. D., opened the conference at St. Matthew M. E. Church, Algiers, La., by reading an appropriate Scripture lesson, singing hymn "And are we yet alive," and praying; after which he made suitable remarks on the great work to which we are called. The roll was called and forty-six answered. D. J. Price was elected secretary by a viva voce vote, with F. B. Smith and Mary E. Dickerson assistants; E. H. Clarke, statistical secretary, with A. A. Lacy and L. V. Gant assistants; T. J. Johnson, treasurer; A. Claude an A. J. Ford, reporters.

The usual committees were appointed.

The SOUTHWESTERN was the subject of discussion for the greater part of the day, and formed a cord of remembrance through the entire session. No exhorter or local preacher's license would be renewed unless they subscribed and paid for it.

Rev. A. J. Ford preached the introductory sermon; D. G. Butler, the missionary sermon, and T. J. Johnson, the annual sermon.

S. Priestley, of South New Orleans District, and F. T. Chinn, presiding elder of the Monroe District, preached acceptable sermons; as did N. Kyles, J. C. Perkins, F. Castry, P. J. Shepard, R. L. Watson, B. Bolden, E. Baptisto, F. Harvey, J. M. Bryant, D. G. Taylor, N. Burton, A. Martin and E. H. Clark.

Twenty district stewards reported over $300 paid the presiding elder; over $5000 raised for all purposes. Eighty local preachers reported and had their licenses renewed—except two, and thirty exhorters also. Granted licenses to four exhorters to preach, and recommended Felix Castry for the traveling connection. Nineteen pastors were present. Revs. J. H. Craig, H. T. O. Abbott, S. Davage, E. P. Harris, H. C. Armston, A. Hilton and A. Cornerly were absent.

The following were introdnced to the conference: Mmes. Albert, Walker, Butler, Taylor, Price, Chinn, Brown, Williams; Brother Jones, of South New Orleans District; Prof. Henderson, of Leland University; Rev. F. James, of St. John A. M. E. Church; Rev. John H. Fleming, moderator of first District Association and Good Hope Second B. C.; S. Priestley, of South New Orleans District; C. Monroe and F. T. Chinn, of Monroe District; Dr. M. C. B. Mason, assistant secretary of Freedmen's Aid and Southern Education Society.

The last five named addressed the conference. Dr. Mason made our hearts burn as he spoke to us. Truly he is at home on the rostrum. When pleading for Christian education, he said that the SOUTHWESTERN was one of the teachers which we could not afford to do without, regardless as to who is editor. A vote of thanks was tendered all who spoke.

Resolutions of thanks to the presiding elder, secretaries, papers, and St. Matthew and other churches, for entertaining the district conference.

The conference was largely attended every day, and was said to be one of the best sessions. Epworth League, Sunday School and Woman's H. M. Society conventions were held; as also the district stewards' meeting, Sunday society meetings, and anniversaries of the same held at our churches.

Christening banners by ministers and members at the head, and the Sabbath desecration institutions, were warmly discussed and denounced. Revs. J. H. Fleming, B. C. and F. James, of the A. M. E. Church, took part in the discussion.

Revs. T. J. Johnson, F. T. Chinn and Geo. A. Ricks spoke on the Epworth League. P. B. Wheeler, St. Charles, H. H. Hall, F. Hunt and A. Claude spoke on the Sunday School. Sister Marshall, district manager on W. H. M. Society, was a welcome visitor.

The St. Matthew and Wesley Chapel choirs furnished sweet music all through the conference session, for which many thanks were given them.

Fraternal greetings from South New Orleans and Baton Rouge District Conferences were received and reciprocated. Adjourned *sine die* to meet at Thompson Chapel next year. D. J. PRICE, Sec'y.

Do you Feel Depressed?

Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

The Simpson Monument.

This worthy enterprise was inspired and undertaken by the late Solomon Thatcher, Jr., of Chicago. His enthusiasm and push gave promise of a speedy success. But as all know his sudden death intervened, and the enterprise has been delayed. It was a part of the brother's plan, thoroughly approved by Mrs. Bishop Simpson and the Monument Association to give a bronze medal, having on one side the loved and well remembered face of the bishop, and a quotation from him on the other, to each person giving one dollar toward the monument.

Arrangements have been completed to carry out this program. The medals have been made of the best bronze and in exquisite workmanship, and are ready to be delivered to all who have paid or will pay the one dollar for the monument. Rev. Watson Thatcher has been induced to take up this part of his brother's work on the same terms, viz: for the love he bears for the great bishop.

The association is happy to state that this brother has undertaken this work of love. His address is: Rev. Watson Thatcher, 787 Walnut street, Chicago, Ill. Any person desiring information on this subject can write to him. It must be good for our people and nation to have our youth familiar with the face and form of such patriots and preachers as Bishop Simpson. Always sincerely,

C. H. FOWLER,
Pres't Simpson Monument Ass'n.
Minneapolis, Minn., 1115 Nicollet Ave.

What chimney to use for your burner or lamp?

The "Index to Chimneys" tells.

Write Geo A Macbeth Co. Pittsburgh, Pa, for it.

No burner or lamp burns well with wrong-shape chimneys.

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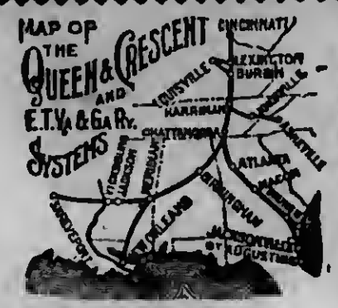
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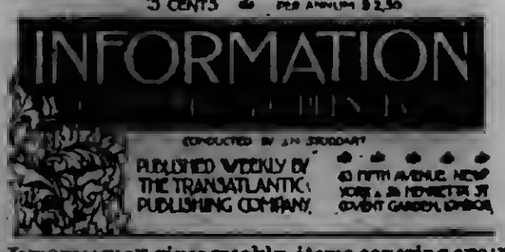
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The Fall of Jericho.

(Joshua 6. 8-20.)

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LESSON IX.

GOLDEN TEXT.—"By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. 11. 30.)

When the children of Israel crossed the Jordan they journeyed west to Gilgal, near to Jericho. There the twelve stones taken out of the bed of the river were cast into a heap as a memorial of the wonderful power of God. With us the power of God is more clearly seen in the salvation of the soul. There they re established circumcision. This religious rite had been neglected while they wandered in the wilderness. Our heart must be circumcised with a circumcision made without hands before we can enter the heavenly Canaan. There they ate the first Passover eaten in the Holy Land. This was just forty years after it had been instituted in Egypt. Christ is the bread of life to us. These were the sacraments of the Old Testament Church. Baptism and the Lord's Supper have taken their place in the Church of the New Testament. There the manna ceased to fall, and the people did eat of "the old corn," and "of the fruit" of the land. Christ is "that bread that came down from heaven." He is the true manna of the soul. By the walls of Jericho there stood a man with a drawn sword in his hand. This man was "Captain of the host of the Lord." This Prince was likely the Angel of the Covenant, the God-man, the Christ. He appeared to Abraham just after circumcision had been established in his family, and to Joshua soon after the children of Israel had been circumcised. He told Joshua how to proceed in order that Jericho might be taken. He told Abraham his intention to destroy the cities of the plain.

1. *Jericho*, the city of palm trees, was located in the Jordan valley. At the time of our lesson it had a King and many inhabitants. Its walls were great, for houses were built on them. It had considerable wealth, for much gold and silver were saved from it by the Israelites. It is first mentioned in connection with Joshua sending out the spies. It was destroyed by him. "Its men and women, old and young, and its oxen, sheep and asses, were put to the sword. The city was burned with fire, and its buildings razed to the ground. Its gold and silver, and vessels of brass and iron, were placed in the sacred treasury. Joshua pronounced a solemn curse on the man who should rebuild it." It was rebuilt, five hundred years later, by Hiel the Bethelite. "He laid the foundation thereof with the loss of Abiram, his firstborn, and set up the gates thereof with the loss of his youngest son, Segub" (1. Kings 16. 34). It is generally believed that all his sons between the oldest and youngest died while the walls were being rebuilt. This curse may have been spoken only against the walls and gates, and not against the houses. Many magnificent dwellings were built then by Herod the Great, and in that city he departed this life. Then Elisha healed the bitter water, and Bartimeus was restored to sight. There Zacheus entertained Jesus. And the parable of the Good Samaritan was located between there and Jerusalem. "Jericho was straitly shut up because of the children of Israel." Fear and sin caused them to close their gates. Behind those walls was carried on all kinds of wickedness. The door of the heart is shut against Christ, and in the chambers of the soul lurk impure desires, unholy emotions, and evil passions. Here is the source of corrupt thoughts, base language, and vicious works. All who thus live are ever filled with fear. Their conscience, the Holy Spirit, and the Word of God, are always condemning them. If such, like the people of Jericho, become obstinate and shut up their heart against the mercy of God, their destruction is sure. But if they will renounce sin, open their heart to Christ, and do His will, they may live forever.

2. The *overthrow* of Jericho (8-16). (1) Marching around the city. The host that compassed the walls may be divided into three companies. The *priests* marched near the front. Seven of them blew trumpets, and four bore the Ark of the Covenant. The ark was the symbol of the Divine presence, the priests represented the ministers of the Word, and the trumpets indicated the gospel of Christ. The blowing of these trumpets was to their enemies foolishness, curiosity and fear: but to them courage, gladness and victory. Even so to-day is the preaching of the Gospel. The *armed men* went before, and came after the priests This was no doubt for protection. To day the Divine Presence goes before His people to remove obstacles, follows to protect them from danger, stands on their right hand or on their left as a soldier with drawn sword to slay their foes, and dwells in them to give courage and strength to overcome every enemy. The *soldiers* marched after this company of armed men and priests. We need not suppose all the people marched: but likely only the sword bearing men. This host journeyed around Jericho once each day for six days. On the seventh day, likely the Jewish Sabbath, they arose early and marched around the city seven times. This probably took till late in the afternoon. We should begin every heavy task early in the morning. During this marching there was no shouting, or loud talking. Silently, reverently and majestically the people marched to the melodies of the cornet. In like manner let the people of God march to the heavenly city under the sound of the gospel. (2) The falling of the walls. At the close of the thirteenth round the priests blew a mighty blast, the people shouted a great shout, and "the walls fell down flat." We need not suppose they were undermined, or thrown down by an earthquake. The whole matter was the work of God, and was no greater miracle than dividing the Jordan. It may look foolish to many, but it was God's appointed way, and therefore right. Saving the world by the preaching of the gospel is to some foolishness, yet it is right because it is the Lord's ordained method. This plan taught faith, obedience and patience. May the trumpet blast, and war shout, of the spiritual Israel, cause the walls of unbelief and intemperance to "fall down flat." (3) The destruction of the people. This looks to us very cruel. But we should remember that humanity to prisoners of war was unknown to ancient nations. Their fate was *merited*. Their wickedness was great. Death for sin is well. God's treatment was *impartial*. When the Jews, or other nations, did as these Canaanites had done He dealt with them in a similar way. The Lord was *patient* with them. In the days of Abraham, four hundred years before this, they were not destroyed, because their iniquity "was not yet full." The *agent* God used. If their destruction was just what is the difference whether it was by earthquake, pestilence or famine? None of these species of age or sect—or by the sword of their enemies The *executors* of law. The Canaanites had been admonished, borne with, tried, and condemned. The Israelites had naught to do but carry the decision of the court of heaven into effect. Vices are *infectious*. If these Canaanites had been spared their wickedness would have corrupted the morals of Israel. This was a blow at idolatry and many other sins (Whedon). The destruction of the antediluvianists, the overthrow of the cities of the plain, and the punishment of the Canaanites, are signal proofs of Divine wrath. They are clear figures of the last judgment.

3. The *Mercy* of God. (1) Shown to *Rahab*. Two very grave sins are recorded against her—she was a harlot, and a falsifier. She was saved through faith (Heb. 11. 31), and works (James 2. 25). Her conversion revolutionized her nature. She ceased to be a harlot, married Salmon, and became the mother of Boaz, who was the great grandfather of David. We may break off from the greatest of sins. She deserted her people because they were wrong, and joined herself to the Israelites because they were right. We should not compromise with sin in our people, or in our heart. There is a salvation of works that follows a salvation of faith. She was justified when "she hid the messengers" of God. We who are saved must do the will of God or perish. (2) To *Israel*—"Keep yourselves from the accursed thing." That is, from the gold and the silver. Turn it all into the Lord's treasury. Israel is here warned against a supposed temptation. A hint of advice. Achan did not heed. He perished and brought disgrace on Israel by his evil conduct. We would avoid much suffering if we would only heed the warnings of God. The undue love of money is the root of many evils.

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No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7.45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9 15 am	No. 51, T and A express ..... 6:15 pm

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A. J. PHILLIPS, P. E.

North New Orleans District.

Brethren—See to it that the quarterly meeting be made great temporal and spiritual successes.

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Marshall District.

Dear Brethren—Please prepare a list of officers and committees for ensuing year before the conference convenes. I shall expect full reports of benevolences on this round. Fraternally yours,

W. H. LOGAN, P. E.

Florence District.

Dear Brethren—The rallying season has come. Let us be upon the alert, and do our best along all lines for the advancement of our blessed Master's cause. Let us pray and work, that our district may lead. God will help us. Purity and consecration on our part will insure to us invincible power. Yours truly,

A. G. TOWNSEND, P. E.

Gulf Coast Camp Meeting.

The great Gulf Coast Camp Meeting will begin Sept. 19 and close the 29th. All the brethren on the coast, and others, are invited. H. M. Craft, of Natchez, is to be with us. The trains will stop at the camp ground daily. Nos. 1 and 4 will only stop on Sunday. Call for round trip tickets to camp meeting. Train No. 2 is due 10:34 p. m.; No. 6, at 10:47 a. m.; No. 3, going south, at 4:50 a. m.; and No. 5, 7:22 p. m.; No. 1 is due at 1:39 p. m. and No. 4 at 2:19 p. m.

J. M. SHUMPERT, P. E.

Ocean Springs, Miss., Aug. 5.

Notice.

All those expecting to attend the district conference at Altheimer, Ark., Sept. 12, will please notify us, so we may know how many homes to prepare for our friends. Yours, A. T. STEPHENS,
P. C., Altheimer, Ark.

Notice.

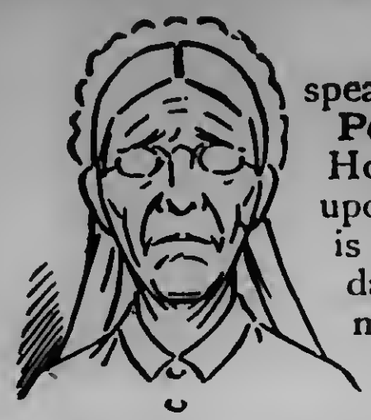
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District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Houston	Texas	Honston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Altheimer, Ark., Sept. 12	W. R. R. Duncan.
Navasota	Texas	Hempstead, Texas, Oct. 22	W. L. Duncan.
Forrest City	Little Rock	Cotton Plant, Ark., Sept. 5	J. W. Jackson.
Hot Springs	Little Rock	Canfield, Ark., Sept. 12	A. J. Phillips.
Palestine	Texas	East Mexia, Tex., Sept. 19-23	W. Wesley.

OUR BOOK TABLE.

The question whether a child is naturally moral or immoral will be taken up by Professor James Sully in The Popular Science Monthly for September.

The Sunday School Times will publish in an early issue an article on the Value of an Educated Motherhood, a strong appeal for the cultivation of the spiritual aspect of motherhood.

In looking over the new Fashion Magazines at hand we find the "Paris Album of Fashion," "La Mode de Paris," "The French Dressmaker," and "La Mode," published by A. McDowell & Co., 4 West 14th street, New York City, unusually attractive this month.

"La Mode de Paris" and "Paris Album of Fashion" cost $3 50 each for a year's subscription, or 35 cents a copy. "The French Dressmaker" is $3 per annum, or 30 cents a copy; and "La Mode," $1 50 a year, or 15 cents a copy. If you are unable to procure either of these journals from your newsdealer don't take any substitute, but apply by mail to Messrs. A. McDowell & Co., 4 West 14th street, New York City.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Any information concerning Rachel and Isaac Graham, sometimes known as Royals, who left Smith county, Mississippi, with a white man named Frank Ellis, for Galveston, Texas, the first year after emancipation, with children named Joe Johnson, (Julia, who ran away), Sylvia, Ann, Jennie and Harnon, will be gratefully received by R. E. Collier, granddaughter of Rachel Graham and daughter of Julia Collier formerly Johnson.

Please send information to Miss R. E. COLLIER, Franklin, Texas.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials. free.

F. J. CHENEY. & CO., Props., Toledo, O.
Sold by Druggists, 75c.

CONFERENCE NOTICES.

North New Orleans District.

Third Round September.

Asbury	7 10	Gretna	7 10
Pleasant Plains	7 10	Mandeville	11
Franklinton	13	Shady Grove	14
Slidell	15	Springfield	18
St John & St Matth'w	21 23	Ponchatoula	18
White Hall & Kenner	28 29	Houma	25 26

October.

St Charles	5 6	La Place	6
New River	5 6		

A. E. P. Albert, Presiding Elder.

Waco District.

Fourth Round. September.

Blooming Grove cir,	14 5	Coralcana	9
Dawson	10 15	Mexia cir	21 22
Groesbeck cir	28 29		

October.

Bremond	5 6	Marlin, Bowman ch	12 13
Springhill	15 16	Mooresville	19 20
Waco, St. James	26 27	Waco, Mt Zion	26 27

November.

Andrew, New Zion and Gollndo			2 3
Italy	2 3	Lancaster	4
Fort Worth	9 10	Denison	16 17
McKinney	20 21	Sherman	18 19
Aquilla	23 24	Gatesville	23 24
Dallas, St. Paul	23 24		

H. Swann, Presiding Elder.

Navasota District.

Fourth Round. September.

Navasota, Aug 31	1	Navasota cir, Aug 31	1
Bryan cir	7 8	Bryan	6 8
Millican	21 22	Anderson	14 15
Yarborough	27 28		

October.

Caldwell cir	5 6	Caldwell & Lyons,	12 13
Hockley	19 20	Hempstead	22 27
Courtney	22 27		

November.

Bellville	2 3	Bronham	9 10
Brenham cir	16 17	Sealy	23 24
Hempstead cir	30 and Dec. 1		
Hempstead, district conference, Oct			22 27

W. L. Duncan, P. E.

Marshall District.

Fourth Round. September.

Mallalieu, Aug 31	1	Kildare	7 8
Queen City	14 15	Woodlawn	21 22
Coffeeville	28 29		

October.

Red Oak	5 6	Ebenezer	6 7
Hawkins	11 13	Mineola	13 14
Marshall cir.	26 27		

November.

Lodi	2 3	Jefferson	3 4
Jefferson cir	9 10	Dangerfield	16 17
Pittsburg	23 24	Wiley Chapel	Dec. 1

W. H. Logan, Presiding Elder.

Florence District.

Third Round. September.

Florence, Aug 31	1	Salem and Wesley,	1 2
Mars Bluff	3	Bostick	5
Springville	7 8	Marcon	7 8
Marion	9	Sellers	12
Little Rock	12	Beulah	13
Sprears	14 15	Clio	16
Tatum	17	Bennettsville	18
Smyrna	19	North Marlboro	20
Mt Zion & Bethel	21 22	Cheraw	23
Chesterfield	25	Jefferson	27
Newman	28 29	Stokes Bridge	30

October.

Harteville	1	Lynchburg	3
Cypress	2	Lamar	4
Syracuse	5	Darlington	6 7
Timmonsville	8	St Luke	9
Shiloh	10	Mayesville	12 13

A. G. Townsend, Presiding Elder.

Forest City District.

Third Round. August

Jacksonport	24 25	Newport	24 25
Augusta	27 28		

September.

Bateaville	1 2	Brinkley	14 15
Brinkley cir	21 22	Clarendon	25 26
Marvell	28 29		

October.

Helena	1 2	Old Town Ridge	3
Biedsoe	5 6	Park Place	8 9
Marianna	12 13	Oak Forest	19 20
Palestine	22 23	Cotton Plant	26 27
Cotton Plant cir	30 31		

November.

Crawfordsville	2 3	Forest City	8 10
Forest City cir	9 10		

J. W. Jackson, Presiding Eldor.

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, AUGUST 29, 1895.—Vol. 30. No. 35. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

METHODIST OPINION AND COMMENT.

Zion's Herald, speaking of the elimination of the ecclesiastical politician, amoug other things wisely and tersely says:

"The honor of the Methodist Episcopal Church demands the elimination of the ecclesiastical politician. A proposition so simple and so in harmony with every man's observation needs no proof. To be in time for next May, the ecclesiastical manager is already active. He is in many of the annual conferences; he utilizes the camp meeting season to cultivate the good graces of the brethren. He is a great traveler and a friendly visitor. * * * * * * * * * However excellent the natural gifts of the ecclesiastical manager, when restrained in their use and subjected to discipline, they are invariably mischievous and corrupting when employed to appropriate advantages which belong to others. The ecclesiastical politician generally gains the reputation of being a trickster, who has less regard to justice and honor than to expediency. The men he puts forward are first of all his creatures, or those able to do something for him in return. A man with the qualities of the boss finds it very difficult to act honorably and squarely in the presence of temptations sure to come to him."

The *Northwestern*, asking some pertinent questions with reference to some possible changes in the administration of the "Freedmen's Aid Society," suggests that if the "change of name takes place some day, it may then be suggested that white men also are free men. One immediate result of that suggestion may be the simplification of the title to 'Aid Society,' after which certain still other suggestions are sure to follow. In brief, since the Church is engaged in education in North and South alike, why not consolidate our education board with this Freedmen's Aid Society? If some force appears in that suggestion, may it not appear in turn that the early consolidation of the Freedmen's Aid Society with the board of education is a still better suggestion? Why have two agencies for education?"

The *Christian Advocate*, New York, commenting on Dr. Monroe's letter concerning the Chattanooga outrage, says:

"We are glad to believe that, while such circumstances as are described by Dr. Monroe occurred, and were offensive and hard to endure, and not from our point of view justifiable on principle, there was a general desire on the part of the Southern hosts to reduce violations of sentiment and abstract rights to as small proportions as possible. We should not wish to believe that many in the South would object to the photograph of an educated Negro or to a fair report of his address. At all events, the convention was held, and as a whole appears to have been a marvelous success; and those present of every race will do well to remember only the pleasant and profitable things, and work, each in his own way, according to the opportunity, for the good time coming—

"When man to man shall brother be,
And a' that."

The able and far-seeing editor of the mother of the *Advocates* speaks hopefully of the "good time coming," in striking contrast with those pessimists who cling to their notions as they do to their prejudicies and declare that the Negro can never be anything but an inferior. But "there's a good time coming," and the *great* men of the North, and of the South, will have a mighty hand in its coming. *Requiescat in pace*, Chattanooga!

The *Christian Advocate*, Nashville, says:

"There will be fifty or sixty colored men in the next General Conference of the Methodist Episcopal Church. Some of them will be men of sound moral character, excellent intellectual gifts, and good education. But they will sleep by themselves and eat by themselves—the color line being drawn in the bedchambers and dining rooms of the hotels instead of at the front doors. Nor is there the remotest possibility that even the most accomplished of those sixty brethren will be elected to a bishopric, secretaryship or important editorship. Everybody knows that we are telling the frozen truth. What is the use of humbuggery?"

Our genial confrere, Dr. Hoss, usually tells the "frozen truth," but we hope and believe in this instance that he will be simply mistaken. Any prejudice which is founded upon the mere color of one's skin is a disgrace to any individual or Church, and the Church or individual that endorses it will surely come to naught, and this also is "the frozen truth."

Commenting on the Nashville *Advocate's* short and spicy editorial note, the *Christian Index*, official organ of the colored Methodist Episcopal Church in America, says:

"There is prejudice both at the North and South against the Negro. In our opinion, Dr. Hoss is right when he says the M. E. Church will not make any Negro bishops. We verily believe that such a procedure would rupture that Church. There are many whites who would accept a Negro bishop; there are more who would reject him."

The election of a Negro to be bishop in the M. E. Church undoubtedly would "rupture" the feelings of some members who have not yet reached that degree of Christian perfection, in which they can plant themselves firmly upon the great idea of Christian brotherhood. This class will oppose the idea to the bitter end. But it will not "rupture the Church." Some of the best people in the Church and on earth favor it. Our genial confrere continues:

"Can they ever be bishops as long as they and their brethren remain where they are?"

Certainly they can and will. And again:

"Would not our brethren of the M. E. Church like to *have "home rule for colored churches?"* Would they not like to have their own bishops, schools, colleges, general secretaries, etc? But they plead we must be loyal. Would it be disloyal to ask for "home rule" for their churches?"

The thing which Dr. Phillips is pleased to call "Home rule for colored churches" is not desirable by any large class of colored Methodist Episcopalians. Why should they "like to have their own bishops, schools, colleges, general secretaries, etc." The colored Methodist family is already too much divided, and why have another division? The suggestion is mischievous. Besides, the colored members of the Methodist Episcopal Church would commit a very grievous blunder if they should yield to the caprices of some prejudiced white people, and go out of the Church of their choice. It would be a terrible sin. First, on the part of those who plead that it is "expedient," and that it will reduce the so-called "friction" between the white members of the Methodist Episcopal Church in the South and the colored members of the same Church. Secondly, on the part of those who plead that it will remove the only obstacle that is in the way of the so-called "organic union" between the Methodist Episcopal and the Methodist Episcopal Church South. And thirdly, on the part of the colored membership of the Methodist Episcopal Church to entertain even the suggestion, much less the belief, that because of the mere accident of their color, they are necessarily inferior to other Christian people. We must admit that at times the burdens seem to be grievous, but there are constant evidences of increasing strength and sturdy character development, which will win just as sure as Truth is upon the throne. "Home rule" for the colored members of the Methodist Episcopal Church only, is a delusion and a snare.

THE BOSTON WOMEN'S MEETING.

The late convention of colored women, which assembled in Boston, Mass., recently, was in many respects a very notable event.

The women in attendance were, for the most part, the representatives of the solid and substantial progress of the race. They were not so young as to be foolish, and not so old as to be regarded as fogies and fossils. The gathering revealed the delightful mean between these extremes, and brought out the results of the best home culture, and high social, and *moral* standing made possible to the women of the race through these homes and the better cultured mothers which were in them.

To these women is presented a most magnificent opportunity of formulating plans for the betterment of the condition of their sex. These clubs ought to be multiplied. There ought to be a well-equipped organization in every large village, town or city, where our people reside in large numbers, to be composed of our best women. But we want enterprises which will get at the work of uplifting the female sex.

With womanly women—earnest, practical Christian women in the lead, we may expect a wonderful reformation. We would emphasize the thought that the very best womanhood of the race is demanded for this work. Progress has already been retarded by the persistent intermeddling of self-styled leading women, whose principal object was pleasure and questionable amusement. Enterprises which promised much good to society, have been frequently destroyed by light, flippant and flashy females, with an ambition to "run" things after the order of a "mutual admiration" society.

Let the sober, sensible women of the race get together often for the purpose of studying the most important phases of our home life, and how to make it a more potential agency in the development of the character of the women of the race, and they will thus put themselves into harmony with the highest and noblest sentiments and purposes of the best women of the age.

A MEDICAL EDUCATION ALMOST FREE.

Let it be borne in mind that the Medical School of the New Orleans University will begin its seventh year's work on Sept. 16. Dr. C. F. Dight, the dean, will be assisted by an able faculty, and there is promise that there will be a larger attendance and more thorough instruction than ever before. One of the greatest needs of the race to-day, is the educated, well-trained physician. Here is a broad field and a splendid opportunity of entering a profession which promises the grandest results. The cost of instruction, board, etc., will be unusually reasonable. Write to C. F. Dight, M. D., at the New Orleans University Medical College, 1566 Canal street, New Orleans.

DYNAMITE DEMONS.

A few weeks ago, in Falls County, Texas, one of the most terrible tragedies of modern times occurred. The remains of five colored people, horribly mutilated and disfigured, were laid away in the grave. They were the victims of the terrible dynamite explosion which occurred there recently. It was the same old story of the triumph of the baser elements. But God reigns, and there will be a terrible reckoning bye and bye.

For the SOUTHWESTERN.

Transfers.

It is not a good reason for abolishing an excellent custom, or suspending a rule that has been found to work well, generally, because it may be abused. That the system of transfers may be abused is not to be denied. But that does not prove that the custom should be abandoned. It It may happen that some one who is ambitious of place, who is a good pulpit orator and can draw the people, sees a chance to get appointed to a first-class charge by preaching one of his oratorical sermons and charming that class of the congregation who prefer show to sense—display of pulpit pyrotechnics to pulpit piety. The result of this sermon may bring such influence to bear on the appointing power, that the brother may be transferred to this charge, to the delight of a coterie and to the disgust of a majority of the congregation. And what makes still more against this transfer, the brother has nothing to do with the conference work. He is only there to preach to the special church to which he is transferred, and that only for the limited period of the appointment; then he proposes to transfer again to some charge which he secures in the same way. The man with the longest purse in a congregation is apt to have a controlling power in making the appointments and securing a transfer.

There are cases where, for the reputation of the minister, the transfer is made. This may avoid a disagreeable trial or church scandal, but does not always answer the best interests, either of the church or the minister. There is no justice in whitewashing the character of a questionable preacher and sending him off to another field of labor to escape the consequences of his own misgivings. Sometimes an inefficient man, having ability in some directions, proves unacceptable and becomes discontented. He thinks he is not appreciated where he is and seeks a transfer to some conference where he will be more highly esteemed His presiding elder and brethren of the conference are more than willing to part with him, and he goes to be just as inefficient as before. The only Scriptural injunction fulfilled is: "Bear ye one another's burdens." The conferences thus share the burdens of weak brethren, but whether the church is profited by this work is questionable. The transfers of preachers from the poorer to richer conferences, simply to get a better support for a favorite of a bishop—if such a thing is possible—might be considered a questionable use of the episcopal power, or if the transfer is brought about by providential circumstances, seconded by the influence of presiding elders who happen to be personal friends of the transferred brother. There may be other sources of abuse of a most excellent power given to the Episcopacy and presiding elders, but none of them can justify the withdrawing of this authority from the appointing power, which has used and is still using it to so great profit to the Church. J. BRADEN.

NASHVILLE, Tenn., Aug. 18, 1895.

Louisiana Conference.

Fourteen Reasons Why It Should Be Divided.

By REV. T. J. JOHNSON, New Orleans, La.

A divided conference would be reasonable, practical and beneficial to all in the M. E. Church. The reasons are many and various. Our conference has grown considerably and it continues to grow rapidly. At its present rate it will soon overlap its boundary. Therefore, we can plainly see a division is essential. In order to promote its prosperity and to have the work unhampered, to insure and facilitate the labor of this great band of Christian workers, and having at heart the interest and welfare of this grand Christian family, I here present fourteen reasons for its division:

1st.—A division of this conference would open new fields for labor, for it would then give the brethren (newly called for the occasion) a wide scope for their work.

2nd.—A division of this conference would facilitate the work, for the laborers in the vineyard could give it better attention.

3rd.—A division of this conference must necessarily widen the work of the Church, since we would have new fields to plant and harvest.

4th.—A division of this conference would systemize the work in the South more than its existing state of action does, and system of the highest order implies dispatch.

5th.—A division of this conference would develop many hidden and unknown resources, and hence give additional strength and activity.

6th.—A division of this conference would improve the present laborers and render their work much easier and better, for more time could then be given to study and commune with Christ, adding a higher order of spirituality and purity.

7th.—A division of this conference must add to the membership of the Church, for as soon as we spread out we cover all places and can enter into the many outer lands of sin and darkness.

8th.—A division of this conference must bring many more souls unto Christ, and many a bright and shining star will glow in a higher, nobler and brighter light.

9th.—A division of this conference would add to the comfort of the members of conference. When the present conference meets there is only one or two places to accommodate it, and the men are often forced to put up with many inconveniences rendering them unfit for judicious and skilled work—divide the conference and these difficulties will be easily over come.

10th.—A division of this conference would make it easier for resident brethren to accommodate and receive visiting brothers during conference.

11th.—A division of this conference would reduce the expenses of the Church. Many who have to travel quite a distance now and pay out so much money, would not have it to do with a divided conference, and much of the money taken for traveling expenses could be otherwise applied and thus save much to the preachers and laity.

12th.—A division of this conference would produce more work, for there would be more time to give and better system would follow.

13th.—A division of this conference must bring into active operation new work, covering such a large area the masses would be better reached and all classes and conditions could be met and touched.

14th.—A division of this conference would give a new impetus to the army of Christian workers. It would inspire high aims and noble ambition. A gentle but active and energetic rivalry would pervade the entire field and the harvest would be great and glorious for the Lord.

To Sum Up.—A division of this conference will insure general prosperity and progress. All the moral, mental and spiritual forces will be brought to bear as a strong Christian focus of light and labor. New principles and ideas will germinate and come into action. Many beautiful flowers and tender plants will be nurtured and matured into trees of life. Many dormant powers will regain and spring into newer and happier lives. The work will grow and spread higher and broader until it transcends all human effort, and stands out in the great universe, a volume of life, giving flame for Christ and the entire creation.

Snap Shots from Bremond, Tex.

Mr. Editor.—The district conference was held last week by our esteemed and loving presiding elder, Harry Swann. It was an event that will not be forgotten soon by the many attendants. Peace, unity and fraternity were characteristic among all the participants. Rev. M. C. Cavines entertained the body in a manner acceptable to all and we bow in humble and grateful acknowledgments to him and his kind wife for hospitalities and courtesies. Our camp meeting opened at Cregg's Grove Aug. 1. Dr. J. Harvey Jones, A. M., of California, was with us and delived the opening sermon. Over thirty came to the anxious seat. Pray for our success.

I wish to say that the best report was presented to this conference that ever was made, the collections amounting to the sum of $125 65, being $22 over all previous returns for the benevolent cause. Our "homestretch" will be one that will convince the fact that the old maxim—"veni, vici, vidi"—still holds good.

We have good people at Bremond, Reagan and Long Branch. We may say we have as loyal a set of Christian workers as may be found anywhere.

Yours, A. JOHNSON.

Greenwood District Convention.

The second annual convention of the Greenwood District Epworth League and Sunday School Convention convened at Pickens, Miss., Aug. 14-18. Reports from the several chapters show an increase of fifty per cent since last meeting. Some interesting papers were read by delegates. The SOUTHWESTERN had a good showing among them. On Saturday Elder Mask held my third quarterly conference. Quite a number were present and reports were indicative of general progress on all lines of Church work. Sunday Presiding Elder Mask preached at 11 a. m; Brother Scott at 3 p. m., and Brother Clay at 8:30 p. m.; 180 partook of the Lord's Supper. Collection $19 05. Convention closed Sunday night. Fraternally, W. H. HUNDLEY.

[We commend the above report to our correspondents as a model of brevity, comprehensiveness and style. In addition, Brother Hundley gives an account of his quarterly meeting. Such communications are always welcome. Let long-winded writers take the above as a pattern.—ED]

For Results of Excesses

Use Horsford's Acid Phosphate.

Dr. R. H. PEPPER, Huntington, W. Va., says: "In nervous prostration from excesses, I find it par excellence."

Jacksonville District Conference.

The fifteenth session of the Jacksonville District Conference, convene at Wrightville M. E. Church as per appointment, Rev. Jeffrey Grant presiding. The reports of the presiding elder, pastors, superintendents, stewards, class leaders, etc., showed the work of the district to be marching steadly forward. Dr. Mason was present and spoke of the work of the F. A. and S. E. Society. On the second day of the session, Rev. J. R. Howard, pastor of Simpson Chapel, was called from labor to reward. The morning session of the third day was dispensed with in respect to his memory. The funeral services were conducted by Presiding Elder Grant. All the pastors of city churches were present to pay their last respects to our fallen brother.

On the resumption of business, Presiding Elder Hughor, of the Pulaska District, was introduced and gave words of consolation.

Resolutions in honor of our deceased brother, J. R. Howard; to the pastor and members of Wrightville M. E. Church, and to the various railroads for reduced rates were passed, and conference adjourned. THOMAS WALKER, Reporter.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY, & Co., Props., Toledo, O.

Sold by Druggists, 75c.

Griffin District Conference.

The Griffin District Conference was called to order, as announced, by J. P. Wragg, P. E., at Greenville, Ga. The Lord's Supper was administered. Rev. J. H. May was elected secretary, with J. W. Queen and P. C. Price assistants, and J. L. Bowdoin, reporter. The following were introduced: Revs. M. M. Alston, E. Kirby, J. C. Hunt, R. B. Hinesman, J. D. Lovejoy and L. A. Peeler. Rev. B. J. Wimbish, pastor of the Baptist church at Greenville, was introduced. His remarks showed that he is a man of sound judgment, and his hospitality was not sparing. The presiding elder lectured the ministers concerning the Ministers Relief Association. The pastors made encouraging reports spiritually, but not so well financially. The letter read, from the Editor of the SOUTHWESTERN, asking for more subscribers, received the sympathy of the whole conference. The pledge cards were filled out willingly, promising to send, in a short time, 200 new subscribers.

The names of the visiting brethren: Rev. M. C. B. Mason, assistant secretary and field agent of the F. A. and S. E. Society; G. W. Arnold, presiding elder of the Atlantic District; S. C. Upshaw, J. H. Grant and Mr. L. J. Price.

On Saturday, by the request of the white citizens of Greenville, Dr. Mason preached to a large crowd in the courthouse at 10:30 a. m. The people gave liberally to the society he represented. The white and colored people of Greenville treated the conference kindly. The papers read were full of good thought. Excellent order was kept throughout the conference. J. H. MAY, Sec'y.

—Sample copies of the SOUTHWESTERN will be furnished on application.

LOSS OF VOICE

After Acute Bronchitis

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AYER'S Cherry Pectoral

A Preacher's Experience.

"Three months ago, I took a violent cold which resulted in an attack of acute bronchitis. I put myself under medical treatment, and at the end of two months was no better. I found it very difficult to preach, and concluded to try Ayer's Cherry



Pectoral. The first bottle gave me great relief; the second, which I am now taking, has relieved me almost entirely of all unpleasant symptoms, and I feel sure that one or two bottles more will effect a permanent cure. To all ministers suffering from throat troubles, I recommend Ayer's Cherry Pectoral."—E. M. BRAWLEY, D. D., Dist. Secretary, Am. Bapt. Publication Society, Petersburg, Va."

Ayer's Cherry Pectoral

GOLD MEDAL AT THE WORLD'S FAIR.

AYER'S LEADS ALL OTHER SARSAPARILLAS.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

For the SOUTHWESTERN.

Our Southern Conferences.

The Motives That Should Actuate Them in the Selection of General Conference Delegates.

By REV. J. H. REED, Paris, Texas.

Methodism was born of those principles that should stand as the fundamental basis of a Church and denomination through and by which the world would be made better on account of her candid doctrines upon holiness of life. One of the peculiarties of the Church is, the similarity in its organization and work to the national government. This is true from the fact that at the end of every quadrennium there is a general commotion throughout the Church, as in the nation, and our vast membership stand, as it were, on tiptoe, in contemplation of the actions of that august body, known as the General Conference. Composed as it is of the very best brain and thought from among the ministerial ranks of our conference, combined with the best talent of the laity, together with our peerless board of bishops, our secretaries and official editors, thus representing every department of our vast connectional interests, this body truly shapes to a great extent the destiny of the nation

The law governing the selection of delegates from the conferences is plain, and needs no comment in this connection; but one thing demands special attention, and that is the actuating motive of the conferences in the selection of such delegates, especially in our Southern work. The simple fact of being a Methodist is no more sufficient guarantee of fitness for the position of General Conference delegate, than being an American citizen would entitle one to the senatorship of his native State. Elements of fitness must be contained in the individual, and not in the office. This is a peculiar phase of our selection of delegates, which is too often overlooked in the mighty struggle of personal honors. Our work, through out the South, demands that we send men to this great assembly, who are not only loyal to the Church, but who can also bring to bear some influence upon the most vital interests of this section, and upon the many perplexing and intricate problems that now confront the Church. There should be a concensus of opinion throughout our Southern conferences, that the time has passed never to return, when simply to stand as a representative of color, counts for anything in the Church.

Men in every department of life are now contending with mighty principles, and he who is simply after the empty honors of place and not posted on the issues, cannot hope to break lance with the mighty gladiators of ecclesiastical thought; neither vindicate the claims of those whom he represents. The tremendous issues, fraught with so much significance, now agitating the most prodigious intellects of the world, make no space for figure-heads in deliberative assemblies—hence, we should learn to sacrifice all personal ambitions and false honors upon the altar of eternal principles. There is a sentiment rampant in our present civilization, of things becoming a "fad," and whenever this enters into our quadrennial gale in the selection of those who must shape the destiny of the Church and the race, all of our fond hopes will be swept to the winds and leave us stranded upon the stagnant bosom of ecclesiastical unfitness. A representative democracy could not exist unless those in whom power is vested and to whom authority is given to make known the wishes of the people in their halls of legislation, are equal to the task; neither will our conferences and general church work prosper under a system of false aims and actuated by wrong motives in the selection of the men upon whose shoulders rest the legislative enactments of our glorious world-wide Methodism. Every candidate throughout the conferences, while soliciting the votes of his brethren, should search clearly and see what motive prompts him to aspire for a seat in such a judicious deliberative assembly. Every member of the conference should be certain that the man for whom he casts his ballot, possesses the prerequisites for the successful accomplishment of the work assigned to his hands. The first among these would be full experience as to our needs, and the things that will contribute most to the advancement of every department in our local work, thus bringing about influences to benefit the Church at large. This does not carry with it the conviction of permanent fixtures in representative capacity, but, on the other hand, common sense would dictate that we elect the most available men, whose duty it is to guard sacredly the great ecclesiastical trust committed to their hands by the honest vote of their conferences, and who must meet upon a level, men of superior worth, by force of circumstances and conditions, from all parts of the Church. Coming in contact with such giant intellects and unbending wills, the next most essential quality in a General Conference delegate, is a thorough knowledge of the measures to be brought before that body, and this backed up by the complete courage of his convictions. The importance of this should never be overlooked, for in the mighty clash of ideas, the extreme conservatist very often defeats the very ends for which he contends. Ignorance, inconsistency and egotistic displays of would-be eloquence are by no means the elements of success upon the floor of the General Conference, for thereby one is made the object of laughter and ridicule by strangers; to the utter consternation and humiliation of his delegation. This being the case, why, in the name of modesty and common sense, should so many throughout our Southern work, vainly imagine themselves fit material for General Conference timber, at the expense of the good friendship of their brethren? An old Roman was once called from his plow to do service for his country men, and as a Roman citizen he obeyed the mandate of his government, marched forth to battle and brought honor to Rome, thereby making for himself an imperishable name. But it was the occasion that called the man, the demands of which actuated his whole being. So it is, my brethren, we are brought face to face with unyielding principles amid sophistries and errors, and in such an age as this, bristling with conflicting opinions and rife with a thousand innovations. All deliberative bodies should be composed of men with nerves of steel and hearts of lions, tempered by the influences of the Holy Spirit, and who are fully in touch with the forward march of our Christian civilization.

Brother would-be delegate, have you examined your peculiar characteristics and found that you come up to the foregoing requirements? Have you formulated any important measures to bring before the brain and heart of the Church? Are you actuated with a desire to stamp your individuality and personality upon the ecclesiastical history of our times, as a champion for human rights and the triumph of the Redeemer's kingdom? If not, back down and lessen the burden of ambitious candidates from the shoulders of our conferences. Lastly, we owe it to ourselves as a race, to be cautious and judicious in the selection of men to represent the Negro membership of the Methodist Episcopal Church. The signs of the times, our unique relation, combined with world-wide sentiment with reference to this branch of Methodism, all demand that we select *men* and not *babes*. Men from both the laity and the ministerial ranks, who are actuated with those high motives that will make known to the Christian world that the Negro is a *member* of the Methodist Episcopal Church, and not a mere offshoot; therefore entitled to the highest privileges and honors *within* the Church, as any other member. To bring this to bear, do not crowd our conferences with unripe candidates, thereby setting our teeth on edge at every recurring quadrennium.

Starkville District Conference.

The Starkville District Conference convened in Rock Hill M. E. Church, according to announcement, with Rev. P. O. Jamison presiding. M. Adams, one of the oldest members of the Upper Mississippi Conference, preached the opening sermon. J. M. Thompson was elected secretary, with G. Orange and J. W. Terrell assistants. The presiding elder's report showed a hopeful condition. Reports of pastors, local preachers, exhorters, class leaders, Sunday School superintendents and district stewards were encouraging.

Revs. Wm. Lester, N. B. Blackman, J. W. Terrell, W. H. Golden, F. H. Bunton and J. M. Nevils preached during the conference. Revs. O. Gillespie, A. Boyd and N. P. Johnson, of Aberdeen District; T. Cooke, of the Baptist Church, and Prof. G. C. Logan, of Rust University, were among the visitors, all of whom addressed the conference. Prof. G. C. Logan ably presented the claims of the University. The pastors responded with $56 70.

The subjects for discussion were handled with ability. Prof. C. E. Moody and others acquitted themselves grandly. The Sunday School superintendents and Epworth Leaguers read excellent papers.

Saturday night was memorial night in behalf of the SOUTHWESTERN. O. Gillespie, F. H. Bunton and J. M. Nevils uttered noble sentiments in behalf of the paper, and there was much enthusiasm. Each pastor promised from five to twenty-five subscribers. Sunday closed the interesting meeting. A good impression was made. Total collection, $41 85.

J. M. THOMPSON, Sec'y.

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E. W. S. HAMMOND, D. D., EDITOR.

VOTING GUIDE.

1. THE HAMILTON AMENDMENT:

Amend the Second Restrictive Rule by adding the words, "and said delegates must be male members," after the words "two lay delegates for an Annual Conference," so that it will read, "nor of more than two lay delegates for an Annual Conference, and said delegates must be male members."

Those favoring the admission of women vote "NO;" those opposed, "YES."

2. THE BALTIMORE-COLORADO PLAN:

Amend the Second Restrictive Rule by adding the words, "and said delegates may be men or women," after the words "two lay delegates for an Annual Conference," so that the entire clause will read, "nor of more than two lay delegates for an Annual Conference, and said delegates may be men or women."

Those favoring admission of women vote "YES;" opposed, "NO."

We take the above from the *Western Christian Advocate*, and commend it to our readers for careful study. The question of the admission of women has been thoroughly discussed, and it is barely possible that any further discussion will change a single vote. All signs indicate the admission of women as delegates to the General Conference; which we favor, just as we favor the suffrage for any class of people who are such important factors in civil or ecclesiastical government. We were in the General Conference of 1888, when the question was first introduced, and voted against the proposition to interpret the constitution as declaring the eligibility of women, but voted heartily to submit the proposition to the clergy and laity of the Church during the ensuing quadrennium, to amend the constitution by changing the restrict rule so that women would have a clear title to representation. We also voted for the "Hamilton Amendment," believing that it would prevent the acceptance of the judicial committee's interpretation, declaring women ineligible to seats in the General Conference. When the judicial committee at Omaha presented its interpretation of the disciplinary paragraphs referring to the election of delegates, to the effect that "women were not included in these provisions," we hailed the substitute of Dr. D. H. Moore as both timely and wise. But little time was allowed for discussion, and it is highly probable that the amendment which was presented by Dr. J. W. Hamilton, and afterwards adopted by a good majority of the delegates present, was intended to render the defeat of the judiciary committee's interpretation doubly sure. A great many hard things have been said about the amendment, but those who know its distinguished author best, know that he is incapable of performing any act which would leave even the shadow of suspicion upon it. But sentiment is growing in favor of the election of women and we shall be glad to see this vexed question settled in a fair and honorable way. A "No" vote on the Hamilton amendment, and a "Yes" vote on the Baltimore-Colorado plan will, in our judgment, be in perfect harmony with the spirit, sentiment and genius of our Methodism. There is even a more sentimental view which might be presented, but we prefer to discuss the matter upon its bare merits.

"HOME RULE FOR COLORED SCHOOLS."

The *Northwestern Christian Advocate* of a recent date has a comprehensive and able editorial under the above caption. It has been suggested that there has been undue and unnecessary anxiety manifested upon a question which, Dr. Edwards admits, has been agitated also by "Northern boards" of trustees. We do not believe that there have ever been any serious differences of opinion between the local boards of our Southern schools and colleges and the executive committees, or board of managers of our Freedmen's Aid and Southern Education Society at Cincinnati. Complaints have been made, however, because of an honest difference of opinion between the representative of our local work in the South. Those differences generally relate to the appointment of teachers and other matters pertaining to the local management of our schools, which, in our judgment, can and ought to be remedied.

We agree that "the North has done wonderful things" in respect to the education of the Negro. It poured out its money upon the altars of the Church like water, to give the freedmen the benefits of a Christian education. This philanthropic invasion of the South was one of the most signal victories of Christendom. The Church saw its great opportunity, and inaugurated the work which was to lift the freedman to that degree of Christian manhood by which he could be recognized as a man and a brother. It might be well for the student of history to note, however, that the Church is dealing to-day, not with the freedman, but with free men who have never been slaves, and who are, in very many respects, like unto other free peoples.

It is therefore perfectly natural that some of these people trained in the Church, touched by all her great institutions, and reminded during all the stages of their development that they were expected to be manly and strong; that they were to think, read, study; that they were to weigh the actions and study the motives of their fellow-men, and in fact to possess all those instincts which make men noble and grand—we submit, that it is not an unreasonable thing that they should have an ambition to take an active part, and to at least give counsel in matters pertaining to their intellectual development.

Our esteemed confrere wisely says: "No business man can doubt that one incitement to giving by the North has been, and is, its conviction, that the hundreds and thousands of dollars devoted to the South would be appropriated, and paid by a board of wise general-like managers."

We do not know of a single prominent colored man or woman who does not heartily subscribe to that sentiment. It would be preposterous for the beneficiaries indiscriminately to be permitted to disburse the funds given for their benefit. We should be profoundly sorry to think that our Northern friends should entertain such an idea.

The hundreds of teachers, preachers and others, who have been graduated from our schools, or who have in any way been touched by them, are not ungrateful; on the other hand, they have dwelt with increasing rapture upon the "Monumental philanthropy," which induced Northern white people, and Southern white people, to give millions of dollars for their education. And we feel safe in saying that the donors themselves, who feel that "it is more blessed to give than to receive," are no more grateful for the privilege of giving, than are the descendants of the freedmen in receiving.

The subject of "Home rule for colored schools" is not the dreadful thing which some would have us believe. It does not mean the turning over to the local boards of trustees all authority, and power, and money, and patronage, etc.; it is not so understood by the colored people themselves. Such is not recommended, or desired, by the colored people themselves.

We believe we are personally acquainted with about all the prominent colored men in the Methodist Episcopal Church; have exchanged views with them, and feel free to say that but few, if any, of them would have the local boards of our schools entirely colored. In fact, the majority of them, as does the editor of this paper, favor "mixed" boards, just as we do "mixed" faculties in our schools, and for the same reason.

We believe moreover that the powers of these local boards should be enlarged so as to make them more potential in the government of our schools and colleges. We see no reason why an intelligent board of trustees should not be entrusted with the privilege of giving counsel in the employment and dismissal of teachers, and of advising upon matters of greater or less interest in connection with our schools, as the case may be.

But we insist that these local boards shall have some special qualifications for the work. We would have them rather in sympathy with our educational ideas, and in harmony with the spirit, sentiment and genius of our Church in the prosecution of that work, than with individuals who may be connected with any phase of that work. Hence, unusual care should be had in the selection of these local boards. Appointments should not be the result of favoritism, or the advancement of any mere local or sectional interests. A careful study of the situation, with all the interests involved, prompts us to take this view of the case, and confirms the opinion that under this form of "Home Rule" our institutions of learning will be placed more directly upon the hearts and consciences of the people for whom they are intended. We have the most abiding faith that the boards constituted and chosen according to the views herein stated, will administer the trusts "*which they themselves have helped to provide*," and with far more satisfactory results.

THE PASSING OF REV. SAMUEL G. GRIFFIN.

The sad news conveyed to our readers in the following note will occasion wide-spread sorrow. We have known Brother Griffin intimately almost since his childhood. Each of us first saw the light in the city of Baltimore. Later on we received appointments from the Washington Conference to labor in the Southwest. After several years of faithful service in the Lexington Conference (of which we became members by General Conference action) our brother was transferred to the Washington Conference, where he spent the last seventeen years of his life. He was a man of strong religious convictions, dignified, affable and kind. He made friends, and held them to the last. He was a typical Methodist and loved the "old landmarks." He preached the gospel of consolation, and was a healer of human woes. Of course, he was ready to go and join in the song eternal. His triumphant victory makes our sky clearer, and prepares our faith to seize afresh the hand that succors and saves. May the good father comfort the hearts of the bereaved ones, while we "close up the ranks" and march forward to the victory of faith:

DEANWOOD, D. C., August 16, 1895.

Rev. E. W. S. Hammond, D. D.:

Dear Brother—The Rev. Samuel G. Griffin, of the Washington Conference, died at his post, Alexandria, Va., on Sunday afternoon, Aug. 4.

Brother Griffin joined the conference in 1871, and was sent to Ohio, serving prominent appointments in the Lexington Conference until 1879, when he was transferred back to his home conference.

He easily took rank in the front, and served acceptably as pastor, presiding elder and member of the General Conference of 1884.

His sickness was short, his suffering intense, his triumph magnificent. In his conscious moments he made all the arrangements for the future of his family, the management of his funeral, and the burial of his body.

Listening to the song of the angels, he cries out, "Can't they sing;" then with feeble voice he sung, "O come angel band, come and around me stand; O bear me away on your snowy wings," etc. A few moments more and he was not, for God took him.

His funeral was largely attended at Sharp Street Church, Baltimore, Wednesday, Aug. 7, Dr. E. W. S. Peck preaching the sermon.

His widow and three children, and a host of friends, mourn to-day and ask for sympathy.

W. H. BROOKS.

PERSONAL AND GENERAL.

—We regret to learn of the death of Isaac, son of Rev. Jules Benn, of Slaughter, La. The lad was a great sufferer, but he embraced the religion of Christ and bore up cheerfully until the summons came, when he passed away in great peace. His death occurred July 3.

—The appointment of Rev. J. H. Reed, A. M., of Paris, Texas, to the chair of mathematics and science in Wiley University, Marshall, Texas, is not only a deserved tribute to the worth of the man, but will give additional strength to the faculty of this growing and progressive institution of the Church.

—Who does not know Brother John—"Camp Meeting John," as he is popularly called? John F. Nangle is his proper name. Well, he came into our office one day last week, like a streak of sunshine. We could hardly realize it was he at first, but that familiar, brotherly grasp of the hand, that "language of Canaan," brought back the old memories, and for a brief period we held sweet communion. Brother Nagle was enroute to a camp meeting in the vicinity of Mansfield, La., held by our Southern Methodist brethren. He hopes to spend a few days in the city on his return.

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NEW ORLEANS AND VICINITY.

A Grand Tribe Rally.

The Rev. D. W. Beatuer, pastor of Camp Parapet M. E. Church, is drilling his tribes for a grand rally which will take place on Sunday, Sept. 8. The whole day will be devoted to the rally. The Editor of this paper has been invited to preach at 11 a. m. Other city pastors will assist. The tribes collecting certain amounts will be given a year's subscription to the SOUTHWESTERN.

Our city constituency will be surprised to find nothing concerning our churches in this column this week. We have pleaded with, invited, importuned, coaxed, and have done almost everything, except to flatter the pastors of our city churches, to send us the news concerning their work, but there has been an unaccountable silence. Now, we invite brief notes from any person, male or female, representing the churches. We will publish at the earliest practicable moment if interesting.

Gilbert Academy, at Baldwin, La., will open October 1, with a full corps of teachers. Particulars next week.

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"A Chasm Deep and Pungent."

MONTGOMERY, Ala., Aug. 19, 1895.

Mr. Editor—Noticing your paper of the 15th inst., I find an article from the pen of Dr. W. H. Speight, in which he has, I think, made some errors relative to the grand old Church's actions in case of seperate conferences as pertains to the Central Alabama Conference.

The divisions of the conference was brought about by efforts of the Church to show their respect for the wishes of her black children. This division was not made despite of their protest, for they at this time being imbued with a spirit of office seeking and high honors forced actions before the time, after they found the old Church ready to do anything to please them.

They sought a separate conference as the means to reach the end of presiding eldership, which was thought by many at that time, as now, the climax of their glory

Hence, they opened this great chasm into which they, according the doctor's statement, have fallen.

So you see, the black children, like the prodigal son, "reviews his wanderings with surprise," and now seeks to exculpate himself.

It is a fact, as regards to the conference of this State, if there is any disadvantage caused by the division of the conference those of the colored brethren, members at the time, are to be blamed, and not the Church.

J. W. TATE,
Pastor St. Paul M. E. Church.

Navasota District.

The Sunday School and Epworth League conventions of the Navasota District, Texas Conference, convened in Mt. Zion M. E. Church, Brenham, Texas, according to appointment. Both conventions were called to order by Rev. W. L. Duncan, presiding elder of the district; after which the writer was elected secretary, with Rev. A. J. Tillory assistant.

The Sunday School convention was held the forenoon of every day, and the Epworth League convention the afternoon of the same day.

Lively discussions followed each paper, showing the deep interest manifested by our young people.

The following distinguished visitors were present during the session: Rev. I. B. Scott, D. D., president of Wiley University; Rev. O. I. Jones, Sunday School agent; Rev. Wm. Bartley, presiding elder of Houston District; Rev. S. M. Bolden, pastor at Conroe, Huntsville District; and Professors T. A. Fortson, S. L. Blockey and H. M. Tarver; each of whom took part in the discussions and rendered valuable service.

Wiley University anniversary took place Friday at 8:30 p. m. Dr. I. B. Scott was the principal speaker. Sunday was the great day of the feast, which was conducted by Revs. M. M. Muldrew and Wm. Josey. At 3 p. m., Dr. I. B. Scott preached grandly, after which Rev. W. L. Duncan, P. E., administered the sacrament to a goodly number. At 8:30 p. m., Rev S. M. Bolden preached an interesting sermon, which closed the meeting.

P. H. JENKINS, Sec'y.

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Marshall District.

The Epworth League and Sunday School Convention of Marshall District met at Mallalieu Chapel, Marshall, Tex., as per program.

Rev. W. H. Logan was asked to preside in the League department and J. O. Williams was elected secretary.

The Sunday school occupied the forenoon and the League the afternoon. The Sunday school elected the following officers for the ensuing year: President, Prof. S. S. Reid, A. B.; secretary, Miss M. L. Jones; treasurer, Miss M. Terry; librarian, Miss D. N. Jackson.

The following program was rendered by the convention:

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The mission of the Epworth League, by Miss A. B. Black; Is the Epworth League fulfilling its mission? J. O. Williams; The position of the Epworth League on the temperance question, general discussion; What the Epworth League expects of its pastor, A. Taylor; The spiritual department of the Epworth League. W. S. Curtis and Miss M. L. Jones.

Friday—The Bible in the Sunday school. Robert Williams and Mrs. M. A. Lee; Good music and good singing essential to the life of the Sunday school, S. S. Reid; Why should the Sunday school be supplied with good literature? general discussion; Should reward cards and prizes be used in Sunday schools? Miss Alice Sanford; The influence of the Sunday schools over young converts, Mrs. Maggie Wagner; The Epworth League and education, H. B. Pemberton, J. P. Calvin and Frank Edwards; How to make the Epworth wheel go W. E. Hutchison; The Epworth League and social reform, S. Q. Kelly and H. J. Swanson. The Epworth League and missions, general discussion; The district organization's utility and methods, N. A. Murphy.

Saturday—The importance of Children's Day collection, general discussion; Punctuality, Mrs. M. J. Snowden; The model teacher, general discussion; The importance of teachers' meetings, general discussion; Are we overlooking the spiritual and social department of our Leagues? J. W. Mosely; Should there be a literary meeting every week, regardless of other departments? Miss Ardella Ripetoo.

Dr. Scott was present and addressed the convention in behalf of Wiley University.

Dr. Mason, assistant secretary of the F. A. and S. E. Society, was present and made an able address on Saturday night.

The following District League officers were elected for the ensuing year: President, Prof. H. B. Pemberton; 1st vice, Mrs. Martha Wayner; 2d vice, W. T. Lucas; 3d vice, Mrs. Abbie Black; 4th vice, A. J. Davis; secretary, Prof. H. J. Swanson.

One hundred song books were purchased for the benefit of the convention and Miss D. N. Jackson was elected librarian.

On Sunday, at Mallalieu Chapel, at 11 a. m. Rev. W. S. Curtis, pastor at Jefferson, occupied the pulpit, and seemed to be full of his subject; at 3 p. m., Dr. Mason preached a sermon that was brimful of spiritual food, and at 8 p. m., Presiding Elder Logan preached a very thoughtful and practical sermon.

J. O. WILLIAMS, Secretary.

Reign of High Carnival—St. Louis in a Blaze of Glory—Seven Weeks of Uninterrupted Gaiety.

The name of America's greatest carnival center—St. Louis—will be blazoned on the skies of gaiety from September 4 to October 19, 1895. The eighteenth annual reign of carnival will pervade the city, and for seven weeks European capitals noted for their seasons of mystery and regal entertainment will gracefully bow to the superiority of the city on the banks of the Mississippi.

September 4 will mark the opening of the 12th annual St. Louis Exhibition. This splendid feature of St. Louis' carnival period will remain open until Oct. 19. In addition to Sousa's world-famed band, many new attractions will be offered. Sept. 4 to 14, the celebrated French Equilibrists, the Kins-Ners, will appear. Sept. 15 to 28, Caicedo, "The King of the Wire," and Louis Oloriz, "The Man Monkey," by their unique entertainments will delight the fun-seeking public. Sept. 30 to Oct. 13, Ivan Tscheroff's celebrated educated mutes, the Russian dogs, are carded for a series of wonderful performance. Oct. 13 to 19, Price Kokin, the greatest Japanese Juggler alive, will fill an engagement, while Buck Taylor and troupe of native Sionx Indians, and Miss Cornelia Campbell Bedford of New York, Demonstrator of Cooking, will appear every day during the Exposition season.

That mysterious personage, King Hotu, and his retinue, will give a daylight parade Sept. 28. This is one of the most unique attractions of the carnival season in St. Louis, and is grotesquely staged: Oct. 7 to 12, the world-beater, the great St. Louis Fair, will be the chief attraction. On the evening of Oct. 8, His Majesty the Veiled Prophet and royal court will parade the principal thoroughfares of the city, followed by the famous ball, which is known of throughout the land.

All the St. Louis theatres, during the season of high carnival, have billed most excellent attractions. Among the number might be mentioned "Trilby," "Lyceum Theatre Company," Chas. Frohman's Stock Company, Hoyt's "A Black Sheep," De Wolf Hopper, etc.

The management of the Missouri Pacific Railway and Iron Mountain Route, constantly having the interests of St. Louis in mind, will sell tickets from all points on the system to the carnival city and return at greatly reduced rates. For copy of the program giving the features of the carnival season in detail, address company's agents, or H. C. Townsend, Gen'l Passenger Agent, St. Louis, Mo.

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Report of the Shreveport District.

Shady Grove.—Rev. P. C. Colton puts in hard licks for the Lord and he is making success. The Sunday school and congregation are increasing rapidly. Brother Colton and his local preachers have opened up a new place with a good Sunday school of twenty-five scholars.

Mansfield.—J. O. Brown holds his own, and is hard at work constructing the new church. He is having success with Wm. Sharp, E. C. Howell, C. M. Brown and a host of helpers.

Bondchest and Grand Cane.—J. P. Bayless is moving along nicely. The churches on this circuit are well handled. The Sunday school is increasing.

Longstreet.—A. Gray is having success in his work and looking forward for a successful year. A bell has been purchased. The Sunday school is increasing with a good worker at the head.

Flournoy and Fairview.—E. C. Goins is pushing forward the work of the Lord. Peace and prosperity reigns over the churches on this circuit. The Sunday school is doing well under the leadership of Prof. R. A. Jackson and W. W. Sinclair.

Fairfield.—S. A. Mason, the faithful pastor, has worked hard until this present date—debts have been paid and twenty persons have joined the church.

Curtis and Hayes.—John McKey holds his people as a man that understands his business. The Lord is blessing this circuit; 15 have joined the church this year.

Round Grove and Cane City.—Brother Daniel is doing well on this hard work and is trying hard to build up the work.

Bodcau.—P. Bibbs is on his first year, and will do the work he was sent to do.

Rocky Mound and Rush Point.—George Johnson is on his fifth year's work, and is popular with the people. He is doing well, spiritually and temporally.

Benton and Searcpta.—J. D. Brightop is on one of the new fields and a hard one, but the brother stands like a man. He is making an opening for our church in this part of the State. The Sunday school is very good.

Vanceville.—S. R. Hason is holding his own. He and his family have been sick, but with the help of A. G. Miller, a lay member of the last General Conference, F. Brown, S. H. Miller and others, the pastor managed his work. This is one of our best churches on the district. The Sabbath school is a great help.

St. Paul.—H. James is the pastor. The people are enjoying great peace this year. We have some accessions, the local debts have been paid and a new organ purchased. The best spirit prevails over the Sabbath school, with H. J. Walker as our superintendent. The church in every way is doing well. We are working to pay off the Church Extension debt and will pay some on it this year.

St. James.—This church, that is always at peace, is succeeding nicely this year under J. W. Hudson as pastor. The church and Sabbath school are doing a grand work for the Master. The benevolences have been raised in full and seventeen or twenty persons have been received in the church this quarter.

Yellow Pine, Odam and Minden.—C. M. Brown has been working here a part of the year. We need our best men in this new territory if we expect to do very much. There is a wide field for the M. E. Church here. The people are calling for our Church and we must give them our best preachers. S. DUNCAN, P. E.

Impure blood is the cause of boils, pimples and other eruptions. Hood's Sarsaparilla purifies the blood, and cures these troubles.

Montgomery District Conference.

The seventh session of the Montgomery District Conference met at Troy, Ala., in Joyce M. E. Church, as per announcement. The roll call showed a large delegation present. The Rev. E. M. Jones, presiding elder, presided. W. H. Nelson, was elected secretary. The various committees were appointed and did their work well. The second day was largely spent in reading reports from the various members. The report of the presiding elder showed much work on his part since the appointment in February, and the district to be prospering on all grounds. The reports of the pastors were good.

The district realizes that the time has come for more to be done and less said. There were no complaints nor charges. Dr. M. C. B. Mason visited the session, spending one day and night, during which time he did much to arouse and benefit the brethren, in representing the F. A. and S. E. Society. Quite a number of applications were presented for license to preach; but since they could not stand a satisfactory examination, only one who was on his way to Gammon, received liconse. Several who are doing acceptable pastoral work were recommended for reception into the annual conference. The conference was most delightfully entertained, and Rev. N. H. Redrick, the pastor, and his kind people, deserve much gratitude. The Sabbath services were very interesting throughout, with love feast in the morning at 10 o'clock by Rev. J. W. Tate, preaching at 11 o'clock by the presiding elder, at 3 o'clock by Rev. L. W. Hill, and at night by the writer. During the week most excellent sermons were delivered by Revs. A. C. Nimrod, J. T. Ellis and J. W. Thomas. The last named preached the annual missionary sermon. W. H. NELSON, Sec'y.

Greenwood District Conference.

The first district conference of the Greenwood District, Upper Mississippi Conference, met in the M. E Church at Vaiden, Miss., according to appointment, with Rev. W. E Mask, P. E., in the chair. B. F. Woolfolk was elected secretary, with N. R. Clay assistant. A. D. Gerron was elected statistical secretary, with W. H. Hundley assistant. Rev. L. L. Shumpert preached the opening sermon. The presiding elder read his report, which showed success on all lines. Well prepared reports were presented by the pastors, showing deep interest in the work. The local preachers, exhorters, class leaders, Sunday School superintendents, and presidents of Epworth League, presented interesting reports. The conference was favored with the presence of Rev. Wiley, of Cumberland Presbyterian Church; Rev. Lipscomb, of the M. E. Church South; Rev. Ball, of the Baptist Church; Rev. W. McDonald, presiding elder of the Holly Springs District; Prof. G. C. Logan, of Rust University; Rev. R. Sewell, of Grenada; Rev. J. L. Wilson, of Asbury Church, Holly Springs.

On Wednesday night, Rev. G. C. Logan, professor of Greek and Latin in Rust University, addressed the conference on education and the work of the F. A. and S. E. Society. His address was able and timely. On Thursday, Elder S. H. Nevils of the Tupelo District, and Profs. E. H. McKissiack and J. A. Williams, were introduced. On Saturday evening, Dr. M. C. B. Mason represented his work and preached also. At 3 p. m., Elder W. E. Mask preached. At 8 p. m., D. P. Shaw preached the closing sermon.

The following brethren preached edifying sermons: J. W. Washington, W. H. Hundly, M. W. Reid and F. S. Wilborn.

Resolutions of thanks were offered in behalf of Mrs. Mask, the organist, and to the good people of Valden for hospitable treatment, and to the pastor.

The revival of Southwestern Christian Advocate was a success. Three subscribers were secured, and all the preachers pledged to raise a certain number of subscribers in six months.

B. F. WOOLFOLK, Sec'y.

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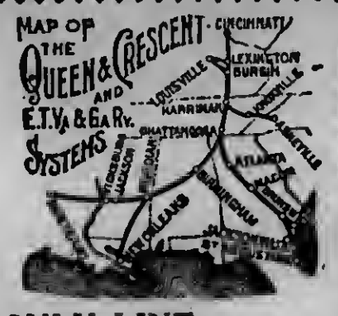
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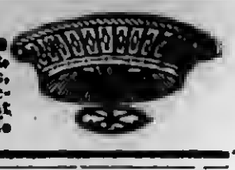
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THE SUNDAY SCHOOL.

Caleb's Reward.

(Joshua 14. 5-11).

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON X.

GOLDEN TEXT.—"He wholly followed the Lord God of Israel." (Joshua 14. 14.)

Many important events occurred between this and our last lesson. Among them were the trespass and punishment of Achan; the capture of Ai; the memorial altar and service on Mount Ebal; the fraud and punishment of the Gibeonites; the great battle of Gibeon and Beth Horon; the subjection of northern Palestine; the conquest of southern Canaan; the battle of Merom; and the division of the land east of Jordan.

I. The division of the land west of the Jordan. 1. The *persons* who made this division. *Eleazer* the priest. The term "high priest" had not yet been invented. He was the third son of Aaron, and became priest at the death of Nadab and Abihu. All of the saved are priests unto God. *Joshua* was the son of Nun. He made a true report when the spies returned, and had been chosen to succeed Moses. He was a godly man; a righteous judge, and a successful general. All of God's children should lead holy lives, "judge righteous judgment," and govern well every faculty of soul and mind. "The heads of the fathers of the tribes" were ten chosen men. One from each tribe now to receive an inheritance. This would remove all ground for complaint, because each tribe was represented among those who made the division. We should have large confidence in those who do business for us: especially in the bishop, and presiding elders, when they make the appointments.

2. The decisions were made by casting *lots*. This was likely done by writing the names of the ten tribes on ten tickets, and casting them unto an urn. Then the number of each tract of land was written on ten other tickets and cast into another urn. After this one of each kind was drawn. The tribes knew God had ordered this method of dividing the land. They believed he would guide the work and bring out His desired results. The whole work was done in a solemn way, and the conclusion was accepted as from the Lord. The places where we live, and the fields in which we labor, are not always chosen by ourselves. There is an over-ruling providence. Let us strive to see it and be contented with our lot.

3. The *tribes* that received the land. Reuben, Gad and Manasseh, the half tribe of Joseph, had already been provided for. Nine tribes and Ephraim, the other half tribe of Joseph, were now to receive the country west of the Jordan. The tribe of Levi was scattered throughout the land, and given the cities of refuge. The tribe of Joseph was divided to keep the number up to twelve. Reader wilt thou "stand in thy lot at the end of the days" and receive thy portion of the heavenly Canaan?

II. The Request of Caleb (6-12). 1. The Introduction. (1) The memory—"Thou knowest the thing that the Lord said unto Moses." What a wonderful faculty is the memory. Facts that took place forty-five years before are clearly seen, and talked over. A strong impression made on the mind is never erased. In the world to come Abraham said to the rich man—"Son remember." (2) The report of Caleb—"I brought him word again as it was in mine heart." When Moses sent him to spy out the land he was in the prime of life. We should give the strength of our manhood to the Lord. He did the work before him with all his soul. We should not be "slothful in business." He reported what was in his heart. As he believed he spoke. He did not regard the love or fear of his brethren. He stood by that which was right, although he was in the minority. The majority is not always correct. Let nothing prevent us from standing by the truth. (3) The *effect* of the report of his brethren. *a.* On *Israel*—It "made the heart of the people melt." It was an exaggerated report. It filled the people with unbelief and fear. It did not advance, but hindered, the work of God. It cast reflection on the goodness and power of Jehovah. Every good work has its opposers. There are always those standing around who say it cannot be done. Away with such reports. "Be sure you are right, and then go ahead" (David Crockett). *b.* On *himself*—"But I wholly followed the Lord." The report of his brethren did not move him. The word "wholly" here means the entire man. With his mind, soul and body he followed Jehovah. There was no unbelief in his heart. Their warriors may be many and large, and their cities walled up to heaven, yet he did not fear. He said to his people—"We are well able to overcome it." If all of God's children were "wholly" His, the world would soon be taken for the Christ. (4) The Lord's oath—Surely the land whereon thy feet have trodden shall be thine inheritance" Not the entire country, but his proportionable part of it. Caleb was likely one of the "mixed multitude" that came up out of Egypt. But now, because he wholly followed the Lord, he is taken into the family of Israel and promised his part of the inheritance. Sin has alienated us from the commonwealth of the spiritual Israel, but through faith and a consecrated life, we may be adopted into God's family and made heirs to the heavenly Canaan. (5) The Lord's *mercy*. *a.* As to *life*—"And now behold the Lord has kept me alive." Every one, of mature age, who came up out of Egypt, had fallen in the wilderness, save Joshua and Caleb. The only two old men in all Israel now stood side by side. God had led them through all the dangers of the wilderness life. All the others had fallen through unbelief, but they had been kept through faith. God leads through darkness and suffering, same as through light and joy. And when old we may look back over a well spent life, and like Caleb, say—"The Lord has kept me alive." *b.* As to *vitality*—"I am as strong this day as I was in the day that Moses sent me." God had not only kept him alive but He had kept him young. At eighty-five he felt as able "to go out" to battle, "and to come in" with the spoils, as he did at forty. When Moses was an hundred and twenty years old, "His eye was not dim, nor his natural force abated."

2. The *request*. (1) His *reasons* here given for asking for this locality are—his work as a spy; his report in the face of opposition; the oath of the Lord as spoken by Moses; and the mercy of Jehovah shown in his life and strength. These are strong points. They were well thought out, and forcibly presented. It is no wonder Joshua granted them. (2) His *petition* was—"Give me this mountain." That is, give me Hebron and the land lying about it. Hebron is about twenty miles south of Jerusalem. It is one of the oldest cities in the world. It has to-day a population of about seven thousand. It was soon given by Caleb to the Levites as a city of refuge. As he asked Joshua for this land, so we may ask God for a home in the heavenly world. (3) His *motive* was not ease, comfort or wealth, but toil and danger. It was the hardest part of Palestine to subdue. The Anakims, a race of giants, lived there. They who ever seek ease, safety and comfort, are not wholly the Lord's. Moses, Caleb, Elisha, Paul, Luther, Wesley, and many others, "Choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

III. Granting the request (13-14). 1. The benediction—"And Joshua blessed him." He likely spoke in glowing language of his work as a spy, and as a soldier: and of the kindness of God in keeping him. He probably bid him God speed in his new work in completing the conquest of Hebron. And prayed that God who had shown him favor in the past would continue to do so in the future. 2. The *favor*—He "gave unto Caleb Hebron for an inheritance." This was what he desired, and what he asked for. If he had requested large possessions he would likely have received them. Let us ask great things of God that our joy may be full. 3. The *reason* for granting this request was—"Because he wholly followed the Lord." He did the will of God with his whole heart, mind, soul and strength. The blessings of heaven are sure to rest on all who lead the life of Caleb. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

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No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

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No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

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No. 52, Ft. Worth and Cal. ex ...6:15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A expresse..... .9:15 am	No. 51, T and A express ..... 6:15 pm

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4 Fast Ex...11.00 a.m	7 Coast acc'm...8.55 a.m
8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
Sunday Ex....7.55 a.m	Sunday Ex.....9.30 p.m

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FROM PRESIDING ELDERS.

Houston District.

Dear Brethren—This being the fourth and last round for this conference year, it is expected that you will be ready to report your benevolences in full. Stir your committees; have them present with full reports. Arrange to have the quarterage brought up in full; it is not wise to overlook this part of the benevolences.

WM. BARTLEY, P. E.

Columbus District.

Dear Brethren—Please have all your committees ready, and all the other officers that have to report. Let us make a clear and full report on all lines, for we are on the home run. The time is short. Make every edge cut that will. We want to do as well as last year, if not better. I am yours in Christ,

B. F. SMITH, P. E.

North Baltimore District.

Dear Brethren—Having passed two quarters of very successful and pleasant work, let us enter upon the coming quarters determined to accomplish more, in keeping the revival fires burning, pushing all collections and bring them up if possible, stirring up the people in the interest of education, recommending our own beloved Morgan College, Lynchburg and Princess Anne. Push the Educator, a neat, clean and useful journal, and much needed in the homes of our people; remember the SOUTHWESTERN, good Methodist literature will make better Methodist people if read. Talk up the American University among our people, let the splendid temple rise. Brethren, as far as possible, throw your support upon myself and the good stewards; let there be no gathering when I come, so I may have a full sweep for you. Let us pray and study much that the work might succeed, and let us wind up all collections at the last quarter. Yours in His name,

G. W. W. JENKINS, P. E.

Cumberland River District Conference.

The Cumberland River District Conference convened at Gallatin, Tenn., according to previous notice, with L. M. Moores, P. E., in the chair. Forty-five members answered to their names. Rev. J. P. Price, Rev. E. J. Guthrie and Mrs. W. S. Williams were chosen secretaries. The presiding elder's report showed an increase in all departments of church work. Pastors' reports were excellent. Twenty-five local preachers and five exhorters had their licenses renewed. Four brethren were recommended for ordination and three were recommended for reception on trial.

Rev. J. J. Jamarr, Rev. J. A. W. Moore, Dr. J. Braden, Prof. D. W. Byrd, C. B. Wilson, and Presiding Elder Elliont of the C. M. E. Church, fraternal delegates of the Tennessee River Districts, were introduced to the conference and made interesting addresses.

Strong resolutions were offered touching the SOUTHWESTERN, Epworth Herald and Central Tennessee College. Raised on benevolent collection, $206 31.

In Koy Chapel, Sunday morning, Sunday school was taught by Rev. J. Braden, D. D., and Rev. J. P. Price. At 10 a. m., love feast was conducted by Rev. J. P. Price. Dr. J. Braden preached ably at 11 a. m., Brother J. P. Price preached at 3 p. m., and S. S. Ridout preached at 8:30 p. m.; after which 145 took the Lord's Supper. Twelve cash subscribers were secured for the SOUTHWESTERN.

J. P. PRICE, Sec'y.

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is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach, and invigorate your nerves.

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District Conference Calendar 1895.

Districts.	Conferences.	Place of Meeting and Date.	Presiding Elders.
St. Louis	Central Missouri.	Bridgeton, Mo., Sept. 3	J. Will Jackson.
Huntsville	Texas	Corrigan, Texas, Sept. 26	A. C. Culbreath.
Houston	Texas	Houston, Texas, Sept. 3	Wm. Bartley.
West Tennessee	Tennessee	Mason, Tenn., Sept. 4	H. W. Key.
Pine Bluff	Little Rock	Althelmer, Ark., Sept. 12	W. R. R. Duncan.
Navasota	Texas	Hempstead, Texas, Oct. 22	W. L. Duncan.
Forrest City	Little Rock	Cotton Plant, Ark., Sept. 5	J. W. Jackson.
Hot Springs	Little Rock	Canfield, Ark., Sept. 12	A. J. Phillips.
Palestine	Texas	East Mexia, Tex., Sept. 19-23	W. Wesley.

Shubuta District Conference.

The Shubuta District, Mississippi Conference, convened at Ellisville, Miss., as per program, with Rev. J. M. Shumpert, D. D., presiding. G. W. Smith was elected secretary. Dr. M. C. B. Mason delivered an able lecture, and urged the necessity of increased collections for the educational work of the Church.

The music was furnished by Miss Magnolia Shumpert and choir, and was of a high order.

The presiding elder's report showed general prosperity on all lines of church work.

The pastors, with a large number of local preachers, exhorters, stewards, Sunday school superintendents and class leaders, presented reports, showing that the various interests of the Church had been carefully looked after.

On Wednesday evening was another special characteristic. The brethren were agreeably surprised by a banquet which had been prepared by the ladies of Ellisville.

Able sermons were preached during the week by Revs. G. W. Brame, E. [illegible] Roncean, C. Washington, A. B Logan, and A. M. Trotter, presiding elder of the Meridian District.

Sunday was quite a high day for Methodism in the little town of Ellisville. At 11 o'clock, Rev. G. W. Smith occupied the pulpit to the edification of his hearers; at 3 o'clock, Rev. H. May preached ably; and at 7:30, Rev. L. Tate closed the interesting services with an appropriate sermon.

Collection during the session, $96.

G. W. SMITH, Sec'y.

CONFERENCE NOTICES.

Columbus District.

Third Round. August
Columbus ..... 31 and Sept. 1
September.
Columbus circuit .. 7 8 — La Grange 21 22
Aileyton ..... 14 15 — LaGrange cir 24 25
Winchester 28 29
October.
West Point ..... 5 6 — Industry 12 13
Weimar ..... 19 20 — Flatonia 26 27
November.
Oakland ..... 2 3 — Sublime 9 10
Hallettsville ..... 16 17 — Yoakum 19 21
Luling 23 24

B. F. Smith, Presiding Elder.

Birmingham District.

Third Round. September.
Avondale ..... 7 8 — Bessemer 14 15
Warrior ..... 21 22 — Oneonta 24 25
Ft. Payne ..... 27 — Gadsden & Attalla, 28 29
Cedar Bluff 30
October.
Howells ..... 1 — Centre 2 3
Springville ..... 5 6 — Heflin 12 13
Anniston & Oxford, 19 20 — Talledega 26 27

Wesley Prettyman, Presiding Elder.

Houston District.

Fourth Round. September.
St James ..... 8 9 — Beaumont 13 15
Orange ..... 14 15 — Boynton Chapel ... 16 17
Sloan St church .... 18 19 — Richmond circuit .. 21 22
Mount Vernon 27 29
October.
Trinity ..... 6 7 — Harrisburg 8 9
Liberty circuit ..... 12 13 — Kendleton 19 20
Richmond 26 27
November.
Rowsville circuit .. 2 3 — Columbia 8 10
Oyster creek ..... 9 10 — Mallalieu 12 13
Wallisville circuit .. 16 17 — St Paul 22 24
Tabernacle 24 25

Wm. Bartley, Presiding Elder.

North Baltimore District.

Third Round. September.
Lutherville ..... 7 — Sharp Street 9
Ames ..... 10 — Metropolitan 11
Asbury ..... 12 — Eastern Chapel 13
Hagerstown ..... 14 — Williamsport 14
Mt Zion, Baltimore, .. 18 — Frederick City 21
Jefferson ..... 21 — Buckeystown 28
Reisterstown 27
October.
Westminister ..... 5 — Libertytown 12
Belair station ..... 18 — Hartford circuit 19
Fallston ..... 24 — New Market 26
Sykesville 31
November.
Bengies ..... 2 — Hereford 9
Harrisburg, Pa ..... 16 — Gettysburg, Pa 23
Sparrowspoint ..... 27 — Magnolia 28
North Baltimore ..... —

G. W. W. Jenkins, Presiding Elder.

One bottle Ayer's Sarsaparilla is worth *five* of any other blood-purifier.

Episcopal Visitations for 1895

Conference and Place.	*Time.*	*Bishop.*
Puget Sound, Seattle, Wash	Sept. 4	Bowman
Norw'n & Danish, Milwaukee	" 4	Merrill
California Ger. San Jose, Cal	" 4	Warren
Central German, Cincinnati, O	" 4	Fess
Central Swedish, Chicago, Ill	" 4	Hurst
St. Louis German, Warrenton	" 4	Joyce
N. Mexico Spanish Miss. Conf., Albuquerque, New Mexico	" 5	Ninde
N. Swedish Miss. Arlington Hill	" 5	Fowler
Bl'k Hills Miss., Lead City, S. D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
Erie, Erie, Pa	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N. W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
N. Swedish mission, Arlington Hill, Minn	" 12	Fowler
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O	" 18	Foss
Michigan, Albion, Mich	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
East Ohio, Canton, O	" 18	Vincent
Southern Illinois, Matropolis	" 18	Joyce
Nebraska, Lincoln, Neb	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
North'n German, St Paul, Minn	" 18	Fowler
W. Nor. Dan. Miss Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 19	Foster
Oregon, Portland, Ore	" 25	Bowman
West Wisconsin, Sparta, Wis	" 25	Foster
Pittsburg, Monongahela Pa	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
Des Moines, Indianola, Ia	" 25	Ninde
Tennessee, Nashville, Tenn	" 25	Mallalieu
Minnesota, Faribault, Minn	" 25	Fowler
Ohio, Ironton, O	" 25	Vincent
West Nebraska, Kearney, Neb	" 25	Newman
Rock River, Elgin Ill	" 25	Goodsell
Northw't German, Le Mars, Ia	" 26	Joyce
Wisconsin, Racine, Wis	Oct. 2	Foster
Central New York, Newark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genessee, Rochester, N. Y	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
Minnesota Nor'rn, Minneapolis,	" 2	Fowler
North Nebraska, Fremont, Neb	" 3	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C	" 9	Mallalieu
Upper Iowa, Mason City, Ia	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville Tenn	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abington, Va	" 16	Goodsell
Austin, Denton, Tex	Nov. 21	Andrews
South'n German, Perry, Tex	" 21	Andrews
West Texas, Calvert, Tex	" 27	Andrews
Texas, Galveston, Tex	Dec. 1	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

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Style C.—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches. list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.25

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, SEPTEMBER 5, 1895.—Vol. 30. No. 36. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—That precocious, but progressive child of our Methodism in the West, the *Omaha Christian Advocate*, is a remarkable illustration of the success which may be achieved by united, persistent effort. The General Conference at Omaha provided for its publication by the appointment of a commission of deeply interested brethren, at whose head was the resident bishop. An editor was appointed and the *Advocate* went forth to represent our Methodism in its patronizing territory. But for the disasters and loss of crops which overtook the people last year, the *Advocate* would, in all probability, now be upon a "solid paying basis." Less than eight years old, it now gives promise of a successful and brilliant career. The SOUTHWESTERN congratulates editors and publishers.

—Elsewhere we call attention to that great and providential enterprise, the American University. The more we study this wonderful movement, the more are we convinced that it is the most important educational movement of the century. It is growing in the affections of the people beyond the most sanguine expectations of its friends. Bishop John F. Hurst, who has this great enterprise upon his hands and heart more than any other person possibly, is constantly cheered by the substantial co-operation of the Christian people of this land. There is absolutely to be no distinction made in any of its departments, and the colored people are assured that, through all time to come, the doors of the American University will be open to all worthy applicants. We ask a careful reading of the chapters which we will publish, with the prayer that our people will contribute according to their ability, in pushing forward this noble enterprise.

—Selfishness is one of those pre-eminently human characteristics which is so often a source of much mischief. It is ever prominent, alert and active, and being exactly the opposite of charity, seeketh the promotion of its own objects and labors diligently for the advancement of its own personal ends. Selfish people endeavor to make every movement, calling or position contribute to their personal aggrandizement. If they control patronage it is bestowed with a single eye to their own advantage.

In social, civil or religious circles the practice is about the same, and is equally obnoxious. How often do we witness the sad spectacle where offices of public trust are used by incumbents to advance their own personal interests. Nepotism is that species of selfishness which seeks the advancement of members of one's family, to the exclusion of all others, no matter how worthy or competent. These glaring violations of the ethics of political, or of social and domestic economy, attract attention, and, as a matter of course, provoke adverse criticism. The good book tells us that "Love seeketh not her own." By this we infer that a true charitable spirit will prompt one to observe the proprieties in the case, and so bestow his patronage where it will accomplish the greatest good to the cause represented, and where it will not excite suspicion.

It requires a mighty getting down to first principles, a mighty surrender of self to reach that attitude between God and man, where, like the great apostle to the Gentiles, we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

By all means "Let all things be done decently and in order."

"OUR DUTY TO THE NEGRO."

We do not remember ever to have read a more comprehensive and timely editorial from any Southern editor than the one which we are now reviewing from the pen of Dr. E. E. Hoss, editor of the *Nashville Christian Advocate*, the official organ of the strongest religious denomination in the South. It will hardly be doubted that the good editor voices the sentiment of a large majority of his vast constituency. Hence, the editorial is entitled to the more attention since it presages a better era for the Negro. To sum up briefly, Dr. Hoss says that the Negro is a man and a citizen; and as such, he has in common with all the rest of us the full right of life, liberty, and the pursuit of happiness." Further, he pleads for that treatment of his weaker neighbor which will give him "the fullest opportunity to make the most of such abilities natural and acquired as he may possess."

He denounces "the spirit that would oppress the colored people simply because it is possible to do so with impunity." He recognizes, as does every thoughtful Christian minister in the South, that there are Negroes, and Negroes; that bad people are alike, whether black or white; that "nothing is more unjust than the disposition which is sometimes manifested to look with contempt upon all Negroes on the ground that some of them are guilty of great crimes." He advises employers of Negro labor to help lessen the burdens of their patient and faithful laborers by granting a little more than the often scanty means, and allowing them the use of a garden plot, and otherwise encouraging them in lessons of home making and domestic happiness.

On the questions of education and religion, he voices the sentiment of the philanthropic people everywhere. Knowledge is better for any soul than ignorance. Good citizenship demands that diffusion of knowledge which will bring its benefits within reach of the humblest citizen. Dr. Hoss also bears testimony to the piety of the Negro, and pays a splendid tribute to those who "have withstood a strain on character that would have been a test to even civilized Anglo-Saxons." But the Negro must understand that "no race of men can be permanently held in tutelage or propped up from the outside." It is perfectly reasonable to suppose that this well-meant process has been abused; but the Negro, recognizing that the time has come for him to demonstrate his ability to look out for his own welfare, is doing a commendable work in building character from within.

Altogether the argument is in excellent spirit, sound, logical and conclusive, and coming as it does from one of the ablest of our Southern white men, must effectively appeal to Southern white Christians that their treatment of the Negro should be in accordance with the requirements of the Gospel of the Lord Jesus; to all of which we say—Amen.

—It is quite probable that a peremptory demand will be made by the United States for the release of Ex Consul Waller, with indemnity for the outrageous manner in which he has been treated by the French authorities at Tamatave. It has been our opinion all along that the French authorities have acted far too hastily in this matter, and also that while our consular representative, Mr. Eustus, was seeking an investigation, he was nevertheless painfully tardy. It now seems that all the necessary steps have been taken, and with promptness also; and there is also a strong probability that Mr. Waller will soon be at liberty. Thus we have another instance in which our great and good government is able to protect its citizens (black or white) at home and abroad. Glorious country! Glorious flag! Glorious citizenship!

A REIGN OF TERROR.

There are some people no doubt who think we have too much to say about the treatment which is generally meted out to black people in various sections of the Southland. Guilty or not guilty, whenever ignorant and vicious native white men, with equally ignorant and vicious foreign allies, say the word, the Negro must go or be subjected to the most outrageous treatment. No discrimination is made as between the colored people who are law-abiding and industrious and those who are indolent, vicious and dangerous. Indeed, the mobocrats are more apt to terrorize the better class of colored citizens. Only a day or two ago, a reputable and law-abiding colored gentleman of this city showed us a printed notice, warning Negroes that they would not be permitted to work at a certain establishment near where he was engaged, and this, too, within a few miles of the City Hall of New Orleans.

We have just received the following letter from one of our most courageous and progressive presiding elders, which, while it reveals a terrible condition of affairs, only gives a faint idea of the terrible indignities to which our people are subjected:

"We are having a hard time in these parts. *White Caps* seem to have control. I have lost a whole membership of about one hundred souls at ——. They were compelled to leave their crops, and in many instances sell their homes for far less than value. Only ten days were allowed to get out of the county. All this, without any assigned reason! How long will this state of affairs continue?"

Such things cannot cease as long as so-called "political reformers" are permitted to delude the people with the cry of so-called "ballot reform," "white supremacy" and kindred expressions, designed only to array the races, one against the other. This is the sowing; but the reaping will be terrible!

A SAFE LEADER.

The following dispatch gives us unbounded pleasure

"Atlanta, Aug. 22.—The Negro race will be represented in the opening exercises of the Cotton States Exposition here next month by Prof. Booker T. Washington. The Negro orator of Alabama has been invited to deliver a formal address on opening day. The invitation was extended by a unanimous vote of the directors to-day. Washington is one of the ablest men of his race. He is at the head of an industrial school for blacks at Tuskegee, and has the fullest respect and confidence of the white people of Alabama. Gov. Oates delivered the commencement address at that institution this year. Washington has worked faithfully to fill the Negro building at the exhibition with exhibits which will show the progress of his race."

Professor Washington is a remarkable illustrator of the possibilities of the Negro, when given an opportunity to demonstrate his fitness for any position to which *men* may be called.

—The minutes of the Central Council of the Methodist Episcopal Church in Europe, came to hand last week. The front page has an excellent portrait of our own resident bishop, James N. FitzGerald, D. D., LL. D., who was also president of the council. On the last page are the portraits of the delegates representing Bulgaria, Denmark, Finland, Italy, North Germany, Norway, South Germany, Sweden and Switzerland, and if we include our own Bishop FitzGerald, we have our world-wide Methodism represented. Verily, our God is marching on!

—Brother S. H. Bell, a prominent member of our Church on the Friendsville (Tenn.) Circuit, departed this life in great peace recently.

The American University.

By Bishop John F. Hurst, D. D., LL. D.

On May 28, 1891, the American University was incorporated in the District of Columbia, for post-graduate and professional courses of study and for original research. Its design is to secure the best and highest instruction in every department of human learning, under influences intellectually the strongest and spiritually the purest. The charter from the District of Columbia was surrendered and a new charter, with enlarged powers, was granted by Congress in 1893.

The search for a probable site for the institution in the suburban region of Washington began in January, 1890, and was continued two weeks until January 25, when an appropriate piece of ground was found. The merits of the chosen site lay chiefly in its being an undivided tract, elevated four hundred feet above the sea level, and of such surface as to make the entire space available for sites of buildings. It consists of ninety acres of ground on the northwest heights of the District of Columbia. It is a plateau from which the ground declines both on the city and country sides. The view from it toward the northwest commands the panorama of the Blue Ridge mountains, forty miles away; while on the city side, to the south and east, the eye rests upon the national capital, the Manassas plains, and the Potomac down to Alexandria. For a perfect atmosphere, no better place could be found. This feature had to be considered with the utmost care from the fact that students would live there, or in the neighborhood, from September to the following June.

It was not known when the land was selected precisely what relation it would sustain to the great residence street, namely, Massachusetts Avenue; but a few months after the contract was made, it was learned that Massachusetts Avenue, if extended in a straight line, would go directly to the site, passing the new Naval Observatory on the way.

The land was bought by faith alone. There was no wealthy individual who came forward to make pledges for its purchase. Every step at the initial stages was taken on the ground of reliance on the great multitude of Christian people, and not upon the generosity of one or of a few. Mr. John F. Waggaman, of Washington, furnished the $1,000 for the option. The option was later accepted, and the land was purchased for $100,000. The first payment of $20,000 was made February 25, 1890. The remaining payments have been met, and on March 1, 1895, the last payment was made, and the land is now in the possession of the trustees of the American University. It seemed only fair that the citizens of Washington should pay for the site, and this plan has been strictly adhered to, though a few individuals from a distance have seen fit to add their contributions. It is safe to say that $90,000 of the amount has been furnished by the citizens of Washington alone. Congregations, Sunday schools, government officers, clergymen, merchants, clerks and mechanics, and people of every class, have contributed toward the fund. It is highly probable that at least ten thousand of the citizens of Washington have been contributors for the purchase of the site of the American University.

[TO BE CONTINUED.]

General Committee of Church Extension.

The General Committee of Church Extension will meet in First Church, Chicago, Thursday, Nov. 7, at 10 o'clock a. m., and continue in session the remainder of the week. Program for anniversary exercises will be arranged by a committee at Chicago. The Sabbath following will be devoted to Church Extension in the Chicago churches.

W. A. SPENCER, } Cor. Secs.
A. J. KYNETT, }

Ayer's Sarsaparilla has rescued many from chronic blood diseases. Try a few bottles.

EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. BERRYMAN, Cheraw, S. C.

August 7, 1895.

The Healing of the Centurion's Servant.

Matt. 8: 5-13; Luke 7: 1-10.

The centurion was a strong, positive character, a real Roman. Amidst Pagan notions he had been reared. Pagan gods he had worshiped. By his government he had been sent to Galilee in charge of a hundred Roman soldiers. His headquarters were at Capernaum. Here he lived in style and comparative ease. Fortunately he was gifted with an inquiring mind and a teachable heart. Happy combination! Of greater worth was this combined endowment than the wealth of Crœsus or the sceptre of Rome. Following the gentle leadings of truth, he emerged from the mists of heathenism into the light-flooded plain of the Jewish idea of God. That this change was not of a superficial nature is in part proven by the testimony of the elders that he loved them and by his having built them a synagogue. To this day the traditional ruins of this synagogue are viewed with intense interest by the tourist from Christian lands.

1. His trouble.—A servant was very ill and likely to die. Trouble on this account? How contrary to Pagan usage! By them slaves were regarded as little worthy of sympathy as cattle; valuable chiefly from a commercial standpoint. Truly, noble centurion, thou hast already anticipated one of the fundamental principles of true religion—the brotherhood of man!

2. His faith.—How grandly it serves him now! How effective, too, it is in that it is controlled by wise management. Fearing that his request might be ignored because he was a Gentile, he sends his message by Jewish elders. Behold, the Savior nears Capernaum; the cavalcade meet Him and present their pompous plea; when, lo! a change! there glides in upon the scene—

3 Beautiful humility.—"I am not worthy that Thou shouldst enter under my roof." It is the centurion himself. What wonder that faith can grow stalwart and tower high when rooted in such soil! In true grandeur of soul he further adds, "Neither thought I myself worthy to come unto Thee." What a charming spirit! Surely the earth would pass away and the heavens fall before God would deny a request of faith springing from such humility!—Zion's Herald.

Children's Day and Its Collections

So many hundred letters, laden with commendation for the "Golden Gate" Program used on Children's Day and with kinds words for the secretary, have been received, that a personal reply to each is impracticable. Will the brethren sending these letters kindly accept the cordial thanks of the writer with the assurance of his high appreciation of these fraternal messages?

All will be glad to know that Children's Day was more largely observed than ever before, and that the program issued by the Board of Education this year was much more extensively used than any previous program, the sale falling not far, if any, below *eight hundred thousand*, which indicates an audience on that day of nearly or quite three millions of people including the flower of the youth of the Church. It is also gratifying to state that the collections already received show an advance upon last year. The brethren will bear in mind that every dollar of this money is used in aiding worthy young people seeking an advanced education, and that there are more than *fifteen hundred* of such youths largely depending upon this aid to prosecute their studies the coming school year. It will be better for all parties interested if all Children's Day collections, instead of being kept until conference time, are forwarded immediately to the secretary, 150 Fifth Ave., New York City. A voucher will at once be given for the money, the individual church will thus receive credit in the published Annual Report of the Board, and the students in our schools will surely and speedily receive the benefit of the money raised for this most worthy cause.

Office of the Board of Education of the Methodist Episcopal Church.

C. H. PAYNE, Secretary.

Birmingham District Conference.

The Birmingham District Conference of the Central Alabama Conference convened in Springville, Ala., Aug. 6, Rev. W. Prettyman, D. D., presiding. N. H. Speight was elected secretary, with L. W. Goodson assistant. The missionary sermon was preached by Rev. Paul G. Goines. Thursday night the educational anniversary was held; Prof. R. S. Lovinggood, A. M., principal of the city school of Birmingham; Prof. A. W. McKinney, A. M., and Rev. J. S. Todd, B. D., were the speakers.

The SOUTHWESTERN was not left out, for local preachers and others promised as never before to subscribe for it.

Much praise must be given to the white citizens, who treated us with the greatest kindness.

The W. H. M. Society was organized, with Mrs. J. S. Todd, of Gadsden, president; Mrs. L. H. Speight, Mrs. P. G. Goines and Mrs. Laura Jackson vice presidents, and Mrs. Eliza Taylor treasurer.

The Sunday School Institute was organized, with L. W. Goodson as president and R. S. Lovinggood secretary.

The reports of pastors, local preachers, exhorters, class leaders, Sunday School superintendents and Epworth League workers were encouraging.

The 11 o'clock services were largely attended. The collection on benevolences amounted to $209 85.

N. H. SPEIGHT, Secretary.

Huntsville District Conference.

The Huntsville District Conference convened in Courtland, Alabama, August 8, with Presiding Elder I. Townsend in the chair. W. F. Smith was elected secretary. The report of the presiding elder was encouraging. Reports from pastors and others revealed a highly encouraging condition in all departments.

The afternoon on Friday was devoted to the literary work. The paper on Temperance, read by Miss Jennie L. Carpenter, brought on considerable discussion. The speakers were Revs. Glen, Wynn and Dr. Lether of the Southern M. E. Church, and the writer. The conference ordered that the paper be sent to the SOUTHWESTERN for publication.

Miss Carpenter also read a paper on the SOUTHWESTERN. She showed in it that a preacher of the M. E. Church was unfit to be pastor without his Church paper. She said that the entire membership would take the paper if the preachers would do their whole duty along these lines. Dr. Smith followed with a strong argument, showing that we gather more profit by taking our Church literature.

Sunday was a day of long remembrance. It was attended with spiritual power. Presiding Elder Townsend, L. H. Mixon, A. G. Glenn and G. W. Wynn preached able sermons, and the writer preached the closing sermon, to an over-flowing congregation. Two persons joined the church, and $120 16 was raised for benev olent purposes.

Three persons were licensed to preach, one candidate was recommended for orders, and one recommended for the traveling connection. W. F. SMITH, Sec'y.

For Nervous Females.

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

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that nine-tenths of my troubles were caused by constipation, I began the use of Ayer's Pills, with the most satisfactory results, never having a single attack that did not readily yield to this remedy. My wife, who had been an invalid for years, also began to use Ayer's Pills, and her health was quickly restored. With my children I had noticed that nearly all their ailments were preceded by constipation, and I soon had the pleasure of knowing that with children as with parents, Ayer's Pills, if taken in season, avert all danger of sickness."—H. WETTSTEIN, Byron, Ill.*

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Style C.—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.25

For the SOUTHWESTERN.

Christianity as Taught by Christ the True Religion.

Rev. C. L. JOHNSON, Marion, Ala.

If I am seeking poetry, I call in Homer, Horace, Virgil, Milton, Shakespeare, and our own American poets; but the teachings of Jesus Christ, the Redeemer of the world, are infinitely greater than those of a poet. If am seeking philosophy, I go to Plato and to Aristotle, the two head springs of the old system; I go to Bacon and Locke of the new school; I sit down and spend the whole evening with our own American Emerson. But the teachings of Jesus Christ, the Man of Galilee, are indescribably more than those of a philosopher. Christ taught Christianity in love, purity and a sublimity that put the whole world to wonder and brought down a voice from heaven saying, "This is my beloved Son in whom I am well pleased." As a man, Christ may be called the teacher of love—for this is taught by no one else as by him.

If Mohammed should claim to teach it, I should ask him why he spreads his religion by the point of the bayonet and the edge of the sword? If Confucius should claim to teach it, I should tell him that God so loved the world and Christ sent his disciples into *all the world*, while the religion of Confucius is simply a national religion. Thus we might take up each religion of the world and each would lack this quality of love But Christianity being based as it is upon the teachings of Christ, and Christ being the acknowledged Savior of the world, it is truly the only doctrine of the plan of salvation centering in one great hero whose flag shall wave in the breeze above those of all nations. His kingdom is an everlasting and all pervading kingdom.

Egypt, Persia, Greece and Rome, each a great nation, rose and fell. The historian is to-day sitting, with pen in hand and watching the Kingdom of Great Britain, while our republic is wrestling in the throes of party strife, and in some localities the lynchings and other acts of lawlessness have almost brought about a state of anarchy and continuous race trouble; which, if kept up, will surely bring down our national doom with a smash that will place us among the other nations of oblivion. But Bryant says: "All things that are on earth shall wholly pass away except the love of God, which shall live and last for aye." And we learn from Christ himself that though heaven and earth shall pass away, his word shall stand. Again he says, "My kingdom is an everlasting kingdom.

These teachings are clear of all superstition and therefore a system of reason as well as of faith. We have good ground for stating that they are clear of all superstition, because Christ, the great author, is the clearest character of superstition that history hands down to us from all antiquity. In the lessons of Christ, the Christian finds a purity of sweetness that is found nowhere except in things pertaining to him.

We now conclude that, as Christianity was established by those who lived in the time of Jesus upon earth and by those who lived soon after that time, it is necessary to suppose that they would have established a system, or rather spread one that he had established, upon what they had learned from his character and what he had taught them in words. Thus accepting the fact that Jesus Christ did live here and walk the hills and plains of Galilee, teach upon the mountains and the seas, and that the doctrines of Christianity were instituted by him and spread by his own immediate trustworthy followers, we must accept the fact of the entire truthfulness of Christianity, and that while other religions contain some truth, it is the *only wholly true* religion.

Again, if we look at it from a mere theoretical standpoint, we must even then admit that such a system as Christianity has proven to be, must be Divine.

We now say that since we accept Christianity as being the only truthful teaching, and since it has been fully acknowledged, it ought to be taught in every school and every home from the primary grades, and the smallest child that toddles in the home to the oldest child of every family; it ought to be spread with renewed vigor from every pulpit and set forth around every family altar of the world till the kingdom of our Lord shall become the kingdom of all nations.

In these last years of the nineteenth century, when we have the use of electricity, steam and other late discoveries and inventions to extend Christianity, there should not be a single hour nor chance lost in this all-important work. We should go forth to-day saying, "Let all the earth praise the Lord for his goodness and for his wonderful works toward the children of men."

Christ has taught us as a great man; he has redeemed us as God; he has laid seemingly one hand upon the justice of God, and the other an alienated, condemned race; he has drawn man to God as one that had drifted away and made them kiss in a friendship that will last through all time and only mature and sweeten as the ages of eternity roll.

Huntsville District Epworth League and Sunday School Convention.

The sixth annual session of the Epworth League and Sunday School Convention convened at Willis, Texas, according to appointment, with Rev. A. C. Culbreath in the chair.

After devotional service, conducted by C. M. Singleton, C. G. Curtis was elected secretary, with Miss Ella Washington, Lucina Hubbard and Miss Susie Pitts as assistants; E. Holiday was elected treasurer, and C. M. Singleton librarian. C. G. Curtis, S. M. Boldea and M. Q. A. Fuller were appointed on a committee of temperance.

The convention was largely attended, with representatives from nearly every Sunday school and Epworth League chapter on the district. We had a large and nicely arranged program, which was wisely carried out. Presiding Elder Culbreath proved himself to be the right man in the right place. A nice paper was read, tendering him a vote of thanks for his wise and judicial manner of administering the institute. Papers from pastors and representatives were read and discussed.

We were favored with the presence of Rev. O. I. Jones, agent of the S. S. Union Society of the M. E. Church, Texas Conference, who spoke in the interests of the society and a handsome collection was taken for the cause. Brother Jones is one of the prominent sons of Gammon Institute. Hear ye him.

Rev. F. Gary, of Galvestoa, was introduced and he infused light and life into the meeting. He also preached Friday night. The Texas Conference does well to be proud of such a man.

Sunday was a day set apart for a grand rally, and all the pastors, local preachers and exhortors were allowed twenty minutes to produce a sermon and lift his collection. A large amount was raised.

Rev. S. M. Boldea, our popular organist, was present with his singing choir, and the occasion was interspersed with sweet music.

Several resolutions were offered touching the work of the district and its general good.

A grand temperance meeting was held on Monday morning, which was of vast importance.

A rising vote of thanks was tendered to the good people of Willis, for the generous way of caring for the convention, and also to the pastor, M. Q. A. Fuller, for his systematic way of arranging for our stay; also to the presiding elder for his fatherly manner of conducting the affairs of the district; and to the secretaries for their labor.

C. G. CURTIS, Sec'y.

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OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

TWENTY-FIRST LETTER—BY T. E. W.

Since my last letter I have had many encouraging words from women who are deeply interested in the progress of the race. The Editor has reported the names of several prominent ladies who are expected to contribute interesting letters to this department. In another letter I will give the names of the recent additions to our Women's Round Table Club. In the meantime I invite correspondence from all the ministers' wives and other prominent ladies connected with the Church, throughout the patronizing territory of the SOUTHWESTERN. The Church at large will be especially glad to have a word from the pens of the women who are doing so grandly in pushing forward the work of the Redeemer's kingdom. Especially is it desirable to know what the women of our race, in the M. E. Church, are doing to advance the cause of their fellow-women.

Another Phase of the Woman Question.

From the number and extent of women's organizations for literary, political or reform movements a healthy reaction has begun to develop in the various clubs which are springing up everywhere in which men and women may work together. The Chautauqua Circle is one of the great organizations which has wisely emphasized the importance of the union of men and women in education. Many of the strongest Chautauqua Circles are connected with churches, and led by able men or women as the case may be. A number of the State and county officers of the C. L. S. C. are men, and a man is invariably selected as the president of the new C. L. S. C. Class.

Miss Georgia Patton, M. D., who has spent some time in Africa, returns to her native land for rest and recuperation Her description of the return voyage from Monrovia was graphic and interesting. She will probably deliver several lectures in different parts of the country on her experiences in Africa and knowledge of its peculiar people.

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THE METHODIST BOOK CONCERN,
HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

"AS BECOMETH THE GOSPEL."

The following letter and editorial comment from the *Western Christian Advocate* of a recent date is so pertinent and comprehensive that we gladly publish it entirely. We know that there are scores, even hundreds of honest Christian brethren, who are importuned and coaxed sometimes with the promise of an appointment, and often threatened with the official displeasure of the aspiring candidates, if they do not trot right up and vote for them. It is a shame on our boasted Christianity when we see men going around crying, coaxing, threatening, cajoling, courting, and resorting frequently to the most questionable methods, to get votes. As a rule, this sort of a canvasser should be left at home by a large majority. But we commend the splendid letter of our esteemed contemporary, the *Western Christian Advocate*, with the hope that a careful reading of it may help many of our brethren who are so sorely beset:

"A brother, whose name for piety and loyalty to Methodism is as ointment poured forth, writes:

"'Will you pardon me for a suggestion? I do not insist upon its adoption, but invite attention to it. I have no doubt but the interest of the Church will be served and God glorified by acting upon it. There are delegates to be elected at the meeting of the —— Lay Electoral and Annual Conferences at ——. Some of the best men and women of our denomination will represent the Church at that time. Unless the actions and spirit of some of the aspirants are restrained in their efforts for election, many of these good men and women will return home thoroughly disgusted with them and the management of the Church caucuses.'

"There is this danger in each of the approaching conferences. It is needful and wise to lift the warning voice. No one is worthy to represent his conference who would not a thousand times rather be forever unknown than to be exalted to official prominence to the detriment of the Church. In one sense, the ambition to be fit and worthy to represent the conference in the General Conference is landable. The moment, however, that this ambition takes unbecoming steps to secure its realization, it becomes a leprous scale on the body of a man's godliness. What, then, is becoming and what unbecoming? This is more than a question of casuistry, it is a question of practical morality. All will agree that it is becoming for those whose duty it is to select the delegates, to canvass the relative qualifications of those whose recognized merits have placed them in nomination. This is necessary to an intelligent discharge of duty.

"On the other hand, all resort to political methods should be sternly discountenanced. No one should solicit votes for himself; and beyond stating the claims of a friend, simply that you may understand them when freely making up your mind, no one should work for another. Equally wrong, from the same standpoint, it must be conceded it would be, to engage in personal and persistent 'electioneering' to defeat any one. Such methods are of the world, worldly For this reason all caucusing is unbecoming, and so also is every proposition to trade votes—to 'vote for your candidate if you will vote for mine."

"It would be unspeakably unbecoming to seek to command votes by intimidation, however disguised; or by bribes, however expressed. The holiness of Christian manhood should resent the least indication of either, as purity would spurn the advances of a lecher.

"It is unbecoming to cast any complimentary votes. When such a course is suggested, there is usually the hidden purpose to secure by guile what never could be won in honest competition. Besides, the prayerful use of our ballots is inconsistent with vending them for compliments. Every ballot should have our best judgment and conscience in it.

"In the discharge of this solemn duty we should put beneath our feet all personalities either of friendship or opposition. We should never seek to repay kindness by a ballot, where gratitude is the solitary argument; nor under any circumstances to avenge a wrong by a ballot.

"Putting aside all such things, sincerely and earnestly desiring and seeking the good of the Church, we should select every name as a sacramental act for God. And every name should be *selected* rather than *elected*; for the latter need not be performed with prayer, but the former bears the aroma of consecration."

"DON'T DRAW THE COLOR LINE."

"Our General Cabinet has endorsed the plan to appoint a colored Epworth League assistant secretary to work among his own people in the South. This is only another way of drawing the color line. We have no possible objection to the employment of a bright young colored brother to act as assistant to Dr. Schell. We know several men who would fill the position admirably. But we would not have him selected because his skin is dark, nor would we ordain that he must work only among colored Methodists. The Methodist Episcopal Church does not believe in the color line. So she has declared in a hundred formal documents, and so she says to-day. When we formed separate white and colored conferences we blundered. That inconsistent action can never be successfully defended. Our enemies say we preach one thing and practice another. It sometimes looks a little that way. Now, we must not go further in the inconsistency by electing a general church officer because he is colored, and say that he must work with his own people only. If we need a special Epworth secretary in the Southern field let us have him by all means. But he must be the *best man* regardless of color, and must be sent to labor with Methodist Episcopalians regardless of color. The lessons taught us by the Chattanooga incident and the newspaper comments thereon should not be lost. The Methodist Episcopal Church has never rescinded nor modified her declaration of principles, so far as her colored membership is concerned. She stands to-day where she has been from the beginning. Look out for that color line. Let no one dare to draw it in the Epworth League. A Church official who is good enough to serve the Church in one section of the country is good enough to serve it in all other sections. That Southern assistant, if he is appointed, must not be selected because he is a black man, nor because he is not a white man, but because he is a man, a brother, a Christian, a Methodist, and because he has a mission to all Methodist Episcopalians."
—*Epworth Herald.*

We are not surprised at the fearless, outspoken sentiments of our genial confere, Dr. Berry. We have always numbered him among the Christian editors of this land who have stood fearlessly in their advocacy of equal and exact justice for the black man, and such facts as he has packed into the foregoing comprehensive editorial are in keeping with the well-known position of the able and accomplished author. We endorse every word uttered by the *Herald*, and more. That the Methodist Episcopal Church made a mistake in sanctioning the establishment of colored conferences, is putting it mildly. No successful defense can be made for the act which inaugurated a system that has not only complicated matters, but has kept this ghost of the "color line" disagreeably and conspicuously prominent ever since. We have a suspicion that some of the movements looking toward the appointment of colored men to certain *colored* positions in the Church, are frequently encouraged by those who regard this method as the easiest way to reach what is undoubtedly desired by some, viz: The organization of the colored membership into a separate Church. From which, we pray, "good Lord deliver us."

With Dr. Berry, we have "no objection to the appointment of a bright, young colored brother to act as assistant to Dr. Schell," but we do most emphatically object to the appointment of any brother to work exclusively among colored Methodists. It is probable, that men who see only the temporary advantages which the office alone implies, would favor such a plan. In such a case, a grievous blunder might be made in the selection of the man, and we would here give a gentle word of caution. The better course would be to select the *best man* that can be found; guarding against loading him down with disagreeable restrictions. We have men of eminent abilities who will, if given a fair opportunity, win their way to the equal confidence and respect of their Methodist brethren in all parts of our great field. We hope that the time will never come when appointments for colored men in the Methodist Episcopal Church will be accompanied with the proviso: *To colored people only.* Let us have fair play all around. If it is really desired to recognize the colored man, let it be done without a compromise.

We hope our friends (and "they are legion") will not insist on placing the colored man in an equivocal position. But this everlasting color question! It has many sides and phases, and will require all the grace which the good Father can bestow to enable his children to regard it as the most natural thing imaginable, but not for a moment to be a stumbling block to retard the progress of Christian brotherhood.

—We were not favored with a complimentary copy of Miss Alice Ruth Moore's recent literary production, which the naughty New Orleans *Picayune* man called "slop." It is just possible, however, that the criticism was somewhat unkind, but Miss Moore will probably survive. As between admirers, who are extravagant in their words of commendation, and others who are brusque and often rude in their unfavorable comments, an amateur book-maker must suffer no little. These thrusts, however, are an excellent discipline and will be found very helpful to the lady if she proposes to pursue a literary course. If she has given to the public a book, all right; but it must be understood that they who write books do so with the understanding that the critic is abroad, and a sharp pen thrust occasionally is not the worst thing that can befall one's literary productions. But, seriously, too much praise is as much to be deprecated as too much censure. The writer who depends upon fulsome praise and obsequious adulation, depends upon trash. Miss Moore evidently has ability, and if it is worthy of intelligent criticism it will accrue to her advantage. But we hope she will be spared the fate of many who have been literally smothered to death with praise.

—Well, it is a great thing in many respects to move. Metaphorically speaking, to move is to go onward, or forward, or upward, and it may be downward. In common parlance, it is to get out of one house or place into another. Newspapers move or do not move; very often that depends very largely upon the business of the concern. We congratulate our esteemed contemporary, *The Star of Zion*, official organ of the A. M. E. Zion Church, on having accomplished what others of us would appreciate highly, viz: getting out of the old and narrow-contracted quarters, into the more commodious and newspaper-like quarters which it now occupies—from a rented room in Salisbury, North Carolina, to a more pretentious, connectional building in Charlotte, N. C. With better facilities and better surroundings, means a step upward and forward for the race. We congratulate Editor Clinton and the managers of the concern on being able not only to see their opportunity but to seize it.

PERSONAL AND GENERAL.

—Rev. J. M. Shumpert, D. D., presiding elder of the Shubuta (Miss.) District, writes that Rev. S. J. Wood has withdrawn from the M. E. Church.

—Brother J. H. Cole writes encouragingly of affairs at Waynesboro, Georgia. Presiding Elder O'Neal gave them a visit, which greatly revived everything.

—Rev. G. W. Ziegler, pastor of Wiley M. E. Church at Chattanooga, Tenn., is making a splendid record. At a recent rally for the church debt, the collection was $350.

—Mrs. James B. Cowan, of Centreville, La., daughter of Rev. Pierre Landry, presiding elder of South New Orleans District, has been visiting her father at his beautiful home at Donaldsonville, La. Her many friends tendered her an ovation prior to her return home.

—We are under many obligations for an invitation from Dr. Ernest Lyon, of New York, to meet the world-renowned Negro scholar and distinguished diplomat, Rev. Edward Wilmot Blyden, D. D., LL. D. The reception was held in St. Mark's M. E. Church, New York, on Friday, August 23.

Southwestern Christian Advocate.

No. 631 Poydras Street.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From August 19 to September 2.

M A Johnson	T J Johnson
T Young	McD Spencer
I C Rucker, 2	Wm Porter
E H Clark	S J Jordan
C W Walton	N J Johnson, 1
Jos Courtney, 1	L W Goodson, 1
J A Simpson, 1	Q B Smith, 1
B M Taylor, 1	R L Smith
P S Bowie, 1	J S Jordan
D E Skelton, 1	A C Cuthbreath, 2
J W Stone	J E Warren, 1
F M Lashington, 6	J A Brown
J M Cockfield	E H Scott
C Rogers, 2	J W Hall, 1
A G Glenn, 1	M S Goins, 1
M Levy	W O Emery, 1
W E Mack, 3	I Townsend, 2
H J Wright, 13	H W Little
F Parker, 7	A M Trotter, 2
Josephene Bragg	Mack Henson, 1
W F Smith, 1	Joel Perkins, 1
A O Price	J A Dorsey
A Buttler	S A Huger, 1
H R S Erby, 2	B F Dodson
A J Phillips, 2	W H Smith, 1
E J Rogers, 2	J J Obee, 1
W R Buttler	J B Brooks, 1
A C Lacy, 3	J A Tlreunt
F X Bunton, 2	Royal Baking Powder Co

In Harper's Magazine for September Edwin Lord Weeks shows that the article spirit is still vigorous among the Hindoos and that the best traditions of workmanship are carefully preserved. Mr. Weeks' papers, which have appeared from time to time in Harper's, will be published this autumn in a handsome volume with the title From the Black Sea, Through Persia and India.

"There is danger in delay."

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vols. and A. A. Gen., Buffalo, New York.

Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, of Caldwell, Ohio.

Price of Cream Balm is fifty cents.

The A. M. E. Zion Quarterly Review, July number, is one of the best of the series. Editor John C. Dancy gives evidence of increasing popularity in providing for the intellectual advancement of this valuable periodical. The articles in this number are especially interesting; while its editorial and biographical departments are instructive and uplifting. Yearly subscription $1 20. Salisbury, North Carolina.

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NEW ORLEANS AND VICINITY.

Rev. A. J. Ford, pastor of Union Chapel, this city, has been quite ill, but at this date is much improved.

Presiding Elders J. F. Marshall of the Baton Rouge, F. T. Chinn of the Monroe, and Pierre Landry of the South New Orleans Districts were in the city last week.

Rev. T. G. Montgomery of Mt. Zion reports a good day, Sabbath. General class in the morning; Epworth League service at 3 p. m. Rev. A. A. Lacy of Dulac, La., preached at night to a good sized audience. The day altogether was profitably spent.

Rev. G. S. Easton, late of Hammond, La., and Brother Crawford of the Gulf Mission, have recently been transferred out of the Louisiana Conference. Brother Easton goes back to his old home conference—the Cincinnati, and Brother Crawford to one of the Indiana Conferences. We shall greatly miss them, and regret to give up two such royal souls. We shall be exceedingly happy if we shall get in exchange two others of like spirit, sentiment and devotion to our whole Methodism.

The Editor of this paper received pressing invitations to preach last Sunday—at 11 a. m., at St. Peter's A. M. E. Church, and at 8 p. m., at our own Mallalieu M. E. Church. At the former appointment we took the place of the presiding elder, Dr. Augustus, and by his request. At the latter we occupied the pulpit for that veteran and capable pastor, Rev. Stephen Priestley, who holds his own at Mallalieu with characteristic push and vigor. We greatly enjoyed the services at each of these churches.

Accompanied by Rev. F. T. Chinn, presiding elder of Monroe District, we visited the St. James District Conference of the A. M. E. Church, at Algiers, La., on Friday of last week. Rev. T. A. Wilson, one of the most efficient presiding elders, was in the chair, assisted by an able corps of secretaries. We were received by the conference in the most cordial and fraternal manner, and in response to pressing invitations made addresses which were evidently well received. Brother Chinn was at his best, and fairly carried the conference by his eloquence. Revs. Haynes, Mitchell and Presiding Elder Wilson responded in an able manner. It was a splendid occasion, and the visit was highly enjoyed.

Texas Conference Epworth League Convention.

The convention opened Tuesday, Aug. 6, in St. Paul M. E. Church, Palestine, Texas, with Prof. H. B. Pemberton, A. M., of Wiley University, president, in the chair, who also gave a very interesting lecture, showing the advantages of the organization, objects, etc. G. J. Izard was elected secretary, with Rev. M. Q. A. Fuller as assistant.

The following well prepared papers were read: "The League and the pastor," J. E. Bryant; "The need of a reading circle in each chapter and best plan of organization," M. Q. A. Fuller; "The Epworth League a progressive institution," Miss Maggie Smith; "Are we not giving too much prominence to the literary department of our League," J. A. Mosely; "The League supplies a long want," G. J. Izard; "The unity of the League," J. H. Wilkins, M. D. Able discussions followed by Drs. Snowden of Marshall, Sparks of Jefferson, Roberts of the city, and others.

The election of officers resulted as follows: H. B. Pemberton, A. M., re-elected president; G. J. Izard, first vice president; Mrs. R. A. McMillan, second vice president; J. A. Mosely, third vice president; Mrs. E. N. Bowers, fourth vice president; J. C. Pitts, secretary; M. Q. A. Fuller, treasurer.

The secretary was instructed to notify each presiding elder to ascertain from his districts correct and full reports, and send them to Prof. H. B. Pemberton at once.

The following resolutions were adopted:

WHEREAS, The great Epworth League of the M. E. Church is an educator, and should at once adopt some educational plans to raise money for said purposes; therefore,

Resolved, That this convention in session recommends to the board of control the appointment of the Sunday nearest to the 15th day of May to be observed by the Epworth League as an educational day; a collection be taken that day for the educational cause of the M. E. Church.

WHEREAS, The Southwestern Christian Advocate, under the able management of Dr. E. W. S. Hammond, has its circulation in this country flowing in too narrow a stream, and that a wider circulation of it means a wider circulation of influence and ingathering—spiritually, intellectually and financially; therefore be it

Resolved, That each officer of the Epworth League in the Texas Conference take the SOUTHWESTERN, and as many members as possible who are not officers.

Resolved, That the Editor give a space in the SOUTHWESTERN to publish the work and doings of the League in this conference.

Other resolutions commending President Pemberton's work and pledging the co-operation of the League; also to Rev. J. E. Bryant, pastor; to the good people of Palestine, and to Mrs. Della Moseley for music; after which the convention adjourned.

G. J. Izard, Sec'y.

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OUR BOOK TABLE.

The Season for September, just received, contains over one hundred useful and seasonable designs for ladies' and children's garments, and also twelve beautiful colored illustrations; some exquisite designs in color, of new hats, toques and waist garniture, very carefully illustrated and described. The summer and early autumn has been well studied in the quaint and pretty costumes for misses and children, whilst the ladies will find many pretty toilettes shown, suitable for any occasion, the quiet of home as well as for all ceremonious occasions. The art work embraces every popular kind in use, and of new and beautiful designs, over fifty illustrations being given, and a supplement of lace designs, some very new patterns being shown. The Season is one of the very best fashion magazines before the public, and should be in every home where a love of beautiful things is desired. The price asked bringing it within the means of all. Yearly subscription, $3 50; single copies, 30 cents. The International News Company, 83 and 85 Duane street, New York, N. Y.

A School History of the United States, by Susan Pendleton Lee, author of "Life of General William N. Pendleton;" with questions and summaries for reviews and essays, by Lonise Manly, teacher of literature and languages, and author of Southern literature. B. F. Johnson Publishing Co., Richmond, Va. Contains over 600 pages. Price, $1 50; introduction price, $1 25. Mrs. Lee, the author, is a daughter of Gen. William N. Pendleton, who was a conspicuous figure in the late Confederate army. The book is prepared very largely with the view of calling attention to the part which the Confederacy played in the late civil war, and in this respect she does full justice to her subject.

"From Virginia to Georgia," a Tribute in Song by Virginia Women," is the title of a beautiful little booklet published under the auspices of the Virginia Department of Woman Workers for the Cotton States and International Exposition at Atlanta, Ga. This booklet contains poems by Miss M. G. McClelland, Mrs. Margaret J. Preston, Annie Steger Winston, Amelie Rives, Anne Fitzhugh Wilmer, and a number of other talented Virginia writers. The book contains the autograph of each writer. It is sold with a view of raising funds to help in a worthy object, and, independent of that, it richly deserves a place in every home, and, we may say, in every heart. Some of the poems are the brightest and most beautiful ever written in the English language. They go from grave to gay, and will touch tender cords in every heart. Handsomely bound in vegetable parchment; beautiful emblematic gold stamp, and tied with silk cord, enclosed in a neat box. Price, 50 cents. For sale by the booksellers, or may be ordered from the publishers, B. F. Johnson Publishing Company, Richmond, Va.

Reign of High Carnival—St. Louis in a Blaze of Glory—Seven Weeks of Uninterrupted Gaiety.

The name of America's greatest carnival center—St. Louis—will be blazoned on the skies of gaiety from September 4 to October 19, 1895. The eighteenth annual reign of carnival will pervade the city, and for seven weeks European capitals noted for their seasons of mystery and regal entertainment will gracefully bow to the superiority of the city on the banks of the Mississippi.

September 4 will mark the opening of the 12th annual St. Louis Exhibition. This splendid feature of St. Louis' carnival period will remain open until Oct. 19. In addition to Sousa's world-famed band, many new attractions will be offered. Sept. 4 to 14, the celebrated French Equilibrists, the Kins-Ners, will appear. Sept. 15 to 28, Caicedo, "The King of the Wire," and Lenis Oloriz, "The Man Monkey," by their unique entertainments will delight the fun-seeking public. Sept. 30 to Oct. 13, Ivan Tscheroff's celebrated educated mules, the Russian dogs, are carded for a series of wonderful performance. Oct. 13 to 19, Price Kokin, the greatest Japanese Juggler alive, will fill an engagement, while Buck Taylor and troupe of native Sioux Indians, and Miss Cornelia Campbell Bedford of New York, Demonstrator of Cooking, will appear every day during the Exposition season.

That mysterious personage, King Hotu, and his retinue, will give a daylight parade Sept. 28. This is one of the most unique attractions of the carnival season in St. Louis, and is grotesquely staged: Oct. 7 to 12, the world-beater, the great St. Louis Fair, will be the chief attraction. On the evening of Oct. 8, His Majesty the Veiled Prophet and royal court will parade the principal thoroughfares of the city, followed by the famous ball, which is known throughout the land.

All the St. Louis theatres, during the season of high carnival, have billed most excellent attractions. Among the number might be mentioned "Trilby," "Lyceum Theatre Company," Chas. Frohman's Stock Company, Hoyt's "A Black Sheep," De Wolf Hopper, etc.

The management of the Missouri Pacific Railway and Iron Mountain Route, constantly having the interests of St. Louis in mind, will sell tickets from all points on the system to the carnival city and return at greatly reduced rates. For copy of the program giving the features of the carnival season in detail, address company's agents, or H. C. Townsend, Gen'l Passenger Agent, St. Louis, Mo.

Florence District Conference.

The Florence District, South Carolina Conference, met in Mayesville, S C., July 24-28. The pastor, Rev. Abram Middleton, made ample provisions for the reception and extended us a hearty welcome. The conference was presided over by our worthy presiding elder, Rev. A. G. Townsend. Rev. J. W. Doro, with Rev. G. W. Cooper as assistant, was elected secretary, and Rev. C. R. Brown reporter for the SOUTHWESTERN.

The following is the report of the presiding elder to the Florence District Conference:

"Dear Brethren—To all of us this has been a year of extraordinary hardships growing out of the exegencies of the prevalent unparalleled financial depression whose tardy retirement puts our patience to a very severe test. The fact that some of you have not yielded to the temptation of abandoning your work when considered in connection with the poverty and parsimony of our members can only be explained on the ground of loyalty to the great head of the Church.

"As ministers we have never been forced to live on less than that on which we have barely subsisted from January to this day. I bless God that so many of us have been kept in soundness of mind, soul and body. I personally have not had a day's sickness to interfere with my work from our conference to the present I record with sorrow the fact that some of our brethren have been temporarily prostrated and hindered in the prosecution of their work. Our esteemed Brother F. L. Baxter has been so painfully afflicted for months that he has been able to do but very little effective work this year. At one period his family well nigh despaired of his life. I am pleased to note that he is now gradually recuperating.

"Our genial Brother A. E. Quick has been so prostrated with a fever as not to be able to do any work for the past three weeks. He is convalescent and hopes to participate in the exercises of this conference.

"Brothers M. V. Gray, J. W. Dore, Jas. McEaddy, A. S. J. Brown and W. S. Neil must be mentioned among the sick who were temporarily hindered from their work.

"To lift up a prone and prostrate race is an immense work requiring skill, wisdom and power of the highest conceivable order. To such a work have you, my brethren, dedicated your splendid powers!

"The race must be divested of all elements of weakness inhering therein and be invested with all the habiliments of strength; it needs to be strengthened with spiritual might, intellectual culture and grace, and material prosperity.

"For the accomplishment of this great work there is absolute need of the unreserved and unselfish consecration of all the endowments of those who would build a race. Race builders are doing an imperishable work. They build not for a day or a year, but for eternity. They are building immortal characters which shall dwell with the saints in everlasting and ineffable bliss, or with the damned in the everlasting and unutterable tortures of an endless hell.

"I view with delight the means you are employing for the prosecution of this work. The class and prayer meetings, the love feasts and public worship, the Sunday schools and Epworth Leagues are receiving closer attention now than in some of the recent years of the past.

"I cannot too highly commend the interest manifested in the Epworth League movement, which I regard as the grandest and most effective organization of the nineteenth century. By means of its reformatory and transformative influence the dawn of the Methodism of the twentieth century will be far more glorious than its noonday of the nineteenth.

"At Bostick, in Florence County, about twenty five miles from Salem, a new point has been established. In February, Bro. E. M. Pinckney went down and received Brother W. M. Eaddy of the C. M. E. Church with a membership of 20. I preached to them on the occasion of their first quarterly conference on the third day of June. The church is located in a section in which our Church is greatly needed.

"Brother Pinckney has also made a beginning at Mullins where he hopes to develop a promising appointment.

"We have inclosed and covered a small building for religious services at McColl's Station in connection with the Tatum Charge.

"Brother Jones has established a new preaching place on the Jefferson work.

"Some of the charges have been blessed with gracious revivals during two past quarters, which have resulted in the conversion of 347 souls and the addition of 354 persons to our greatly quickened churches. The most remarkable revival of the year is that at Timmonsville, which is now in progress, in which 162 souls have been converted and 119 added to the membership.

"Our benevolences have advanced in a gratifying manner, considering the stringency of the times. Receipts to date: Missions, $86 80; F. A. and S. E. Society, $168 25; education, $147 62; Church Extension, $6 13; tracts, $4; S. S. Union, $3.

"Let me urge each pastor to do his utmost toward putting his charge at the top. Money is needed for advancement in the Master's kingdom. Endeavor earnestly to raise your whole apportionment this year.

"I congratulate you on the interest manifested by you to date and the results achieved. May God bless you abundantly in the further prosecution of the work. Respectfully submitted by yours truly,

"A. G. TOWNSEND, P. E."

The reports of pastors show an increase in the benevolences todate, notwithstanding the hard times.

Rev. B. F. Witherspoon, presiding elder of the Beaufort District, was with us, and delivered his famous lecture from the subject, "Is woman the equal of man;" he made a good impression. The opening sermon was preached by Rev. G. W. Cooper.

The Orangeburg District Conference being in session in Sumter, only ten miles away, was favored by our conference with a fraternal delegate in the person of Rev. W. H. Jones.

Our Sunday school agent, Rev. C. C. Jacobs, was introduced to the conference; also Rev. J. B. Middleton, the chief commissioner of this State for the Cotton States Exposition to be held in Atlanta this fall; he was sent by the Orangeburg District Conference as a fraternal delegate to ours. They made able speeches.

At night, Dr. Bulkly, one of the professors of our beloved Claflin, spoke in the interest of education. He was followed by Rev. D. J. Sanders, who preached an able sermon.

A step in the right direction was taken when the conference appointed a committee of five to memorialize our next bishop to re-district the State, and give us smaller districts.

Many able papers were read on various subjects, one of which touched the distribution of the missionary money given our conference; this should have been heard by the bishop who will preside at our next conference. My candid opinion is that five-sixths of our districts and nine-tenths of our charges should be made self-sustaining, and the money given our conference be used in organizing new works. The reporter received a telegram calling him home on Saturday, hence no report for Sunday.

Bennettsville, S C., the seat of next conference. C. R. BROWN, Reporter.

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THE SUNDAY SCHOOL.

The Cities of Refuge.

(Josh. 20. 1-9)

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON XI.

GOLDEN TEXT.—"Who have fled for refuge to lay hold upon the hope set before us. (Heb. 6. 18.)

The chapters between our last lesson and this are devoted to the distribution of the Holy Land. Each tribe received their part. All were satisfied. The tabernacle was set up at Shiloh. They are arranging to live in love, joy and peace among themselves. In the short chapter before us to-day we have the names and nature of the cities of refuge.

1. The command to appoint these cities (1-6). The Lord spoke to Joshua, and Joshua to the people. 1. The *cities* were chosen by Divine guidance. Refuge means shelter, or protection. It is closely allied to the word asylum. Christ is our refuge. These cities represented Him in many respects. They were located on *hills* so they might be seen from afar. Christ is daily lifted up by his ministers so all may see Him. The *roads* leading to them were wide and kept in good order: so the way leading to Christ is so plain that "the wayfaring men, though fools shall not err therein." Stones were set up at the *crossings* and on them the word "Refuge" written, so no one need lose his way in coming to them. Ministers are constantly saying to the unsaved, "This is the way, walk ye in it." The *gates* of these cities were never shut, any hour the manslayer might pass through them: so whosoever will, may come to Jesus at any time. The way is always open, and He is ever accessible. The *people* of these cities were to arrange that the refugee might live among them: so Christ feeds the soul on the bread of life and clothes it with salvation.

2. The supposed *manslayer*. These cities were not for malicious murderers, but only for those who killed others "unawares or unwillingly." We live in a world of accidents. Many misfortunes occur every day. It is through the mercy of God that they fall not upon us: that we are kept alive and sound in body and mind. All people are not had alike. There are sins of ignorance, sins of accident, sins of omission, sins of commission, and sins of presumption. Then there is a sin against the Holy Ghost, for which there is no forgiveness. We teach too much when we say the same degree of faith and repentance will secure the forgiveness of every class of sins. Nevertheless all sin is retained until the faith and repentance is sufficiently great to justify the forgiveness of the worst transgressions. Then all are blotted from His book of Remembrance.

3. The supposed *avenger*. The family has been honored in every age among the people of God. We must defend and help those who are flesh of our flesh. We are obligated to the world, but not as we are to our kindred ties. Aaron's sons were chosen to succeed him in the priest's office When Samuel was old he made his sons judges in Israel. The father associates his son with him in business, and the mother looks well after every interest of her daughter: when they are wronged we are ready to avenge ourselves on those who have injured them. These cities of refuge were to protect those, who accidentally killed others, from the enraged friends of the dead. Our civil laws prevent us from needing such places now. The Church is the household of faith. God is our father, we are born of the Spirit, and Christ is our elder brother. Let the Lord's people be swift to defend and aid one another.

4. Entering the cities of refuge. (1) Fleeing to the city. Death was behind, and life before them. They would devote all their energy, tax each muscle, and redeem every moment, till the city was gained. So feel the unsaved, Eternal death is at their back, and everlasting life is in front of them. No time is to be lost. They strive with all their powers to enter the Kingdom of God. (2) Before the city. They stand at the gate and plead their cause. They relate their story: tell how the accident happened. In an earnest way beg to be admitted. So the unsaved stand at the gate of mercy and in an humble, penitent, faithful way, seek to be accepted by Christ. They dare not plead self-righteousness, or good works, or the piety of parents, but only the merits of Christ. They beg to be saved from the wrath to come for Jesus sake. (3) Entering the city. Those dwelling in the cities of refuge were obligated to take them in, and give them a place among them. So Jesus receives us into His kingdom, gives us a place among His people, and offers us the privilege of dwelling with Him forever.

5. Dwelling in the city of refuge. He was allowed to dwell there till (1) he was *tried*. He was admitted on his own testimony. But now they would see if he had colored the truth, or related only half the truth, or told that which was untrue. These were then, and are now, very common errors. Hence another trial was necessary. He must "stand before the congregation for judgment." We see here the judge, the prosecution, the defense, the jury, prisoner, and the witnesses. Christ is the Judge of all the earth. We will, in the last day, stand before Him. The books will be opened. The book of nature, the book of conscience, the book of Revelation, and the book of Life. We will be judged "according to our works" (Rev. 20. 12). May we order our course in life so nothing will be brought against us in that day. If the person was acquitted then (2) he dwelt there "until the death of the high priest." If he saw fit to go away he might do so at his own risk. So we are not compelled to remain with Christ. We can do so if we wish. We depart at our peril. Without are dangers. But at the death of the high priest the manslayer might go out in safety. So our great high Priest, by His death on the cross, has liberated us, so we can go out and mingle with the world in safety, while we keep our eye on Him.

II. The fulfillment of the command (7-9). 1. These cities were *appointed*. That is, they were sanctified. They were set apart for this work of mercy. They were not dedicated, but were declared in a solemn way, by an act of court, to be cities of refuge. The Christ was chosen by the court of heaven, and set apart for the work of Salvation. God has satisfied a people for Himself. Jesus said—"For their sakes I sanctify myself."

2. They were well *located*. One in the north, one in the south, and one in the central part of Palestine Three of the cities were east of the Jordan, and they were likely located the same way. Any one could reach a city of refuge, from any part of the Holy Land, within twelve hours. Christ, our city of refuge, is convenient to all. He can be reached in less than half a day, by any one who desires to flee to Him. He is a sure and safe retreat. "A shelter in the time of storm."

3. Some see a reference to Christ in the *names* of these cities. *Kadesh* signifies holy—Our Christ is a holy refuge. *Shechem* means shoulder—The government is upon the shoulders of the Prince of peace. *Hebron* signifies fellowship—Believers are called into the fellowship of Christ. The meaning of *Bezer* is fortification. Christ is a stronghold to all them that trust in Him. *Rameth* signifies exalted—Jesus has been exalted to the "right hand of the Majesty on high." *Golen* means joy—The saint who believes in Christ has "joy unspeakable and full of glory."

4. They were for all people: for Israel and for the stranger that sojourned among them. Jesus is for all nations: for Caucasians, Mongolians, Malays, Negroes and Indians. We are commanded to "preach the Gospel to every creature." All need the Gospel. It suits every condition in life. All races are being saved by it. Amen.

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Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9.30 pm	Passenger..... 7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail..... 5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00 am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00 am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex....10 55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A expresse..... .9.15 am	No. 51, T and A express ..... 6:15 pm

Queen and Crescent Route.

Cincinnati.... 9 30 a. m and 6:30 a. m.	Cincinnati.... 11:30 a. m and 6:20 p. m
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No. 26, 7:00 a. m.	Local Mail and Express.	No. 52 0.30 p.m.
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping car between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago.	No. 3 7.00 p.m.

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Vicksburg & Natchez Ex..	7.30 a m	5.30 p m

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8	Coast acc'm.3.25 p.m	1	Lim. Ex.....5.00 p.m
2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
Sunday	Ex....7.55 a.m	Sunday	Ex.....9.30 p.m

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FROM PRESIDING ELDERS.

Baton Rouge District.

Dear Brethren.—Now is the time for renewed efforts to meet all our obligations. Raise all benevolent collections and have as much of the quarterage as possible on hand at the fourth quarterly conference. Consult your district letter and try to not fail in anything. Be ready with the general conference expenses and subscription for the SOUTHWESTERN. Yours for the work, J. F. MARSHALL, P. E.

St. Joe District.

Dear Brethren—Please look well after your benevolent collections. Remember last year. Please be ready to make full reports at the third quarter. The small charges had the largest reports at the district conference. Take the general conference money at once and send the same to Cranston & Curts.

J. J. CLARK, P. E.

Tupelo District.

Dear Brethren—Please fill out your pledges for the paper and report at your last quarter. Also get all of your benevolence without fail. Yours,

S. H. NEVILS, P. E.

Jackson District Conference.

The Jackson District, Mississippi Conference, convened at Forest, Miss., July 24, with Presiding Elder J. C. Houston in the chair. P. W. Baldwin was elected secretary, and N. N. Sidney and N. E. Goodlow assistants.

Miss M. C. Anderson delivered the welcome address and Rev. A. D. Payne responded. After which Miss Lottie Williams sang a solo.

This was the largest conference ever held on the district. The presiding elder's report showed the district to be in a good condition. Reports from pastors gave evidence that the Lord had been with them the hardest year of their ministry. Many souls had been converted and added to the church, and $335 was raised for benevolence.

Each pastor pledged to raise 15 subscribers for the SOUTHWESTERN.

Seventy-two dollars was appropriated, to be raised in 60 days, for General Conference expenses, to be forwarded to the agents at New York or Cincinnati.

The conference was blessed with the presence of Mrs. J. C. Houston, Mrs. P. O. Jamison, Mrs. A. Gipson; Rev. P. S. Johnson, of A. M. E. Church, and Presiding Elder C. McDonald, of Brandon District, M. E. Church South, who spoke of the improvement among the colored ministers and said he would be glad to hear one of them preach.

Rev. J. C. Hibbler preached at the court house Thursday night for the whites, who were very highly pleased.

Father J. D. Walden, one of the pioneers, was present.

Rev. Mr. Hunter of the Baptist Church, was introduced and tendered a hearty welcome to his church.

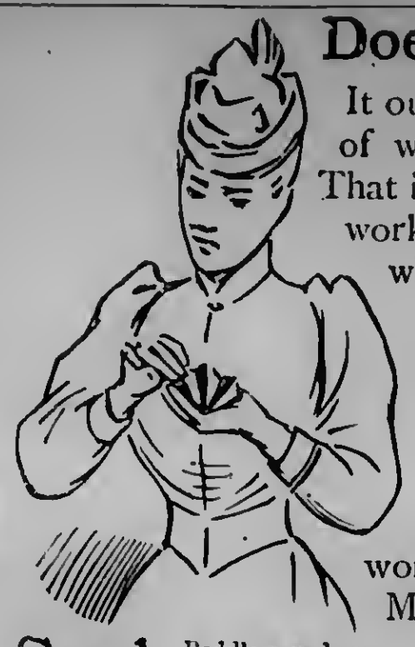
Presiding Elders Shumpert, Trotter and Cowan were introduced and spoke words of encouragement.

The following brethren preached during conference: C. Jackson, R. H. Patton, J. K. Comfort, R. P. Threlkield, P. H. Davis, J. C. Houston, A. D. Payne at Baptist church and John Sharp. Prof. Logan, of Rust University, lectured Saturday night to a crowded house and presented the needs of the University and Freedmen's Aid and Southern Education Society.

P. A. Taylor, George W. Bentley, Thos. Smith, E. A. Hill, C. T. Taylor, G. N. Gay, James Kinard, David D. Armstrong and A. McCullumy were licensed to preach.

Bro. White and his good people made the brethern feel at home. After passing resolutions of thanks to the people of Forest, to the choir, to the railroads, etc., the conference adjourned to meet at Brandon, Miss. P. W. BALDWIN, Sec'y.

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Cumberland River District.

The Epworth League Convention of the Cumberland District convened at Alexandria, Tenn., June 12–14, with Rev. Jesse P. Price in the chair. E. J. Guthrie was elected secretary and Miss Estella M. Ford assistant, and Mrs. E. N. Porter as reporter.

The following program was rendered: Relation of the Epworth League to the Church, L. M. Moores; Organization and the object of the League, J. P. Price; Spiritual work, J. W. Richmond and Thos. Belchor; Remarks to the convention concerning our duty, Presiding Elder L. M. Moores; Mercy and help discussed by the delegates; Department of correspondence, discussed by E. J. Guthrie and A. P. Blakemore; The relation of the Epworth League to the sociological question of the present age, Miss Estella M. Ford.

Revs. A. P. Blakemore and J. W. Richmond preached during the convention.

Other interesting topics were discussed which were highly edifying.

E. N. PORTER, Reporter.

Episcopal Visitations for 1895

Conference and Place.	*Time.*	*Bishop.*
N. Mexico Spanish Miss. Conf.,		
Albuquerque, New Mexico	" 5	Ninde
Bl'k Hills Miss., Lead City, S.D.	" 5	Newman
Iowa, Ottumwa, Iowa	" 11	Foster
N. W. Indiana, Valparaiso Ind	" 11	Merrill
California, Pacific Grove, Cal.	" 11	Warren
Detroit, Ann Arbor, Mich	" 11	Hurst
Erie, Erie, Pa	" 11	Vincent
Illinois, Jacksonville	" 11	Joyce
N.W. Nebraska, Valentine, Neb	" 11	Newman
West German, Kansas City	" 11	Goodsell
New Mexico English Mission, Santa Fe	" 12	Ninde
N. Swedish mission, Arlington Hill, Minn	" 12	Fowler
North'n German, St Paul, Minn,	" 18	Fowler
West Virginia, Buckhannon	" 18	Merrill
Central Ohio, Marion, O	" 18	Foss
Michigan, Albion, Mich	" 18	Hurst
Indiana, Indianapolis	" 18	Mallalieu
East Ohio, Canton, O	" 18	Vincent
Southern Illinois, Metropolis	" 18	Joyce
Nebraska, Lincoln, Neb	" 18	Newman
Central Illinois, Peoria	" 18	Goodsell
W. Nor.-Dan. Miss. Astoria	" 19	Bowman
Western Swedish, Dayton, Ia.	" 10.	Foster
Oregon, Portland, Ore	" 25	Bowman
West Wisconsin, Sparta, Wis	" 25	Foster
Pittsburg, Monongahela, Pa	" 25	Merrill
South'n California, Pasadena	" 25	Warren
Kentucky, Covington, Ky	" 25	Foss
North Ohio, Mt Vernon, Ohio	" 25	Hurst
DesMoines, Indianola, Ia	" 25	Ninde
Tennessee, Nashville, Tenn	" 25	Mallalieu
Minnesota, Faribault, Minn	" 25	Fowler
Ohio, Ironton, O	" 25	Vincent
West Nebraska, Kearney, Neb.	" 25	Newman
Rock River, Elgin Ill	" 25	Goodsell
Northw't German, Le Mars, Ia.	" 26	Joyce
Wisconsin, Racine, Wis	Oct. 2	Foster
Central New York, Newark	" 2	Andrews
Cen. Tennessee, Dickson	" 2	Mallalieu
Genesee, Rochester, N. Y	" 2	Vincent
Northwest Iowa, Webster City,	" 2	Joyce
Minnesota Nor'rn, Minneapolis,	" 2	Fowler
North Nebraska, Fremont, Neb	" 2	Newman
N. Pac. Ger. Miss. Salem, Ore.	" 3	Bowman
Arizona Mission, Flagstaff Ariz.	" 3	Warren
Blue Ridge, Clyde, N. C	" 9	Mallalieu
Upper Iowa, Mason City, Ia	" 9	Fowler
South Dakota, Aberdeen, S. D.	" 9	Joyce
Holston, Knoxville, Tenn	" 9	Goodsell
North Carolina, Greensboro	" 16	Mallalieu
Oklahoma, So. McAlister, I. T.	" 16	Vincent
E. Tennessee, Abingdon, Va	" 16	Goodsell
South'n German, Perry, Tex.	Nov. 21	Andrews
West Texas, Calvert, Tex	" 27	Andrews
Austin, Denton, Tex	Dec. 4	Andrews
Texas, Galveston, Tex	" 11	Andrews

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop FitzGerald holds the European conferences, and Bishop Walden the Japan, China and Korean conferences.

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CONFERENCE NOTICES.

Birmingham District—Change of Dates.

Third Round.	September.		
Avondale	7 8	Bessemer	14 15
Warrior	21 22	Oneonta	24 25
Ft Payne	27	Gadsden & Attalla	28 29
Cedar Bluff	30	Blount Springs	17 18
	October.		
Howells	1	Centre	2 3
Springville	5 6	Heflin	12 13
Anniston & Oxford	26 27	Talledega	19 20

Wesley Prettyman, Presiding Elder.

Huntsville District.

Third Round.	September.		
Huntsville	7 8	Scottsboro	14 15
Lim Rock	17 18	Stevenson	21 22
Guntsville	28 29		
	October.		
Blountsville	5 6	Centre Grove	12 13
Triana	19 20	Mount Moriah	22 23
Cedar Grove	26 27		
	November.		
Courtland	2 3	Sheffield	4 5

Israel Townsend, Presiding Elder.

Tupelo District.

Fourth Round.	September.		
Bell	21 22	Okolona & circuit	28 29
	October.		
Shannon	5 6	Pontotoc	12 13
Pontotoc circuit	11	Houston	19 20
New Albany	26 27	Cotton Plant	29 30
	November.		
Ripley	2 3	Ripley circuit	9 10
Corinth and circuit,	15 17	Tupelo	23 24
	December.		
Amory, Nov. 30	1	Amory cir,	7 8
Union Grove	14 15		

S. H. Nevils, Presiding Elder.

St. Joe District.

Third Round.	October.		
Fulton	5 6	New Bloomfield	12 13
Danville	19 20	Columbia	19 20
Sturgeon	26 27		
	November.		
Fayette	2 3	Woodlandville	9 10
Moberley	16 17	New Franklin	16 17
Glasgow	30	Armstrong	23 24
	December.		
Shannondale	7 8	Huntsville	7 8
Richmond	7 8	Kingston	18 19
St. Joe	14 15	Brunswick	—
Chillicothe	—	Bethany	—

J. J. Clark, Presiding Elder.

Baton Rouge District.

Fourth Round.	September.		
Union Chapel	21 22	Lettsworth	22 23
Melville	23 24	Musson cir	25 26
Hartzell Chapel	27 29	Plaquemine	29 30
Bayou Goula	30		
	October.		
Morrill Chapel	5 6	New Roads	7
Slaughter	8 9	Vincent Chapel	10
Jackson	12 13	Wesley Chapel	19 20
Wilson	20	St Paul	23
Rylander Chapel	25	St Peter	26 27
	November.		
Mt Carmel	2 3	Macedonia	8 10
Clinton	10 11	Plank Roads	12
Albert Chapel	16 17	Stony Point	22 24
St Luke	25	Jones Creek	26 27
	December.		
Brusly	6 8	Port Allen	7 8
Wesley	21 22	St Marks	21 22
Conrads	14 15		

J. F. Marshall, Presiding Elder.

Huntsville District—Texas.

Fourth Round.	October.		
Willis	5 6	Springs	5 6
Montgomery	12 13	Lovelady	19 20
Crockett	19 20		
	November.		
Corrigan	2 3	Trinity	1 5
Town Bluff	9 10	Colemesnell	2 3
Livingston	16 17	Newton	9 10
Prairie Plain	23 24	Cold Springs	16 17
	December.		
Huntsville cir, Nov 30,	1	Dodge cir	7 8
Huntsville	6 9		

A. C. Culbreath, Presiding Elder.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucus surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucus surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, SEPTEMBER 12, 1895.—Vol. 30. No. 37. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

—We are so overcrowded with *District Conference and Epworth League Convention reports*, that we are absolutely compelled to condense the matter which we now have in hand. We regret this very much. We believe, however, that our correspondents will be good natured and regard this movement as one of the things that cannot be helped.

—One of the headings of Bishop Taylor's Illustrated Africa reads, "Among the Fifty Million Black Lambs." We have read after some writers who would be disposed to dispense with the words "black lambs," and insert "yonng niggers" or "little darkies." It is refreshing to know that grace, divine grace, can not only transform the heart, but reform the language, so that it may express the truth. But the thought of saving that 50,000,000 of "black lambs" means the salvation of a world

"Waft, waft ye winds, His story."

THE FLORIDA DISGRACE.

We feel deeply humiliated that the fair escutcheon ot American liberties is again defiled by the actiou of the late legislature of Florida, in the enactment of what is knowu as the Sheats law. What will the enlightened civilized world think of a country which will tolerate a law making it a penal offense for white persons and black persons to board in the same building, and to receive literary instructiou in the same room or class. This in a Christian country, under a flag which is the synonym of strength, unity, fraternity and equality. What shall we say to England, and to Germany aud France, the great and enlightened nations of Europe. What will be thought of a man, professing the holy religion of Christianity, who could so far forget the relationship which he sustains to the whole human family as to recommend the most vigorous punishment to any white person who dared to board in the same house, or songht an education in the same room, with a black man. Such a man is State Superintendent Sheats of Florida. And the Florida legislature! What shall be said of a body of intelligent men, who could so far forget every sentiment of justice, and humanity, and patriotism, as to deliberately and almost unanimously pass a law which even a blind man must believe is in contravention with the constitution of the United States.

Mr. Sheats is evidently exasperated because Dr. J. C. Hartzell and others ask for a construction of the very strange law, of which he is the father. Here is a specimen of his reasons for fathering the iniquitous child:

"The intent of the law is to nip in the bud social equality and miscegenation, that such schools are calculated and possibly are inteuded to inaugurate in this part of the country. Those of us who love the Anglo-Saxon race and this great American republic are willing to do almost anything to preserve race purity and to save the South from the spectacle witnessed in Hayti, Jamaica, Mexico, and wherever there are no race distinctions. We believe in the education of the Negro. Our works testify to our faith, but we do not believe in the elevation of the Negro at the cost of the degradation of our race. In many sections of the South the blacks are largely in the majority. If the Negro must be educated with the whites I sincerely pray that it will only be done north of the Ohio, where the whites outnumber them. This doctrine of social equality, especially as it is enforced upon the helpless school children, is the only animosity I bear the North."

Ah, yes;. the gentleman is afraid of social equality, and hence, is no doubt prond of the stand he has taken against the poor Negro, and his consecrated and self-sacrificing white friends. And Florida, the land of flowers, and of balmy breezes, whose early history is replete with heroic struggles for liberty, must take a back seat in the galaxy of liberty-loving and progressive States of the Union, because of this deliberate attempt to turn the hand of her progress backward a half century.

"A PRESCILLA WITHOUT AN AQUILA."

Under the above caption the *Christian Advocate* (New York) speaks of the death of an emiuent colored woman, Prescilla Mead.. For many years she had been a domestic in the home of a prominent Methodist family, was an acceptable member of the Methodist Episcopal Church, in which her devotion and consecration was a "matter of remark" "so full was she of love for Christ." This good woman doubtless won her way into the confidence of the people, because she possessed those traits of character which, when allowed a proper place for their exercise, will invariably bring their possessor into notice. In that Methodist family, and as a member of that Methodist Episcopal Church, this woman stood as an illustration of the refining influences of Christianity under certain favorable environments. It makes one shudder to think of the thousands and tens of thousands of women of African descent who were born, lived, suffered and died under circumstances and environments as remote from the conditions which favored the moral and religious development of Prescilla Mead as it is possible to imagine. The distance between the two civilizations is absolutely immeasurable. The influences of Christian civilization can be measured only by their power to exalt our poor fallen humanity. It was a happy thought, aye, more, the inspiration of a Christian's faith and labor of love that impelled even the slave owner to provide for the religious instruction of the slaves. Especially were they favored who were assigned for duty in the mansion, or "big house," while there was corresponding retrogression, socially, morally and intellectually in the cabin. From these have necessariiy come the types of character with which we now have to deal. These Prescillas who are to figure so largely in the development of the coming generations of African descent to be successful must come in close touch with just such influences and environments as inhered in the training aud development of the subject of the *Advocate's* excellent editorial. There must be placed within reach the highest and best ideals and models, while the conditions out of which the structure of their character shall arise should be, yea must be, such as has been productive of the world's greatest and best people. Dr. Buckley recalls with evident pride "some of the most consistent examples of Christian piety among the sources of religious conviction," selecting his examples from among "certain colored men and women" with whom he was brought in contact in boyhood, and "whose testimonies in love feasts and prayers in the meetings for social devotion most deeply impressed" him. He expresses what has been often reiterated by faithful white ministers in all sections of the country, that the colored people are among the most inspiring of their hearers. The colored people are credited with being a naturally religious people. There is fortunately much truth in the statement. During the dark days of slavery in this country the parents of the generations who are now happily free exercised a sublime faith in God, and with such light as they possessed clung to the oracles of God with a devotion that has evoked the admiration of even their enemies. There are hundreds of clergymen in the Southland to-day who will cheerfully bear testimony to the marvelous religious devotion of the Negroes to whom they preached, and to whom, in many instances, they are indebted for those examples of Christian heroism and fortitude and triumph; which, in story and in song, have thrilled multitudes into an acceptance of the truth, as it is in Christ Jesus. The following generous testimonial is worthy of the head and the heart of its distinguished author:

A genuinely religious Negro, whose conscience is as acute to discern and enforce moral distinctions as his heart is sensitive to emotional impressions, is a blessing in any community. In such, eloquence, simplicity, pathos, practical sense, and universal love for every creature, blend with humility, and all with a natural dignity which no man or woman of any race can excel.

We devoutly pray that the time will speedily come, if it be not here already, when the Negro will be given the credit to which he is entitled, with a chance to take an active part in the solution of great moral problems, in the enjoyment of the fullness of the religion of Christianity, and sharing in the responsibilties of making this world better, and in bringing the trophies of his victories to the footstool of his sovereign Lord.

THE LORD WILL PROVIDE.

A brother in the Lonisiana Conference has been supplying a very poor charge. During the great financial stringency that has prevailed so long in this State, he has suffered greatly for the necessaries of life. On a Sunday appointed to take a collection for the pastor's salary the amount collected was less than a quarter of a dollar. Though sorely pressed, he was not discouraged, believing that his "great provider" still was near. The next morning he went to the river to try his hand at fishing. He threw out his line, which became entangled in some obstruction. On ascertaining the cause he was overjoyed to find at the end of the line a tin box containing some sixty silver dollars. How it got there was a mystery. No one had lost that amount. But the good brother declares that it was the Lord's doings. And so it was. We would not advise all our brethren to try the hook and line to replenish their depleted pocketbooks, yet in some way we believe that our kind heavenly Father will reward his faithful servants. This brother went out not only to add to the scanty meal but to meditate and commune with the Father out of the depth of a troubled heart. Help came from an unexpected source, and at a most opportune time. God always helps. His promises are, yea and amen. The troubles and afflictions of the righteous often furnish the opportunity for the interposition of the divine favor. "All things work together for good to them that love the Lord, to them who are the called according to his purpose. Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

God cares for his own; however dark the clouds, however loud the thunders roar, however vivid the lightnings flash, He careth for us. The sparrow shall not fall to the ground without our heavenly Father's notice. As he clotheth the grass of the field so he clotheth us. What a heritage—"All are yours."

"The birds without barn ou storehouse are fed;
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written 'The Lord will provide.'"

—The Philadelphia Conference and all Methodism has suffered a great loss in the death of Dr. James H. Hargis, late presiding elder in the Philadelphia Conference. He was a genial, whole-souled Methodist preacher, fully abreast of the times in which he lived. His death was a translation. From the active, exacting work of the district, he stepped out of the body to be with his Lord forever.

—The *Ocean Grove Record* pays a well-deserved tribute to one of God's noblemen in following: "A new voice on the Auditorium platform this week, one of the most distinguished, was that of Dr. D. H. Moore, editor of the *Western Christian Advocate*, Cincinnati. After hearing him nobody wondered why he is so much sought after as a 'dedicator,' etc., through the West. His sermon was in [illegible] station of the Spirit."

Notes From Nashville.

The question of delegates to the General Conference begins to awaken interest in the minds of several brethren in the fall conferences. Some brethren think they ought to go because they have been long in the work, and have never been honored by an election to the General Conference. Does it follow that because a man has been long in the itinerancy, that he is the most capable to represent the interests of the Church in its chief council? Some youthful preachers think the older brethren have had the reins long enough, and it is time that an infusion of young blood should take place. These young men do not realize that all the wisdom of the conference is not concentrated in them. Some think it is their turn, and that there should be rotation in the honor of attending the General Conference. If the General Conference is simply for the purpose of rewarding the old, or gratifying the ambition of the younger members of the conferences, or is the council, in which inexperienced men can do as well, or better, than those acquainted with the workings of that greatest ecclesiastical body of the Church, the conferences may select the men without regard to their ability to look after the interests of the Church; and it will be lawful and right to elect the old man because he is old in the work, or the young man because we want to show that we appreciate the young men in our conferences, or look around and see whose turn it is to be sent, and send him. If, however, the General Conference is a body in which the great interests of the Church are to be considered, the polity to be scrutinized most carefully, plans for the forward movement of the militant host devised, men selected for the responsible positions of chief executive offices, agents chosen to carry out the benevolent enterprises of the Church, and so to legislate that the world and the Church will agree that wise men have been in council and have done what will prove to be the greatest good to the greatest number, then only the wisest and most experienced men should be chosen. Men thoroughly loyal to the best interests of the Church; men active in Church work, and in love with the polity of the Church; yet broad enough to comprehend when a change is demanded by the new environments, to secure such alterations as will tend to advance the highest interests of the Church. Old men, young men, rotation men, simply as such, are not wanted—ought not to be sent, but the wise men who know and love both Methodist doctrine and discipline. This applies both to laymen as well as to ministers. No layman should be sent just because his friends wish to honor him.

The site for the Tennessee Centennial in Nashville has been chosen, and next year "all the world and the rest of mankind" will be invited to this city as they are invited to Atlanta on the 18th of September this year. There is a determination to make this centennial a grand success. There is but little of Church interest going on in this city. Brother Harden, the pastor of Braden Chapel, says he will be able to take care of the conference, but does not want any horses to care for. If brethren will exchange their cents, nickles and silver for bills, before reporting their money at conference; it will greatly facilitate the work of the conference treasurer and relieve him of a burden of labor. J. BRADEN.

Nashville, Tenn., Aug. 28, 1895.

—An exhibit in the Negro Building at the Atlanta Exhibition will be a bust of Charles Sumner, by Edmonia Lewis. It is a contribution to the success of the Negro exhibit by Dr. W. H. Johnson, of Albany, to whom the bust was presented by the sculptress.

"The Irrepressible Saxby."

Send 10 cents in stamps for a handsome copy of the volume "Snap Shots," by the irrepressible Saxby, to W. C. Rinearson, general passenger agent Queen and Crescent Route, Cincinnati, O. Send at once; only a limited edition.

EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Litt Up."

Conducted by Rev. E. H. BURROUGHS, Cheraw, S. C.

September 15, 1895.

Healing of the Daughter of the Syrophenician Woman.

Matt. 15: 21-28; Mark 7: 24-30.

It is said of the blessed Christ that he went about doing good. Hence it was that the woman of Canaan was able to meet him. For a year or more he had confined his labors about the beautiful Sea of Galilee. But being about his Father's business, the time came when he must needs go elsewhere. Consequently he departed into the coasts of Tyre and Sidon. This journey marks an entire change of scene and surroundings. "A recent writer has suggested that in this journey the Lord has 'sketched in outline the missionary plan which he left his apostles to fill up'."

1. A Distressed Woman.—She was a Gentile and a stranger to the commonwealth of Israel. Yet, she comes to Jesus and says: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Says Rutherford, "For Christ to throw the devil out of a Canaanite was very like the white banner of Christ's love to the nations, and the king's royal standard set up to gather in the heathen under his colors."

2. Sympathetic Disciples.—Though earnestly beseeched, Christ answered her not a word. This action on the part of the Master was, to the disciples, inexplicable. They had not seen it on this wise before. Hence, they besought him to give her a favorable dismission, and an answer of peace. Says Jerten: "Doubtless they were surprised at the coldness and silence of Christ; and not presuming directly to press him, they take another method, and ask him to relieve them from the importunity of the petitioner."

3. The Woman's Discouragements.—At last the silence of the Master is broken, but not as formerly. It is not "I will;" it is, "I am not sent but unto the lost sheep of the house of Israel." Laidlaw remarks on this: "That he is come to the Jew first, is a pledge that he shall be preached to all by and by. But meanwhile he is true to his Father's commission. He anticipates not the divine plan and order. He is the obedient son. The Jews had rejected him, yet they are 'the lost sheep of the house of Israel' to whom he is sent."

But once more he says in reply to her cry, "Lord, help me": "It is not meet to take the children's bread and cast it to the dogs." Hard indeed, yes, extra hard, seemed these words. Her plea, nevertheless, is: "Let the dogs eat of the crumbs."

4. A Great Faith.—What with coldness, a repulse, and a seeming reproach, she continues her pleading, and as a result Christ says: "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was cured. "A great faith pleases" Christ "more than a great intellect or a great name, for faith is the foundation of the highest intellectuality and of all character that is worthy of being named."

Crumbs.

Hearing of Christ, we should seek to become acquainted with him.

We should always carry our troubles to the Lord in prayer.

Discouragements should make us only the more importunate.

Every accepted prayer is not immediately an answered prayer.

Sympathy goes a long way towards strengthening a burdened heart.

The more sensibly we feel the burden, the more earnestly we should pray for its removal.

Short, earnest, faithful prayers are invariably answered.

A lively, active faith will make that to be for us, which seems to be against us.

"When our will conforms to the will of Christ's precepts, his will concurs with the will of our desire."

Remember These Proverbs.

He whose goal is better never finds best.

Who hates not rightly will not rightly love.

Do not let your clothes smother your soul.

Blank cartridge, big gun; all talk and nothing done.

Seek God for himself, or you will never find him for yourself.

The rivulet can fill a bottomless cup as well as Niagara could.

You will take nothing from church unless you take much to church.

For a cracked boat a pound of putty is better than a ton of cargo.—Golden Rule.

A Timely Reminder.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, is especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that mark this season as especially dangerous. The falling leaves, the decaying vegetables contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safeguard at these important points, and should be used in the fall before serious sickness has laid you low.

Our Martin (Tenn.) Letter.

The Lord wonderfully blessed us and the church has done well financially. We have purchased a $65 bell for the church and paid for it. Our benevolent collections are in advance of last year. Several have joined the church. I expect to begin a series of meetings. We have a good Sunday school under the care of Superintendent B. W. Ross. We have had several deaths during the year: Brothers Nathan Bondurant, William Heglar and Andersen Brinkley, and Sister Rachel Summers, all in full triumph of faith.

The residence of Sister Lucy Stone was burned a few weeks ago, and her little baby, aged 3, and oldest daughter, Susie, aged 14 years, perished in the flames. Susie was a faithful member of our church and Sunday school. S. T. HICKERSON.

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UNTOLD MISERY FROM RHEUMATISM

C. H. King, Water Valley, Miss., cured by

Ayer's Sarsaparilla

"For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending $1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles



being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith." *

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The Only World's Fair Sarsaparilla.
AYER'S PILLS cure Headache.

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Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¼ inches, list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.50

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

TWENTY-SECOND LETTER—BY T. E. W.

I have been thinking, and thinking, what would be good reading for our club for one hour or one day during September. Now I would have it distinctly understood that the best book for all times, and for all peoples, and for all days, is the Bible. The dear blessed Bible, the old family Bible, that brings back more precious memories than even the "old oaken bucket." I commend the Bible for the women of our race especially as the best foundation for any and all their literary achievements. I have been frequently pained to find among our leading women an utter lack of the knowledge of the teachings of the good book.

I can recall many instances in which the only conversation held was with reference to the latest styles of dress, or some light and frivolous gossip about neighbors and others. We have met, talked with, and parted from people, with the reflection that while they were good conversationalists, there was nevertheless a painful poverty of that kind of conversation which was helpful and uplifting. The point I would make is, that the Bible is the fountain of the purest and best morality. It presents the highest ideals and models in the work of character building. It is the source of all spiritual light and life. If it is read and studied as it ought to be by our women, it would be of vastly more benefit than the light and trashy love stories, and other sensational literature, which already absorbs the attention of many of our younger women at least, and that to their great detriment.

Would I have everybody to read the Bible and become religious? Yes, I most assuredly would. I would have all people know the Lord Jesus to the pardoning of sin. I would enthrone the principles of the Christian religion, mark you, in every human heart. I would have the people to be more than nominal Christians. Already Church membership is a sort of a religious fad among some classes, who place all stress upon being members of a Church. They are devout only when within its walls, and taking part in its established ritual. This done, they feel at liberty to indulge in all manner of excesses. The cup that intoxicates, the giddy and often licentious dance, the card table, and other society vices and entertainments of doubtful propriety, are the bagniappe which his Satanic majesty throws in to weaken weak souls. The literature which is found in the book of all books is the sure antidote, the incentive to better and more useful lives, and a preventative of indulgence in the evils which threaten the destruction of our women and mothers.

Tuskegee Normal and Industrial Institute, Tuskegee, Alabama.

This school will have an assistant teacher in drawing next term.

A number of the exhibits which this school will make at the coming exposition have been shipped to Atlanta already.

Through the kindness of a friend, our machine shop will be fitted with new appliances next year, thus making it possible to do better work in this department than has been the case heretofore.

The Bible will be studied here as a regular text book during the coming school term.

Students are beginning to come to school already. All indications point to a large attendance this year. ISAAC FISHER.

An illustrated article on recent development in the art of applying electricity to railroads will appear in an early number of Harper's Weekly.

For Sick Headache

Take Horsford's Acid Phosphate.

It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

The American University.

By BISHOP JOHN F. HURST, D. D., LL. D.

[Continued from Last Week.]

WHY THE AMERICAN UNIVERSITY?

Wise and trusted leaders of our American Protestantism—especially of Methodism—were consulted before the first step was taken for the purchase of the land. It was believed that for the interests of all Protestant Churches the time had come when a thoroughly evangelical university should be established at the national capital. It seemed to be high time that for the best university advantages our young people should not be compelled to cross the ocean, but that the best instruction, either in this or foreign countries, should be furnished here, and that our American youth should not need to go abroad, as they have been doing since the beginning of our national history, for superior educational privileges.

The lessons of the State colleges and universities had proved to be a bad one. The most of the State institutions of learning had been developed in the most capricious way. The *personnel* of the entire faculty was reduced to a humiliating subjection to political fluctuations. When the State passed from the control of one party to another, both trustees and professors were subject to change. There was no fixity whatever. A still more reprehensible state of things had been found in the relation of some of the State institutions to the Christian standards. The fundamental doctrines of Christianity had not received the attention they deserved. In one case I have learned that during about a decade one of the State institutions had no chapel service for the students, and chapel prayers were only again instituted after a change in the presidency of the college.

With these sad reminders, it has been concluded that the control of the American University should be lodged in a board of trustees who are Christian people, thoroughly devoted to Protestant interests; and, while two-thirds of the board are members of the Methodist Episcopal Church, there are six denominations represented in that corporation. In addition to the members of the Methodist Episcopal Church who are upon the board, three are members of the Methodist Episcopal Church, South, namely: Bishop Alpheus W. Wilson, of Baltimore; Dr. William W. Smith, president of Randolph-Macon College and secretary of the Board of Education, and the Hon. Julian S. Carr, of North Carolina. Besides these two denominations, there are also among the members of the board representatives of Baptist, Congregational, Presbytorian and Protestant Episcopal Churches. While one Protestant Church is thus made responsible for the doctrinal quality of the university the other Protestant denominations have thus far co-operated as heartily as if the responsibility were their own. The fraternal character of all deliberations and measures has been so far without a jar, and this we regard as a strong indication of the providential mission of the university. So far as the future faculty is concerned there is no denominational limitation. But the Protestant Churches of the country may understand that there will be no promulgation of doctrines not in accord with the evangelical standards of the whole Protestant Church.

[TO BE CONTINUED.]

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in use.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

The "Southwestern."

By Miss JENNIE L. CARPENTER, Decatur, Ala.

I write this in honor of our official Church journal:

"WE ARE NEVER TOO OLD TO LEARN."

This paper I speak of is one of our brightest jewels and should be in the home of each Methodist family, and it is one of our bright lights for weary travelers. How can we tell what is going on in Christ's vineyard if we have not the SOUTHWESTERN for a guidance? Many interesting sermons are published in this paper that were preached by our most noted servants of the Lord, and obituaries of our deceased pastors and members are also published. We often hear of a sister or brother's death, and the question is often asked, "How did they die?" Had the SOUTHWESTERN been in that home, they would have known how they lived and died. This paper gives us the time when the presiding elder will make his visit. I don't think it—I know, that if all the pastors would take the SOUTHWESTERN and do their whole duty, the members, or a large number of them, would be readers of that paper. As I before said, "We are never too old to learn" the work that is going on in Christ's vineyard. I hope to see the time when our pastors and members will recognize our noted paper more, and we will then see more light in the work of the Methodist Episcopal Church. If we look we can see the good the paper has done for our race and we would be ashamed to know where our trifles lie. If we can have the secular papers in our homes, why can we not have the SOUTHWESTERN CHRISTIAN ADVOCATE?

Mrs. Humphrey Ward's new novel, upon which she has been at work for the past two years, will be called "Sir George Tressady." It will appear as a serial in The Century, beginning with November.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or GASTON MESLIER, G. P. & T. A., Dallas Tex.

Notice.

All candidates to be examined on the fourth year's course of study will meet the committee Oct. 15, at 2 p. m., at Abingdon, Va., East Tennessee Conference.

Committee—George W. Ziegler, R. J Bucknor and G. T. Turnor.

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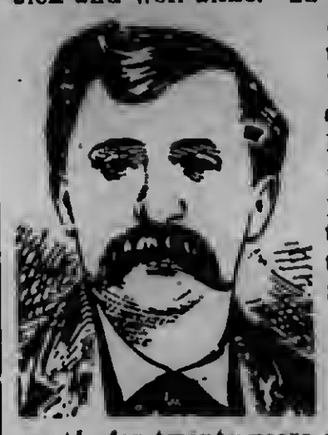
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E. W. S. HAMMOND, D. D., EDITOR.

"METHODIST EPISCOPACY IN TRANSITION."

Bishop J. M. Thoburn, D. D., our missionary bishop for India, under the above caption has written a most able and comprehensive article, in which, to our view, he has most clearly established the fact that the effectiveness of our Methodist Episcopacy could be very greatly improved. We agree with the distingnished bishop that: "The demand for a 'districted episcopacy' is more urgent and much more general at the present time than is commonly supposed. No espiscopal system can permanently succeed which does not inclnde the continuons personal supervision of a responsible leader. It need hardly be said that our present system fails conspicnonsly at this point. A presiding bishop cannot form plans with any expectation of himself helping to carry them into effect. He knows perfectly well that when he leaves the brethren before him it will probably be to retnrn no more. He is the presiding officer of an ecclesiastical assembly; but he is not, and cannot be, the leader of a militant army. His dnties are assigned to him in such a way as to give him a maximum of anthority and a minimum of responsibility. He is rarely obliged to face the results of his own conference administration. He acquires but little local knowledge, and wields bnt little local influence. He deals with the most vital interests of a thousand of his brethren without having a personal acqnintance with one in ten, or perhaps one in twenty, among them"

We have had occasion for many years to stndy this feature of onr Episcopal plan with the reflection that this lack of continnons personal leadership and snpervision has retarded the work beyond calculation. In some parts of our great work we have had snpervision with the personal and responsible ingredient conspicnonsly absent. We have reasons to believe that the responsibilities and cares of onr bishops are very greatly increased by their efforts to keep np this snpervision and leadership. In some parts of onr Methodist field, in and near the larger cities, or contignons to an Episcopal residence for instance, there is that contact and tonch with our general snperintendents which not only makes them conspicnons but furnishes them with the opportnnity for a (necessarily limited) stndy of the personnel, and the personal of the work. But the same difficnlties occur. Here the bishop may form plans and align the forces for work, bnt before he can effectively marshal his forces, his time expires, and another comes to fill his place. Personally, we have seen movements which promised great good to thonsands of onr people, either held in abeyance or so changed and modified that bnt little of the promised good was realized by this constant and ever-recnrring change of responsible leaders. The bishop continnes:

"Onr bishops are losing tonch with the people. Large presiding elders' districts are pointed out within which no bishop has ever entered. Vast commonwealths are named within which no bishop ever goes except dnring the hnrried session of an annnal conference. The attempt to maintain the present 'systemless and ontgrown" policy mnst soon be abandoned."

The bishop wonld have the General Conference so modify the present Episcopal plan that a bishop wonld be assigned to a certain gronp of conferences, over which he wonld preside for fonr years instead of one, as is now the case. This he thinks wonld give new vigor to the Chnrch and increase its effectiveness.

"It wonld eliminate the obsolete elements in the plan and make it more practical, as well as more sensible. Each bishop wonld be subject to a removal qnadrennially, and hence wonld be still an itinerant, like other Methodist preachers. Each bishop wonld be snbject to appointment to any part of the wide field of the Church, and hence his snperintendency would be 'general.'"

We believe that the proposed changes ongbt to take place, and that not only the bishops themselves but a large majority of the Methodist ministry will favor it. It wonld be most especially welcomed by our large Southern constitnency. We call especial attention to the views of the bishop which will be fonnd in the *Methodist Review* of Augnst-September.

AN UNCROWNED QUEEN.

Mrs. Chanie Collins, who passed from labor to reward at her home in Lexington, Ky., a few weeks ago, was one of the remarkable women of her race. We knew her personally, having domiciled in her pleasant home during the time of our pastorate in Lexington. We had ample opportunities for studying the character of this qneenly woman. Earnest, faithful, diligent, fervent in spirit serving the Lord, might be said of her without exaggeration. For years she conducted a boarding house, which a correspondent says "was conducted on strictly business, honest and virtnons principles." Coming as she did daily in contact with the public, she carried with her always that womanly dignity and gentle courtesy that made her home one of the most popular resorts in the city. Whatever her success or popularity she never for a moment failed in her appreciation of the Church of her choice, in which she was held in the highest esteem by old and young. The writer, recognizing her fitness for the training of the young, appointed her to lead the class formed for their religions instrnction. She fulfilled her trust with admirable satisfaction, and there are many in that Chnrch to day who owe their present standing in the Chnrch and society to the influence of this good woman. She was born a slave, but her salient traits of character attracted the attention of her owners at an early age, and she was entrnsted with responsibilities that might have taxed the strength of older people. She was happily married to Mr. James Collins, which nnion was blessed with four sons and one daughter, the father and two sons preceding her to the glory land. She was a great snfferer, bnt a cheerful, patient Christian.

Rev. J. H. Stanley, her pastor, was a frequent visitor at her bedside, who cheerfully bears testimony to her trinmphant Christian life nnder great bodily affliction. To him she committed the last loving charge of a dying member—selecting the text for her funeral, the hymns, and other details of her passing away, simple yet comprehensive, and revealing the story of her last trinmph. We shall greatly miss onr beloved sister. There are too few of snch now. Dr. Stanley condncted the last sad rites, according to her reqnest. The congregation was large and sympathetic, as it gazed for the last time npon the face of one of the great women of the Church, and of the race, ere it was borne away to sleep in that spot hallowed by the graves of Pa Collins, and Robbie and Willie. We join with the commnnity, and the Church, and the family, cordially sympathizing with them in their great bereavement.

A MEDICAL LIBRARY AND BATTERY FOR NEW ORLEANS MEDICAL COLLEGE.

Mrs. Frances C. Davis, widow of the late Dr. William B. Davis of Cincinnati, Ohio, has donated a valnable medical library which belonged formerly to her hnsband, to the edncational work of the Freedmen's Aid and Sonthern Edncation Society in the Sonth. At the snggestion of Dr. Hartzell, throngh whom the gift was made, it will go to the Medical School of New Orleans University. The library consists of 250 choice medical works, and enongh additional volumes to make the nnmber nearly 300 volnmes and at low estimate is worth $600. Dr. Adkinson and Dr. Dight, the president and dean of the New Orleans Medical School, are greatly rejoiced over this timely gift. A special book case will be made and the library will be known as the "William B. Davis Medical Library," and will be one of reference for the constant nse of the stndents of the institution. In a note to Dr. Hartzell, Mrs. Davis says:

"I have jnst finished pntting the labels into the medical library of my dear hnsband. I find myself loath to part with books valnable to him and showing his line of hard, conscientions stndy, and yet I want them to be ont in circnlation, doing good; so they are ready for yon to send at yonr earliest convenience. There are 250 medical books, besides two or three dozen books for the general library. I pray that God's blessing may go with them, and that they may be a help to those who cannot afford to buy."

Dr. Clark Davis, son of the excellent Christian lady who makes the above gift, adds as his donation to the same institution, a fine galvanic battery. Such thonghtfnl aid will always be most welcome in our Sonthern schools.

We knew Dr. Davis personally, and rejoice with the thousands of onr Methodist brethren in the South that this choice library, selected by this eminent, Christian physician and friend of humanity, will come to our New Orleans University Medical College, where it will accomplish possibly more good than in any other place in this wide world. God bless the donors, and may they multiply more and more.

OUR ARMOR BEARERS.

From nearly all the district conferences which have held their sessions during the months of July and August, we have had the most cheering reports, with pledges to stand by the SOUTHWESTERN, as never before. In some instances a whole session was devoted to the interests of the paper with flattering success.

The Griffin District of the Savannah Conference, with the able and earnest Rev. John P. Wragg at its head, sends words of cheer with the following list of pledges, viz.: John P. Wragg, P. E., 20; John H. May, 10; C. R. Raudfield, 10; S. C. Maybry, 5; J. W. Queen, 5; J. T. Fortson, 5; W. C. Bryant, 10; J. D. Lovejoy, 10; S. A. Peeler, 10; D. W. Anderson, 5; E. E. Kiedy, 8; G. A. Wyatt, 10; A. McClenden, 4; E. W. Moore, 5; G. W. Flemster, 2; W. A Hill, 10; J. L. Bowdoin, 15; P. C. Price, 15; J. C. Hnnt, 10; J. C. Hillman, 25; J. D. Arnold, 2; D. McLendon, 6; R. B. Hinesman, 5. Total, 201.

The Greenville District, Upper Mississippi Conference, led by Rev. J. W. Davis, P. E., one of our most earnest and faithful armor bearers, reports: E. D. Cameron, 10; G. L. Williams, 10; J. B. Starkey, 10; E. D. Reid, 10; S. M. Taylor, 10; T A. Jordan, 15; P. S. Bowrie, 10; G. W. Hunt, 10; C. W. Walton, 10; E. Troup, 10; J. H. Everrett, 10; A. J. McAlister, 10. Total, 125.

Rev. S. H. Nevils, presiding elder of the Tnpelo District in the Upper Mississippi Conference, nobly leads one of the strongest districts in his conference, with the following splendid record: W. M. McCarty, 3; E. G. Payton, 4; I. M. Hooper, 5; J. M. Walton, 5; F. A. Chrisholm, 5; J. J. Johnson, 10; J. Bnrton, 10; W. C. Clay, 10; J. P. Cannon, 10; H. N. York, 10; Wm. Collin, 10; M. A. Rogers, 10; W. C. Conwell, 10: G. Spencer, 10; E. F. Scarborongh, 10; W. H. Whitlock, 10; W. E. Logan, 10; J. D. Oibson, 10; H. C. Norman, 10; P. L. Walls, 10. Total, 172.

A cheering letter comes from Rev. J. C. Honston, presiding elder of the Jackson District of the Mississippi Conference, pledging the district for 15 snbscribers per member within sixty days. Both the district and its capable presiding elder are thoronghly reliable.

Brethren, let the good work go on. Send in yonr snbscribers and cash at once.

PERSONAL AND GENERAL.

—*The Morgan College Educator* for September arrived promptly. It is a literary gem, and richly deserves the patronage which it seeks. President Wagner is the accomplished helmsman.

—Rev. B. G. Frederick of Longtown Charge, Sonth Carolina Conference, is arranging to hold a camp meeting at Mt. Joshna on the 25th inst. He invites former pastors and the pnblic generally to attend.

—Rev. J. M. Shumpert, D. D., presiding elder of the Shubnta (Miss.) District, writes to ns that Rev. S. J. Wood, formerly pastor at Pearlington and Bay St. Lonis, having withdrawn from the Chnrch nnder charges, the Rev. H. L. Kennedy has been appointed to take charge of the work thus vacated.

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Cash Remittances.

From September 2 to 9.

T J Johnson	W H Lovelace, 4
Seney Jefferson	A E Coleman
S A Cowan, 4	A J Pickett
J Johnson, 1	B F Anderson, 1
W H Hundley	E H Clark
H O Wilson, 3	S B Danley, 2
R F Long	S Mitchell, 4
J H Betts, 1	B F Smith 1
J W Queen	Wm Harrison, 2
W H Watts	B F Warden
T G Montgomery, 1	A McGucklin
C E Alexander, 5	Alden & Faxon
John James	F Cassell
Adolph Mitchell	E D Wright.

The church debt rally at Baton Rouge, Aug. 18, resulted in raising $307, whereat Rev. Circuit is happy. The Misses Bains and others who gave a concert, aided materially in the result.

University of Denver.

Professor Wilbur D. Engle, A. M., of Albion College, has been elected professor of physics and chemistry in the University of Denver. Professor Engle has had his training in the McMillan Laboratory at Albion, of which he is said to be master. He begins his work in Denver in September.

Miss Anne Grace Wirt, A. M., instructor in modern languages in the University of Denver, will return from Germany the latter part of August.

A friend of the Iliff School of Theology has just given the school a check for one thousand dollars for new books for the library.

Among those planned for the coming year are the following lectures, 1895-96:

Rev. Robert McIntyre, D. D.—1. The preacher himself. 2. The preacher's books. 3. The preacher's methods. 4. The preacher's friends. 5. The lights and shades of a preacher's life.

Samuel A. Fisk, A. M., M. D., dean of the School of Medicine, University of Denver—The pastor in the sick room from a physician's point of view.

Senator H. M. Teller—The pastor in his financial relations from a business man's point of view.

Rev. W. C. Madison, D. D.—1. Israel among the nations. 2. Ecclesiastical marks and spiritual power; an historical study.

Rev. John R. Shannon, Ph. D., S. T. D.—Preaching; a course of four.

The abolishing of tuition has been most favorably received. There is every prospect for the largest attendance in the history of the university.

Tired women need to have their blood purified and enriched by Hood's Sarsaparilla. It gives them strength and health.

NEW ORLEANS AND VICINITY.

The Preachers' meeting on Tuesday, the 3d, was one of unusual interest; the attendance, though not large, was representative. We noticed President Atkinson, Dr. Albert, Revs. J. F. Marshall, D. G. Butler, E. Fields, G. W. Boatner, Emperor Williams, S. Priestley, T. G. Montgomery, E. B. Richards, F. Walker, T. J. Johnson and Brother Davis. Professor Richards gave a most edifying address upon the necessity, means, evidences and results of regeneration. A most interesting discussion followed, in which Revs. Boatner, Priestley, Marshall, Dr. Albert and the editor of this paper participated. Rev. Boatner was unanimously requested to give an address on the "Freedom of the Will, at the meeting on Sept. 17. Dr. Albert gave an interesting resume of his visit to North Louisiana. The meeting appointed Dr. Albert, Rev. Marshall and the editor to extend an invitation to Dr. Ed. Wilmot Blyden to visit the city at an early date. The venerable Emperor Williams spoke tenderly and lovingly, which touched all hearts. Rev. Marshall called attention to the illness of Brother A. J. Ford. The editor of the SOUTHWESTERN was appointed to prepare some views on sanctification for the meeting of Oct. 8.

Mount Zion M. E. Church is making a good record. There were glorious times there Sunday. Rev. T. G. Montgomery, the pastor, called Monday and reported a glorious meeting. One received into full membership, two infants and one adult baptized, one funeral attended, and the sacrament of the Lord's Supper to 125 communicants. Collection, $14 25.

A visit to Camp Parapet on Sunday last was greatly enjoyed. Rev. D. W. Boatner, late of Gammon Theological Seminary, is pastor, and is undoubtedly rendering heroic service in the uplifting of the people. Sister Boatner is a model Methodist preacher's wife; genial, affable, cultured and consecrated. She makes the parsonage a pleasant home, and gives the poor "wayfaring stranger" a hearty welcome. They have an interesting family of boys and girls, who give evidence of careful and prayerful training. We preached to a small but select congregation, and feel amply repaid for our visit. Brother Boatner is one of the coming young men of our Methodism, and deserves confidence, sympathy and recognition.

The colored Baptist State convention which met in this city last week was a most important gathering of the best representatives of that denomination in the State. Rev. J. L. Burrell, D. D., was president. The convention took high grounds upon education, temperance, and in favor of the highest and best morality for our people. Some of the ablest men of the denomination were present, among which are Rev. Drs. J. L. Burrell, A. S. Jackson, S. T. Clanton, Jonas Henderson, and Revs. Fleming, Livingston, Young, Davidson of the Tribune, Marks, Flood, and others. The Editor of this paper was given a cordial welcome, and invited to address the august body. We bid our Baptist brethren God speed in their noble work, representing as they do nearly a million and a half of colored Christians, they have it in their power to do a most magnificent work for God and humanity.

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Our South Carolina Letter.

Mr. Editor—For the past month we have been busily engaged with our quarterly and district conferences and protracted meetings.

Our second quarterly conference for Mayesville Charge was held at St. Mark's Church August 23. On the next day, the 24th, our conference for Florence District opened at the same church. Our kind and generous hearted presiding elder, A. G. Townsend, presided. The session was opened by the eloquent Rev. B. F. Witherspoon, presiding elder of Beaufort District, who was in attendance as a visitor. The conference was large, over 100 ministers and delegates were present. We consider this one of the most successful district meetings ever held in the eastern part of our State. Every speech, essay and sermon was of a high order. The preaching was spiritual and delivered with the power and demonstration of the Holy Ghost. Nightly the altar was crowded with those seeking religion. On Friday night we had our first convert.

After the close of the district conference our protracted meeting continued until the following Thursday night, and resulted in fourteen converts and eighteen additions to the church.

From here we went to Clarke Chapel, where the local brethren were holding a prayer meeting for five days, and the most glorious protracted meeting ever held in this community resulted in twenty-eight converts and five additions to the church; making a total of forty-two converts and twenty-three brought from the ranks of satan. To our God be all the praise.

I shall open the canvass for the SOUTHWESTERN shortly. Pray for us.

A. MIDDLETON, Mayesville.

—A colored man, who was formerly a porter on a Pullman car, is the inventor of the Reynold's ventilator, which is in use on all the parlor and sleeping cars of the Pullman Company. The inventor's name is H. H. Reynolds.

—Of the 2500 pictures submitted this season at the new saloon in Paris, only 250 were selected. Among the Americans honored was H. O Tanner, son of Bishop B T. Tanner, of the African Methodist Episcopal Church.

Reign of High Carnival—St. Louis in a Blaze of Glory—Seven Weeks of Uninterrupted Gaiety.

The name of America's greatest carnival center—St. Louis—will be blazoned on the skies of gaiety from September 4 to October 19, 1895. The eighteenth annual reign of carnival will pervade the city, and for seven weeks European capitals noted for their seasons of mystery and regal entertainment will gracefully bow to the superiority of the city on the banks of the Mississippi.

September 4 will mark the opening of the 12th annual St. Louis Exhibition. This splendid feature of St. Louis' carnival period will remain open until Oct. 19. In addition to Sousa's world-famed band, many new attractions will be offered. Sept. 4 to 14, the celebrated French Equilibrists, the Kins-Ners, will appear. Sept. 15 to 28, Caicedo, "The King of the Wire," and Louis Oloriz, "The Man Monkey," by their unique entertainments will delight the fun-seeking public. Sept. 30 to Oct. 13, Ivan Tscheroff's celebrated educated mutes, the Russian dogs, are carded for a series of wonderful performance. Oct. 13 to 19. Price Kokin, the greatest Japanese Juggler alive, will fill an engagement, while Buck Taylor and troupe of native Sionx Indians, and Miss Cornelia Campbell Bedford of New York, Demonstrator of Cooking, will appear every day during the Exposition season.

That mysterious personage, King Hotn, and his retinue, will give a daylight parade Sept. 28. This is one of the most unique attractions of the carnival season in St. Louis, and is grotesquely staged. Oct. 7 to 12, the world-beater, the great St. Louis Fair, will be the chief attraction. On the evening of Oct. 8, His Majesty the Veiled Prophet and royal court will parade the principal thoroughfares of the city, followed by the famous ball, which is known of throughout the land.

All the St. Louis theatres, during the season of high carnival, have billed most excellent attractions. Among the number might be mentioned "Trilby," "Lyceum Theatre Company," Chas. Frohman's Stock Company, Hoyt's "A Black Sheep," De Wolf Hopper, etc.

The management of the Missouri Pacific Railway and Iron Mountain Route, constantly having the interests of St. Louis in mind, will sell tickets from all points on the system to the carnival city and return at greatly reduced rates. For copy of the program giving the features of the carnival season in detail, address company's agents, or H. C. Townsend, Gen'l Passenger Agent, St. Louis, Mo.

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Call the Witnesses.

Seated on the platform at the love feast of Des Plaines Camp Meeting on the morning of July 28, I was greatly impressed by the number of men who bore testimony that the grace of God had been sufficient to save them from a drunkard's life and miserable death.

I wish I might have a letter from every man in Methodism who has been rescued. Let us have a silent class meeting. Come all ye who have been redeemed from the drink habit. Write me a letter and tell me about it.

Mr. Hadley, of the Water Street Mission, New York City, told us in a meeting at the St. Denis Hotel that every year he goes to a certain cell in a New York prison on the anniversary of his redemption, and spends the night alone with God in prayer. "And in a few nights," he said, "I will celebrate my thirteenth anniversary. Into that cell Jesus came. I accepted Him, and He saved me, and for thirteen years I have been a free man. What a wonderful Savior is Jesus my Lord!"

There are many thousands of these witnesses. Let us hear from every one of you. Glory to His name!

C. C. McCABE.

Alexandria District Conference.

The Alexandria District, Louisiana Conference, met at St. Martinsville, La., August 21, at 9 a. m., with Rev. S. E. H. Morant, P. E., in the chair. Roll call showed all pastors present except four; also a large number of local preachers, exhorters, Sunday School superintendents and other members.

Sunday was a high day from 10:30 a. m. to 10:45 p. m., during which time (except one hour and a half intermission) love feast was held. Fourteen sermons from presiding elders and pastors. Minutes and resolutions read and approved. An essay on Sabbath School work was read by Miss Florenzo Gardener. A general parting hand-shake, and dismissed to meet in Lake Charles next year.

A. J. Pickett was elected secretary, with Rev. H. C. Wilson and J. C. Smith assistants. Rev. J. A. Vincent was elected statistical secretary, with Rev. W. L. Ames assistant, and Rev. E. B. Richards conference treasurer. The conference stewards, committee on Divine worship and examination of local preachers in four years course of study, and others necessary for the order of business, were appointed. A letter from Hon. F. V. Fleming, mayor of the town, expressing his regret and illness which prevented his presence to deliver the address of welcome to the district conference, was read by Hon. A. D. Williams, who in behalf of the mayor and citizens of St. Martinsville, extended the welcome, amid great applause. Rev. G. W. Wells made the reply in behalf of the district conference.

Miss C. Turpeaux read an essay on the qualifications of the ministry.

The presiding elder and pastors read their reports; then followed reports from local preachers and exhorters, examination of character and renewal of license, etc. The local preachers and exhorters who subscribed for the SOUTHWESTERN had their characters passed and licenses renewed.

Quite a number of visitors were introduced, among whom were several Baptist pastors and deacons, and Sister Egland of Jeanerette, Rev. Wm. Porter of Clinton Charge, Rev. Henry Taylor of Valence Street M. E. Church, New Orleans.

Lake Charles was selected as the seat of the next district conference.

Resolutions were adopted complimentary to Rev. J. C. Hartzell, D. D.; Rev. A. E. P. Albert, D. D., and Rev. S. E. H. Morant, P. E.; endorsing them as our choice of candidates for election to General Conference M. E. Church, 1896; also of thanks to mayor and citizens; J. W. Turner, his wife and members; pastor and members of Baptist Church; secretaries; committees; Rev. L. G. Adkinson; Prof. Cornelius Johnson; the Editor and business manager of the SOUTHWESTERN.

H. C. WILSON, Sec'y.

Louisville District Conference.

The Louisville District Conference assembled at Hartford, Ky., August 1, at 8:30 a. m., Rev. G. A. Sisle presiding.

Rev. E. D. Miller called the roll and 38 answered to their names. Rev. J. W. White was elected secretary, with W. H. Bloomer assistant; Miss Sallie L. Parker, of Pewee Valley, was elected reporter to the SOUTHWESTERN and Western Christain Advocate, and Brother A. Bland reporter to the Hartford Republican. The various committees were appointed.

The presiding elder appointed Rev. E. D. Miller, of Shelbyville, as a fraternal delegate to represent the original Louisville District, and Rev. J. W. White, of Morgantown, to represent the original Bowling Green District, and thus favorably consummated the union of the district. Rev. Miller made an interesting address and Rev. White heartily responded.

The presiding elder read quite an interesting report of his work, which showed improvement in each department of the church, spiritually and financially.

Thursday evening, at 8:30, Rev. J. W. White preached an able missionary sermon at the court house.

The local preachers reported and several were advanced in their classes and their licenses renewed.

At 10:30 a. m., Friday; Dr. E. W. Hammond, editor of the SOUTHWESTERN, came into the conference room and was received by the conference and delegates with many cheers. The elder introduced the distinguished editor, who addressed the audience in favor of his paper and of our schools.

Friday afternoon was devoted to the Sunday School Institute and Epworth League and was nicely attended by the friends and workers of that department. The papers read were highly appreciated and the ministers were highly lifted up, and quiet an interesting discussion followed. The Hartford choir rendered beautiful selections for the occasion. Rev. Louis Robinson was the organist.

At 8:30 p. m., Dr. Hammond preached at the court house to a large audience.

On Saturday the district stewards, class leaders, superintendents and presidents of the Epworth League chapters made their reports, and all showed there was an increased of good being done in the work.

The entire work of the conference has been that of pleasure to each member and vistor. The spirit of the Lord has been with us each session. Praise the Lord for his goodness.

Our efficient and beloved presiding elder made a closing address to the conference, which warmed all hearts and created new resolves.

Rev. William Johnson spared no pains in arranging for the entertainment of the conference. He seems to be loved by his congregation.

Rev. William Venable preached a good spiritual sermon.

On Sunday Dr. Hammond preached at 11 a. m.; Rev. L. W. Miles preached at 2 p. m., and the Lord's supper was administered to 102 persons. All Christians drank freely from that blessed fountain.

Rev. A. A. Woolfolk, of Wilsonville, preached grandly at 8:30 p. m.

SALLIE L. PARKER, Reporter.

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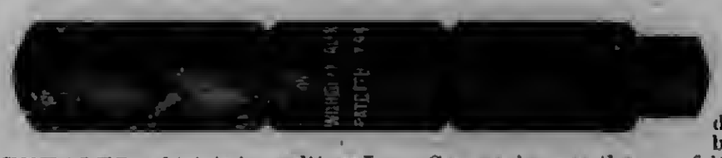
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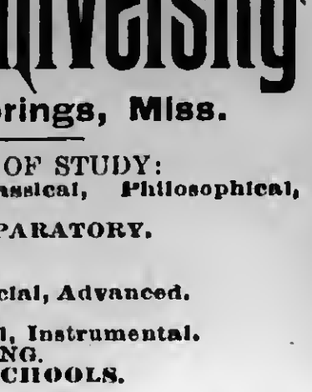
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By Rev. G. N. Jolly, Kentucky Conference

LESSON XII.

GOLDEN TEXT.—"The Lord our God will we serve, and His voice will we obey." (Joshua 24. 24.)

After the cities of refuge were established, the children of Israel proceeded to name forty-eight cities, scattered throughout the Promised Land, for the priests and Levites. The two and a half tribes were released from further duty. They returned to their homes east of the Jordan. Joshua delivered his parting address, renewed the covenant, and yielded up his life, at the age of one hundred and ten years. Our lesson to-day is the closing words of his farewell discourse.

I. The way of life presented to the people (14). 1. "Now therefore," for the reasons I have already given, you should do the will of God. Joshua had called the people together at Shechem, and rehearsed the dealings of God with Abraham, Isaac and Jacob; with their fathers in Egypt, and in the wilderness; and with them since they entered Canaan. Now because He had been so kind and good to them they should obey His voice. We ought to remember the dealings of God with us in the past. 2. "Fear the Lord, and serve Him in sincerity and in truth." This does not mean a *slavish* fear of God. Such as a wicked servant has for his master; who obeys him because the lash is at his back. We do not serve God through fear of punishment. But *filial* fear, such as a good child has for his father. He obeys because he loves him. Neither the fear of punishment or the hope of reward should constrain us to serve the Lord: but pure love should be the moving cause of our devotions. The service of God should be in sincerity and in truth. It should be honest without deceit or hypocrisy. Likely there were some then, as now, who served God to be seen of men. They drew near to Him with their lips while their hearts were far from Him. Truth is fact. It stands opposite to fiction. We serve God in truth when we serve Him as He has commanded. We should have conscientions scruples in our methods of worship.

II. Accepting the way of life is a matter of choice (15). "Choose you this day whom ye will serve." It is not a matter of choice between God or no god, but between the true and living God and idols. Decide. Will you serve the God of glory, who has been so merciful to you, or the gods your fathers served beyond the floods (Euphrates), and in Egypt. 1. See here the *freedom* of the will. The true and false religion is set before them. They are asked to give up the one and accept the other. They had the power to do so. The same may be said of Elijah and the children of Israel on Mount Carmel (1. Kings 18. 21), and of the ministers and the unsaved to-day. 2. Notice here the force of *association*. By being thrown into the society of the unsaved they became idolaters. It is very hard to keep company with the wicked and not be influenced by them. Evil communication corrupts good manners. Let every one strive to associate with those who are better than themselves. 3. Behold here the choice of Joshua—"As for me and my house we will serve the Lord." He may have said this to constrain the people to serve the Lord: great is the power of influence. He knew the way of idolatry, and the way of godliness: so we know the way of life and the way of death. For his own good he chose the one and rejected the other. He would not only walk in that way himself but would have his family to do likewise. A father's influence is great.

III. The way of life chosen by the people (16-18). 1. The assertion—"God forbid"—may be understood as a prayer. It teaches that they knew their weakness and God's power. We are not likely to fall when we realize our frailty, and ask Divine help. A self-confidence that makes us cease to watch and pray is very dangerous. 2. They spoke of the *works* of God. His *power* was seen in the signs and wonders He wrought in Egypt, in bringing them up out of that land, and in giving them victory over their enemies. The power of God may be seen to-day in the history of nations. It is not hard to see the Lord's hand in the war between Japan and China. The *goodness* of God is seen in sending manna from heaven upon them; in keeping their young people alive as they journeyed through the wilderness, and in giving them homes in the Promised Land. We may see the goodness of God in the seed time and the harvest, in the right use of the mind and body, and in the Plan of salvation. Because of the power and goodness of God they said—3. "Therefore we also will serve the Lord" (R. V.). "Therefore" means for this cause, that is, because of the mercy and goodness of God, "we also," along with Joshua and his house, "will serve the Lord:" will do the will of God. They here promise to support the priesthood, to keep up their sin and burnt offerings, to keep holy the Sabbath day, and to circumcise their children. To observe all the laws God had given them, moral, ecclesiastical and political. They took advanced ground. All do well to dedicate their lives to God.

IV. Difficulties in the way of life (19-21). 1. "Ye cannot serve the Lord." This assertion should be explained in the light of other Scriptures. The Bible teaches on almost every page, that we can and should serve the Lord. The people did not understand Joshua to express an impossibility. It may mean ye cannot serve the Lord and idols, or it is difficult to do the Lord's will. It requires labor and watchfulness to serve God. But there are more difficulties and hardships in a life of sin. 2. "He is a holy God; He is a jealous God." The Scriptures clearly teach that God is without sin. That He is pure and holy. His children are exhorted to be "pure in heart" that they may see Him. The Bible shows the relation between God and his people to be like that between husband and wife. If they will love Him and be true to Him, then He will protect and keep them. But if they turn from Him and worship idols, then He will turn and do them hurt. God's claims on us are just, for He is our Creator, Benefactor and Redeemer. 3. "He will not forgive your transgressions, nor your sins." But the Word of God teaches, in many places, that the Lord does forgive sin. God will never forgive the sins of those who come to Him in a half-hearted way, clinging to their idols, or their depraved appetites, passions and habits But He stands pledged to forgive all who come with a whole heart, renouncing the devil and all his work. 4. "If ye forsake the Lord and serve other gods, then He will turn and do you hurt." There were still strange gods among the Israelites. They were no doubt on the back ground, but still retained. There may be church members who wear a holy front, but have many sins on the back ground: out of sight but retained. If they neglect the worship of the true God, bring their idols to the front, then He will turn and do them hurt. We are only safe when on the Lord's side. The people said—5. "Nay: but we will serve the Lord." Everything about the worship of God is voluntary.

V. The testimony of the people (22-24). 1. "Ye are witnesses against yourselves." The way of life had been shown them, the justice and holiness of God had been taught them, and they had consented to serve the Lord. They had not taken this vow ignorantly, and it had not been forced on them. It had now gone on record, and if they broke it, it would be a witness against them. 5. For the third time Joshua said to them—"Put away the strange gods which are among you, and incline your heart unto the God of Israel." The heart is the center of life. The inclination of the heart is a work of ours. We can incline our heart toward idols or toward the true God. 3. For the third time the people said—"The Lord our God will we serve, and His voice will we hear." They were short-sighted and warm-hearted. They believed they would do what they said. But they had not counted the cost. They were wayside hearers. Many young converts of to-day are like them. We may hear the voice of God to-day in His word, in His Spirit, and through His gospel.

VI. While the people were in a good state of mind and heart Joshua made, or "cut," a covenant with them. A covenant is a contract made between two parties. The covenant of *works* is that implied in the commands, prohibitions and promises of God. This do and live, that do and die. The covenant of *Redemption* is that made between the Father and the Son respecting the salvation of the world through Jesus Christ. The covenant of *grace* is that by which God engages to bestow salvation on man upon the condition that man shall believe in Christ, and yield obedience to the terms of the Gospel (Webster). This was likely a covenant of works.

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No. 21, Vicksburg express	5:50 p.m	Vicksburg express	7:30 a.m

Louisville and Nashville.

No. 3, fast ex	7:45 am	No. 6, fast mail	7:45 am
No. 7, coast acc.	9:00 am	No. 4, fast ex	10 55 am
No. 1, lim. ex	4:45 pm	No. 8, coast acc.	3:45 pm
No. 5, fast mail	7:15 pm	No. 2, lim. ex	8:00 pm
Sunday ex	9:45 pm	Sunday ex	7:55 am

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E. HENDERSON, P. E.

Louisville District.

Brethren—I greet you once more. What has your charge done in raising the benevolent collections and minute money? Let me urge you to push forward on this line of work that we may have no blanks. Work for a revival in your charge; if you have no league, organize. I pray for God's blessings to attend all of your efforts. Yours,

G. A. SISSLE, P. E.

Ohio District.

Dear Brethren—Reports show that you are doing grandly this year. Remember your promise—all collections taken in full; no blanks allowed, is our motto. Please raise minute money and send to P. E. The Ohio District expects every man to do his duty, and I believe you will do yours. Write me often and freely. Let your people desire your return on account of a glorious revival in your work. Let us pray and help each other. Yours faithfully,

M. S. JOHNSON, P. E.

Convention Epworth League.

The first annual convention of the Epworth League of the Huntsville District, Central Alabama Conference, will meet Sept. 27, at Quidnunc, Ala.

Committee—B. J. Macklon, A. C. Kupper, W. D. Dancie and H. Macklon.

G. W. RIEVES, P. C. Oakland Chge.
MISS JENNIE FELES, Sec'y.

Notice—Tennessee Annual Conference.

Dear Brethren—The Tennessee Annual Conference will convene in Nashville, Tenn., Sept. 25, 1895. The following rates have been granted for those who attend the session: The Nashville, Chattanooga and St. Louis Railway will sell tickets, beginning Sept. 24 to 26, good until Oct. 3, 1895, at one and one-third for the round trip. The Louisville and Nashville Railroad have granted the following: You must purchase regular tickets to Nashville and at the same time procure from your agent at starting point a certificate stating that you have purchased a regular ticket, which will entitle you to return for one cent per mile, and the tickets will be put on sale Sept. 22 to 30. The I. C. Railroad will grant one and one-third rates on the certificate plan, providing there is an attendance of fifty or more at the meeting from all points.

Yours truly, J. A. W. MOORE, Sec'y.

Monroe District Conference.

The seventh session of the Monroe District, Louisiana Conference, and Sunday School Convention, convened in St. Peter's M. E. Church, Lake Providence, La., according to announcement, Rev. F. T. Chinn, P. E., in the chair. Mrs. Bulah P. Tucker was elected secretary protem. The conference was grandly entertained by the members and people of Lake Providence, both black and white. The good old SOUTHWESTERN was not forgotten. We are standing by the rule that no local preacher or exhorter's license be renewed except he subscribes to the paper. The session was grand in every sense. On Sunday sermons were preached by Revs. W. M. Hanero, N. W. McNeal, E. Hutchinson, A. B. Venable and G. J. Rogers; the presiding elder, Rev. F. T. Chinn, closing up grandly at night.

F. M. LASHINGTON.

Weak and Nervous

Describes the condition of thousands of people at this season. They have no appetite, cannot sleep, and complain of the prostrating effect of warmer weather. This condition may be remedied by Hood's Sarsaparilla, which creates an appetite and tones up all the organs. It gives good health by making the blood pure.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache.

Knoxville District Conference.

The district conference convened at the M. E. Church in Morristown, Tenn., Aug. 15, with Presiding Elder Owen Hypsher in the chair. W. A. Webber was elected secretary, with E. Knot assistant, and D. T. Turner reporter for the SOUTHWESTERN. The usual committees were appointed.

Revs. J. A. Guthrie, of the Bristol District, and Sparks, of the C. M. E. Church, were introduced.

Reports of pastors showed improvement; souls converted, churches built, benevolence looked after and subscribers added to our church paper. Rev. Hurd preached the introductory sermon to a large congregation.

One of the grand features of the conference were the literary exercises. The papers showed study and thought.

Prof. J. S. Hill, D. D., president of the Morristown Normal Academy, was present and read a paper on the history of the East Tennessee Conference, which was enjoyed by all.

On Friday night the conference was invited to President Hill's beautiful residence, where they enjoyed the hospitalities of Mr. and Mrs. Hill.

The conference refused to renew the licenses of local preachers not attending conference nor taking the SOUTHWESTERN.

The conference was largely attended and nobly entertained by the good people of Morristown. D. T. TURNER, Rept'r.

St. Joe District Conference.

The St. Joe District Conference, of the Central Missouri Conference, convened in Moberly, Mo., August 14, with Rev. J. J. Clark, presiding elder, in the chair. Rev. Cox delivered the welcome address, which was responded to by Rev. L. F. Payne. Both speeches were impressive and instructive. Wm. H. Wheeler was re-elected secretary.

The report of the presiding elder and reports of the pastors and others, all demonstrated a general improvement, and that the departments of the church as a whole had been looked after.

The following brethren were licensed to preach: R. J. Vivion, W. L. Lee, Lewis Williams, Richard Goodrich, J. H. Boone and Edward Brown.

Strong and inspiring sermons were preached during the session. On Saturday evening Dr. M. C. B. Mason conducted the F. A. and S. E. S. anniversary. He fairly electrified his audience by his masterly oratorical flights and common sense talk, and no doubt left the church with fresh zeal to do more for the great society. The session in many respects excels all others previous to it.

WM. H. WHEELER, Sec'y.

Spartanburg District Conference.

The Spartanburg District, South Carolina Conference, convened at Welford, S. C., August 8, Rev. N. F. Bowen presided. Rev. M. M. Manzon was elected secretary, with Revs. J. W. Moultrie and W. S. Thompson assistants. The address of welcome was delivered by Brother B. Moore, and responded to by Brother A. Simpson. The reports of pastors show an increase spiritually and financially. The benevolent collections will be in advance of last year. The Sunday School Institute was conducted by Rev. C. C. Jacobs, agent of the Sunday School Union, and proved a source of interest and profit. Rev. J. A. Brown, presiding elder of the Greenville District, and Rev. J. B. Middleton, of Camden, were present and made interesting addresses. The lecture by Prof. Wm. L. Bulkley, A. M., Ph. D., was enjoyed by all. On Sunday at 10 a. m., the love feast was held. At 11:30 a. m., Rev. C. C. Jacobs, A. M., preached grandly. The addresses, sermons and essays were of a high order. Presiding Elder Bowen leads acceptably. A true spirit of brotherly kindness and love prevailed during the whole session, which closed Sunday night.

W. S. THOMPSON, Ass't. Sec'y.

An offensive breath, either from indigestion or catarrh, is cured by using Ayer's Sarsaparilla.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to inquire for my lost relations. I used to belong to a Jim King that lived in Tennessee; he moved to North Texas, near the town of Sherman. My mother's name is Recly, and used to belong to Marshal King. Mother was sold to a Rev. Anderson, who took her to Alabama. There were three sisters—Mary, Kate and Charity, and two brothers—Louis and Henry. Sister Kate and brother Lewis were left in Tennessee, also an aunt named Mary and an uncle named George. I was sold after reaching North Texas to a doctor's wife, who brought me to Hallettsville, where I now live. Please help me to find some of them, as I am all alone. Address me at Hallettsville, Texas, care of Rev. J. W. Weakley, who is my pastor.

MRS. SENEY JEFFERSON.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucus surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucus surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, price 75c.

CONFERENCE NOTICES.

San Antonio District.

Fourth Round.	September.		
Cuero	14 15	Gonzales	21 22
Gonzales circuit	18	Belmont	24
Olmus & Lavernia	28 29		
	October.		
Hondo City	5 6	Goliad & Beeville	12 13
Victoria	19 20	Victoria circuit	16
Edna and Morales	26 27	Wharton & Cary	26 27
	November.		
Boerne	2 3	Fredericksburg	2 3
San Antonio, St. P'l	9 10	Pleasanton	16 17
Rossville	16 17	Floresville	23 24
Seguin & Ben Allen	6		

E. HENDERSON, P. E.

Paris District.

Fourth Round	September.		
Arthur circuit	7 8	Gibson circuit	14 15
Glory circuit	21 22	Paris circuit	28 29
	October.		
Paris	5 6	Texarkana	12 13
Mt Vernon circuit	14	Emory circuit	15
Greenville circuit	16	Lenard circuit	17
Whitewright ct	18	Wolf City	19 20
Clarksville	26 27		
	November.		
Brookston circuit	2 3	B'ossom Prairie	7
Clarksville circuit,	9 10	Free Hope circuit,	16 17
Bonham	23 24		
	December.		
Honey Grove, Nov	30 1	Rockwall	7 8

C. C. MINEGAN, P. E.

Louisville District.

Third Round.	September.		
Simpsonville cir	21 23	Wilsonville cir	28 30
	October.		
Chaplin circuit	1 3	Shelbyville	4 7
Leitchfield	12 14	Morgantown cir	15 17
Beaver Dam	18	Hartford	19 21
Eddyville	22 23	Grand Rivers	24 25
Princeton circuit	26 28	Greenville	26 28
Auburn	26 28		
	November.		
Bowling Green	1 4	Sonora circuit	5 7
Cokerch, Louisville,	8 11	LaGrange	8 11
Pewee Valley	16 17	Sulphur circuit	18 19
Owenton	20 22	Lloyd St., Louisv'e	23 25
Worthville	26 27	Vine Grove	26 28
	December.		
Anchorage Nov	29, 1	New Haven circ't	2 4
Portland mission	5 6	Jackson St., Louis'e	7 9

Geo. A. Sissle, P. E.

Ohio District.

Third Round.	September.		
Troy	21 22	Dayton	28 29
	October.		
Xenia	3 4	Bridgeport	16 17
Springfield	5 6	Bellaire,	18
Delaware	7 8	Martin's Ferry	19 20
Rushsylvania	9	Stubenville	26 27
Loraine	10 11	Cadiz	24 25
Oberlin	a m 12 13	Newark	30 31
Cleveland, 13 p.m.,	14 15	Flushing	23
Zanesville	28	Mount Pleasant	21 22
	November.		
Ripley	13	Columbus	2 3
Portsmouth	4 5	Augusta	16 18
Ironton	6	Laurel	19
Lonisa	7	New Richmond	20
Vanceburg	8	Lindsay chapel	21
Maysville	9 11	Milford, a. m.,	24
Aberdeen	12	Batavia	22
Dover	14 15	Walnut Hills	23 24
	December.		
Cumminsville	3 4	Covington	14 16
Westwood	1 a m.	Madisonville	7 8
Cleves	5	College Hill	17
Cincinnati, 9th St.	1 2	Mt. Healthy	am 18
Rising Sun	6	Pembroke	19 20

M. S. Johnson, P. E

For Over Fifty Years,

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, SEPTEMBER 19, 1895.—Vol. 30. No. 38. HUNT & EATON, PUBLISHERS.

IN THE SHADE.

Sunday-at-Home.

Sometimes God leads his own,
So prone to linger in the blinding glare
Of earthly good—through narrow ways of care
And loss and hindrance heretofore unknown,
And in the shadows gives them space for thought;
But when the discipline its work hath wrought,
With thankful joy his children understand
The gloom was but the shadow of his hand.

Sometimes he leads his own
Far from the throbbing heat and rush of life,
Beyond the utmost echoes of its strife,
And in green pastures maketh them lie down
To rest awhile, O sweet and hallowed shade,
What dream of death should make their souls afraid?
The passing dimness that its presence flings
Is but the healing shadow of his wings!

EDITORIAL COMMENTS.

—"When a man's ways please the Lord he maketh even his enemies to be at peace with him." Surely a very effective way to dispose of those who feel it their duty to hate and oppress their fellows. Enemies are not always open, outspoken and bold. On the contrary, they frequently approach under pretense of friendship—soft, insinuating, mild. But bear ye in mind, Christian brother, that all their efforts to harm you will utterly fail, if your ways please the Lord. And pleasing Him, he will compel them to sue for peace.

—The New York *Independent*, that fearless and noble champion of human rights, gives a shoulder blow to the *Christian Observer*, the special champion of the opposite, in the following:

That sweet-spirited Presbyterian journal, the *Christian Observer*, of Louisville, Ky., has got a new name for the American Missionary Society, which it calls the American Miscegenation Association, because it does not refuse to receive white scholars who want to attend the best school in Orange Park, Fla., to which Negroes are admitted. It says:

"The effect of compelling any noble-spirited young man or woman to study and play, to eat and sleep and associate continually with companions of an inferior race, is humiliating and degrading in the extreme."

Why, bless you, there is no compulsion. They asked the privilege of going to the school and they pay for it. They sat and sleep and associate with them as little as they please, and the "inferior race" is not always inferior. The *Christian Observer* approves the Florida law. Why not then enact it in Kentucky, forbidding private schools to receive both races. There is Berea; try it.

Persons who jump at conclusions are usually unreliable. Right conclusions are reached by a process in which intelligence, the reason and the judgment are allowed to act. The greatest results ever achieved are those which have grown out of the wise and deliberate plans of thoughtful people. The impetuous fellow is a menace to society. He has his pet theories, his strange vagaries, and peculiar notions, and insists that what he thinks and does must be accepted by all without even a question.

Occasionally such a fellow gets into the Church, then there is confusion worse confounded. Or, if in the conference, he aspires to be the leader and proceeds straightway to "kill off" every brother who does not immediately acknowledge his superiority. An impetuous, quick-tempered, nervous and fidgety leader cannot succeed in anything, except it be in creating a disturbance. It is the cool, calculating, thoughtful man that accomplishes things. But, by all means, he only is worthy of the confidence of his fellow Christians, who gives the most abundant evidence that he is endowed by that wisdom which is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

—We are greatly indebted to the *Epworth Herald* for the group of Methodist Editors, and especially that the expressive and intelligent countenance of the genial Dr. Berry is among them.

IN DARKEST NEW ORLEANS.

That citizen must be obtruse indeed who does not have a pride in good government. Somehow we have felt for years that all good citizens ought to take part, yes an active part, in the election of the men who are to represent them in the offices which are necessary to the perpetuation of the national, state or municipal governments. The citizen is under moral and political obligations to see that the trusts which he has by vote committed to the man or men of his choice are faithfully discharged. We have corrupt politics to-day because the better class of voters have relegated these important matters into the hands of bummers, ward heelers and boodle politicians, who put men into office by the use of the most corrupt methods. The political history of New Orleans is a reproach to every good citizen. Every attempt at reform has been met with the most determined opposition.

For more than a year the criminal courts of the city have been engaged in the trial of various city officials, against whom grand juries have found indictments. Several have been found guilty and sentenced to terms of imprisonment. Leading newspapers have been for or against the wrongs, and every reform proposed has been opposed frequently by many in high social and political positions. For some time attempts have been made to enforce the Sunday closing law, and thus give to the lottery cursed city at least a respectable looking Sabbath. It is surprising how the law has been evaded. Prominent citizens have made common cause with the enemies of our Sabbath, and have thus prevented the enforcement of the law. It is strange, yet true nevertheless, that people deliberately and earnestly oppose the enforcement of laws, thus encouraging the desecration of the Sabbath, and encouraging the criminal classes. A prominent daily suggests that the political and moral destiny of the city is in the hands of an oligarchy bent only on spoil, and caring nothing for the peace and happiness of the good citizens. It is a sad, sad comment on the boasted Anglo-Saxon civilization of this age, that a city government so exclusively in the hands of our white fellow-citizens should make a record for itself, which, in comparison, would cause the worst rule of the dreaded Negro to dwindle into utter insignificance. But the present status of New Orleans is one of the revenges of history. We would humbly suggest to those who are trying to bring about the much needed reforms, that among the most effective agencies in the accomplishment of the desired objects is the successful manipulation of the thousands of colored people of this city, who form that aggregate moral force which must, to a great extent, determine the city's weal or woe. He is a wise diplomat who can recognize the importance of our suggestion, and who will seize this strategic force for the salvation of the city.

A Roman Catholic colored man who died recently in New Orleans, left $300,000. One of his bequests was $3,000 to the M. E. Church.

We clip the above from the *St. Louis Christian Advocate*, and suppose reference is made to Mr. Thoma LaFon, a Roman Catholic colored man who died recently in this city, leaving a fortune estimated at $300,000. Of this amount some $9,000 was left to our LaFon Old Folks' Home for colored people, and about $6,000 to our New Orleans University. The bequests to the Methodist Episcopal Church here were not less than $15,000, while the benevolent old gentleman remembered other institutions for the benefit of colored people in sums aggregating probably 100,000. Mr. LaFon was known as a creole. His deeds, however, show him to have been a Christian philanthropist. Would that there were more of them.

—Rev. William Bartley, presiding elder of the Houston District, Texas Conference, recognizing the great work which is being done in the district by Rev. O. I. Jones, our efficient State Sunday School Agent, writes:

Dear Editor—I wish to express my opinion concerning the action of the General Board of the Sunday School Union of the M. E. Church in the appointment of a field agent in this conference and State. Rev. O. I. Jones is an efficient man in the place. His work in the Houston District has made quite an improvement in the collections for the Sunday School Union. He has visited each charge and more than doubled the collections. Last year the entire collection for the Union was $16 from the Houston District, and this year the collection amounts to $50. I think the board did the best thing when it appointed Brother Jones agent in this State, and I believe to continue him will serve to bring the collections for the Union up to the standard needed; and, in my mind, is the best medium through which our people can be made to see the work of the Church in the Sunday School.

Respectfully yours, WM. BARTLEY,
Houston, Texas.

We have on another occasion expressed our satisfaction with the appointment of Brother Jones, whom we know to be in every way worthy and well qualified for the great work to which he has been called. But we must not make the very popular mistake that the only thing for the agent to do is to collect money. Our people give money, agent or no agent. Give them a strong sermon—a "stirring" one, as it is popularly called—with the usual "rousements," then start the song, open the way for the grand march to the table—and you have the collection. From careful observation, we know that our people give liberally, but they give impulsively. They give generally because they are asked to give, and very often without knowing or caring what it is for. We insist upon it, that the continued demands to increase our benevolent collections without, at the same time, the inauguration of a thorough course of training in the ethics of systematic benevolence, may increase the collections, but will not increase the confidence and love of the givers in favor of the extension of our work. Brother Jones hardly needs a suggestion from us, but we desire most earnestly to co-operate with him in the adoption of the latest and most approved methods of systematic giving. Such a course will soon bring our people up to that point of efficiency in which they will be recognized as most important factors in the extension of our work in the South and elsewhere. Let us have organization, organization, organization, then enthusiasm.

—Rev. J. H. Reed, A. M., of Paris, Texas, having accepted a professor's chair in Wiley University, will enter upon the discharge of his duties October 1. After that date correspondents will address him at Wiley University, Marshall, Texas. The following resolutions, from the official board of Mt. Zion M. E. Church at Paris, Texas, shows the estimation in which he is held by his flock:

WHEREAS, In the judgment of the authorities of the Freedmen's Aid and Southern Education Society, our worthy pastor, Rev. J. H. Reed, has been appointed to the chair of mathematics and sciences in Wiley University, Marshall, Texas, be it, therefore,

Resolved, That the official board and members of Mt. Zion M. E. Church regret to lose the services of a safe leader, a true minister of the gospel and a devout Christian gentleman and scholar. *Resolved further*, That we congratulate the University on this worthy addition to the faculty, and pray for him the highest success in the educational department of the Church.

(Signed:) H. HENDRICKS, N. HENDRICKS.
WILLIAM SMITH, V. M. COLE, JR., ED. CROSS.

—Brother J. C. Epperson writes a sad letter from Cooper, Texas. There is hardly a doubt that the picture is overdrawn—church demoralized and people leaving the place because of the mob spirit that prevails there! Let us pray for them.

TIDINGS FROM THE FIELD.

Newburg, Ind.—Joel Perkins writes: I am glad I subscribed for your paper, and believe that I have gained some very useful knowledge. We are moving along very well here spiritually, both Sunday school and church advancing. Death has visited the family of Mr. and Mrs. Folding, and they are mourning the loss of their daughter Francis, who was taken ill at Chicago, brought home on the 13th of August and died on the 19th.

Texarkana, Tex.—M. C. Dason writes that the third quarterly for St. Paul's Church was held, with Presiding Elder C. C. Minegan in the chair. Every officer present with written report. It is said that this was the best session in the history of the church. Pastor reported 37 conversions, 42 accessions, $8 for benevolence, $22 for building, total quarterly collection $94; the parsonage nicely finished and freshly painted, which makes it the best on the district. Sunday the elder preached two excellent sermons; 50 communed and two children baptized; collection $20 80. Rev. E. M. Alexander was recommended for ordination and admission. Rev. W. H. Jackson, the able pastor, is pulling things through all right.

Huntsville, Texas.—Presiding Elder A. C. Culbreath, under date of Sept. 2, says: We had a ten days' meeting, with the following ministers: C. G. Curtis, C. M. Singleton, M. Q. A. Fuller, S. M. Balden, R. J. Campbell, E. Halliday, E. Michaux, P. A. Dismuke, S. S. Linday, J. A. Steward, Dr. Morris; also, Rev. Steptoe, of the A. M. E. Church; Dr. Piper, of the M. E. Church South; and Rev. Dr. Weeton, P. E. of M. E. Church South; all of whom gave us good sermons. Conversions 23; united to the church, 23; adults baptized on the ground, 15; infants baptized, 4.

Sheraw, S. C.—Rev. E. B. Burroughs, writes under date of 7th inst.: We have just closed a most glorious and successful revival at this place. Results—44 conversions and 63 accessions; 25 of the converts are men, and one, an old lady 90 years of age. To God be the glory and the praise!

Shelby, Miss.—Brother J. C. Hall says: Our third quarterly conference was held Aug. 31 and Sept. 1. Rev. J. H. Everett, the pastor, presided. Reports showed improvement along all lines; 5 added to the church, 2 conversions in the Sunday school, and $10 benevolent money raised this quarter. All officers have promised to take the SOUTHWESTERN, so look for 10 cash subscribers shortly.

Pleasant Ridge, Texas.—Brother S. P. Alexander writes: The Rev. J. H. Swann, our pastor, has been faithful on his circuit and the people here are well pleased with him. We are all farmers and mostly free holders. Our free school has closed. Miss Effie Strain, our teacher, has done good work.

Crystal Springs Circuit, Miss.—Brother P. H. Rembert writes: After eight days working in a revival thirty souls have been converted. Revs. Wm. Payne and J. Ford rendered good service. The work is spiritually alive and moving nicely.

Newport, Ark.—Brother G. A. Hall says: My third quarterly conference was held August 24 and 25. Presiding Elder J. W. Jackson was on time. Reports full. The spiritual condition of the charge is better than it has been for years. The congregation is increasing. The presiding elder lectured Tuesday night to a crowded house. One conversion this quarter, and benevolent collections to date $30; full members of the charge 18.

Littig, Texas.—Presiding Elder Mack Henson writes: Reports from my district shows that after a good session of the District Conference, Epworth League, S. S. Institue and W. H. M. societies, were well organized, with the able assistance of Sister E. S. Spriggs, corresponding secretary of W. H. M. Dr. G. R. Townsend, president of Epworth League work in West Texas Conference, done his work on a grand scale and left the chaptor on a firm basis, with a mind to work. Dr. O. I. Jones, S. S. agent for Texas Methodism, in his able addresses, gave inspiration and impetus to the whole work.

Jackson, La.—Rev. D. M. Seal, pastor Magnolia Church, says that on the night of Aug. 20, a host of members and friends stormed the parsonage with many pounds of choice groceries, which were highly appreciated.

Center Ridge, Ark.—Pastor W. J. Cunningham says that the second Sunday in August was observed as Children's Day, and that $3 was collected and forwarded to Dr. M. C. B. Mason in the interest of the Bud Long Hall at Philander Smith College.

Alexander, Ga.—Brother D. H. Martin writes: I was appointed to this charge by Presiding Elder O'Neal and by the help of the Lord I continue until this day. I have secured an acre of ground and am now trying to gather in the lost sheep of the house of Israel.

Heathman, Miss.—Rev. G. L. Williams says: At Heathman Chapel we had a thirteen-nights' meeting, which resulted in 20 conversions, and three confessed Christ since the meeting closed.

Spring Circuit, Texas.—Brother Henry Dickson writes: Our quarterly was held at Bogie Chapel, with Presiding Elder Culbreath in the chair. The reports show the work is spiritually in line. The elder preached and administered the Lord's Supper to 48 souls. Conversions this quarter 9, baptized 6, and joined the church 12. Presented the claims of the SOUTHWESTERN. Collection, $39 50.

Dangerfield, Texas.—Brother G. W. Norris says: We held a two weeks' protracted meeting, with 9 conversions and 13 added to the church. We have added another room to the parsonage and the foundation laid for a new church at Liberty. The work is doing well spiritually and we are marching on.

Lauderdale, Miss.—Brother A. Butler writes us that his third quarterly conference was held with Presiding Elder A. M. Trotter in the chair. Reports were good, and collections $66 50.

McCool, Miss.—Sister Ellen Burton writes: Our third quarterly conference was a pleasant occasion. Presiding Elder Jamison was at his post. Rev. J. M. Nevils and Prof. J. D. Caldwell were visitors. Reports good. Our pastor, N. B. Blackman, is doing good work.

Pine Bluff, Ark.—Brother G. W. Davis says: I found the work as it was left by my predecessors and have gone forward to a measure of success. The outlook is quite promising. The SOUTHWESTERN is a favorite here.

East Waco, Texas.—Brother A. J. Lynch writes us: We had a grand time at our ten days' meeting, and had 42 converts. The Lord is on our side.

Patoutville, La.—Brother J. W. Winey informs us that Sister Harriet Kaitley died Aug. 18, and was faithful unto death.

Cottonport, La.—Pastor J. C. Smith states that his revival at Union Church closed with 6 converts, 2 backsliders reclaimed, baptized 5 adults and 4 infants.

Bastrop, La.—Sister Etta E. Lee writes that Presiding Elder F. T. Chiun held their second quarterly love feast at Mt. Neho Church, Rev. A. B. Venerable pastor. It was one long to be remembered.

Yazoo City, Miss.—Brother N. N. Sidney informs us that he has closed his revival at Mt. Olive Church with 15 happy conversions.

Scooba, Miss.—Brother W. H. Smith writes: Our third quarterly conference was held with Presiding Elder A. M. Trotter in the chair. Reports showed the work to be in good condition. The elder talked in the interest of the SOUTHWESTERN and we obtained thirteen pledges to take the paper.

Cedar Keys, Fla.—Brother F. M. Spicer writes us that thirty-one converts and twenty-one probationers are the results of his work. Cedar Keys is one of the most important charges on the Gainesville District.

Hazlehurst, Miss.—Brother M. A. Hobson writes: We have have had the pleasure of seeing in our city the Revs. H. Roundtree, A. D. Payne, J. C. Hibbler and H. May. These divines were visiting relatives, with the exception of Rev. J. C. Hibbler, who assisted us in a four days' meeting. The fruit of his visit will be gathered in after days.

DeSoto, Miss.—Pastor J. Jordan says: Our presiding elder was with us on time. Reports very good. The elder preached grandly, and 45 partook of the Lord's Supper. Collection $30 05.

Notes From Nashville.

The Nashville District Conference met at Murfreesboro, Tenn., Aug. 21. There was a full attendance; over sixty answering the first roll call. H. W. White, the presiding elder, directed the proceedings of the conference with dignity, discretion and dispatch. J. A. W. Moore, with W. R. Smith as assistant, kept an accurate account of the action of the conference. The reports of pastors and others were indicative of progress. The conference was royally entertained by the people of Murfreesboro, who are noted for hospitality. The subject of renewing license of local preachers developed the fact that quite a number of the brethren had used tobacco during the year, but no license was renewed of any who were present unless they promised to abstain "wholly from the use of tobacco," and also subscribed and paid for the SOUTHWESTERN. The opening sermon by S. Knight was full of plain, wholesome thought and very practical. The educational anniversary was addressed by Prof. M. W. Dogan, professor of mathematics in Central Tennessee College and the writer.

The District Epworth League held its annual meeting in connection with the conference. The representatives of the several leagues present were deeply interested and topics of interest to the progress of the league were discussed at length. J. A. W. Moore was re-elected president and Mrs. Dr. McClellan secretary. The district conference recommended that future sessions of the conference begin at 2 o'clock on Tuesday afternoon and close not later than Friday noon of conference week. During the session Rev. C. B. Wilson addressed the conference, bringing greetings from the Cumberland District, and Rev. H. W. Key, presiding elder of the West Tennessee, spoke words of greeting, and exhorting to increased activity in behalf of the aggressive work of the Church.

The citizens of Nashville are urging all voters to register; as the last legislature arranged that the registration should be good for two years, with only a brief opportunity to register again before the next presidential election. This is thought by many to be intended to diminish the colored vote. If so, it will result in exciting more interest in registration than ever before.

The sad news reaches us of the death, at Marshall, Texas, of Miss Lulu Evans, the first graduate in the musical department of the Central Tennessee College. She graduated in 1894, both in music and in the senior normal course. She taught a year in Texas and has finished, so suddenly, what we hoped would have been a long, useful and Christian life. She was specially gifted in music and her performances on the piano at her graduating exercises would have been creditable in any conservatory of music. She was the sister-in law of Rev. I. B. Scott, D. D., president of Wiley University. She had a host of friends who will be pained at her death. J. BRADEN.

Nashville, Tenn., Aug. 24, 1895.

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By Bishop John F. Hurst, D. D , LL. D.

[Continued from Last Week.]

WHY IN WASHINGTON?

Washington has long been the political and scientific center of the country, and it is the most available place for becoming the intollectnal conter of the continent.

The fitness of the national capital as onr country's trne educational center did not escape the attention of George Washington. With characterlstic far-sightedness he fixed npon it as the only proper location for a truly national nniversity. He spoke and wrote on the importance of it, planned for such an institution, and gave $25,000 as the foundation of a fnnd for his "favorite National Universlty."

The original letter in which Washingington makes this donation known, written from Philadelphia to Governor Brooks, of Virgluia, March 16, 1795, has recently come into tho possession of the present writer. In this letter he says:

"Ever since the General Assembly of Virginia were pleased to snbmit to my disposal fifty shares in the Potomac, and one hundred in the James River, Company, it has been my anxious desire to appropriate them to an object most worthy of public regard.

"It is with indescribable regreat that I have seen the youth of the United States migrating to foreign conntries, in order to acqnire the higher hrauches of erudition, and to obtain a knowledge of the sciences. Although it would be injnstice to many to pronounce the certainty of their imbibing maxims not congenial with repnblicanism, it mnst nevertheless be admitted that a serions danger is enconntered by sending abroad among other political systems those who have not well learned the valne of their own.

"The time is therefore come when a plan of nniversal education ought to be adopled in the United States. Not only do the exigencies of public and private life demand it, bnt if it should ever be apprehended that prejndices would be entertained in one part of the Union against another, an efficacions remedy will be to assemble the youth of every part nnder such circnmstances as will, by the freedom of interconrse and collision of sentiment, give to their minds the direction of trnth, philanthropy, and mutnal conciliation.

"It has been represented that a university corresponding with these ideas is contemplated to be built in the federal city, and that it will receive considerable endowments. This position is so eligible from its centrality, so convenient to Virginia, by whose legislatnre the shares were granted, and in which part of the federal district stands, and combines so many other conveniences, that I have determined to vest the Potomac shares in that nniversity.

"Presnming it to be more agreeable to the General Assembly of Virginia that the shares of the James River Company should be reserved for a similar object in some part of that State, I intend to allot them for a seminary, to be erected at such place as the wisdom of the legislature shall deem most proper.

"I am disposed to believe that a seminary of learning npon an enlarged plan, bnt yet not coming np to the fall idea of a nniversity, is an institntion to be preferred for the position which is to be chosen. The students, who wish to pnrsne the whole range of science, may pass with advantage from the seminary to the nnlversity; and tho former, by a dne relation, may be rendered co-operative with the latter.

"I cannot, however, dissemble my opinion that if all the shares were conferred on a nniversity it would become far more important than when they are divided; and I have been restrained from concentering them in the same place merely by my anxiety to reconcile a particnlar attention to Virginia with a great good, in which she will abundantly share in common with the rest of the United States.

"I mnst beg the favor of yonr excellency to lay this letter beforo that honorable body at their next session, in order that I may appropriate the James river shares to the place which they may prefer. They will at the same time again accept my acknowledgments for the opportunity with which they have favored me of attempting to supply so important a desideratnm in the United States as a nniversity adeqnate to onr necessity, and a preparatory seminary."

This beautiful plan of Washington's failed. From his days to onr own, however, distingnished statesmen and edncators have renewed the advocacy of the project. Recently the Roman Catholic Church has established an institntion here to represent its faith, promote its interests, and become the heart of its edncational system. We admire its conrage and the keenness of its vision. But we deem it dne to Protestantism—to which the world of science and vital religion looks for leadership—to undertake the establishment of an institntion of learning which shall represent its highest educational purposes and that spiritnal life on acconnt of which the world has deemed it worthy of confidence.

The nniversity mnst be in Washington because of the nnequaled facilities of the national capital as a distributing center for great intellectnal and moral forces, and because of the incomparable advantages for scientific and literary investigation presented by the general government. American nniversity life is destined to center here. The Congressional, Departmental and Technical Libraries, the Smithsonian Institntion, the National Mnsenm, the Army and Navy Medical Mnsenm, the great Naval Observatory, the Department of Agricnlture and Labor, the Patent Office, the Geological Snrvey, the Bnrean of Ethnology, the Botanical Garden, the Museum of Hygiene, the Bnreau of Education, and the many snbdivisions of scientific investigation nnder the direct patronage of the government, are gratnitously furnished and constantly mnltiplying. Already the money invested in the collection of these departments and bnreans amonnts to more than $32,000,000; and for their maintenance and increase abont $3,500,000 are expended every year. All these great collections are now thrown open by special act of Congress to all scientific students without a dollar's cost to the stndent. In the shaping and secnring of this liberal legislation the labors of President William W. Smith, LL. D., of Randolph-Macon College, were largely influential and effective. Money given for education here will go farther than anywhere else in the conntry, because of these priceless accessories. A student in the American University will always find this other nniversity—Washington's matchless collection of science and art—within reach and without cost.

[TO BE CONTINUED.]

In Memoriam.

Sister Lula Beatrice, oldest daughter of Rev. A. M. Trotter, presiding elder of the Meridian District, Mississippi Conference, died on 21st of Angnst, at 6 p. m. She professed faith in Jesus and joined the Central M. E. Church in Jackson, Miss., dnring the pastorate of her father. At her death her membership was in Asbnry M. E. Church, Holly Springs, Miss. She was not sick very long and her death was qnite unexpected. This bronght great sorrow to her fathor and other members of her family, as it has only been but a few years since his wife died. Lnlu Beatrice Trotter was 14 years, 2 months and 18 days old. She said she wanted to hear sacred music.

J. Campbell, Pastor,
Meridian, Miss.

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Holly Springs District Conference.

The first session of the Holly Springs District convened June 27, at Duck Hill, Miss., in Benford Chapel M. E. Church, with Rev. W. McDonald, P. E., in the chair. Rov. N. H. Williams was elected secretary, with W. C. Weatherall assistant, and G. J. Dobson was elected statistical secretary, with C. W. Butler assistant. The elder read his report of the district, which showed marked advancement on all lines. The pastors also read their reports, which indicated success in every department of Church work. Able sermons were preached hy Revs. H. B. Hart, W. F. Isaiah, H. A. Robinson and L. F. Jones. The following were introdnced to tho conference: Revs. R. P. Bnrt of the A. M. E. Church, W. H. Eskridge of the Baptist Church, Presiding Elder S. H. Novils of the Tupelo District, Profs. J. A. Williams, E. H. McKissack and G. G. Logan. They spoke words of cheer, and Prof. Logan addressed the conference in the interest of Rust University with much credit to himself and the school he represents.

On Sunday morning a speaking meeting was conducted hy C. W. Butler, and all present witnessed the power of the Holy Ghost. At 11 a. m., the presiding elder preached an able sermon, after which 77 bowed at the communion table. Able sermons were preached during the day by Revs. S. D. Troup, W. McDonald, P. E., and Dr. M. C. B. Mason. The report of the statistical secretary showed that the benevolent collection was $204 35. Collection during the conference was $30 85. Next conference will convene at Batesville, Miss. G. J. Dobson, P. C.

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W. S. HAMMOND, D. D., EDITOR.

A WORD FITLY SPOKEN.

The following from the *Christian Advocate* (Nashville, Tenn.) is so full of truth and good common sense that we publish it for the benefit of our many readers:

"Whenever our preachers cease to preach "sound doctrine"—including the distinctive doctrines of Methodism, they will cease to build the Church after New Testament directions; and will realize, but too late, that they have in their hands a disloyal and intractable membership, as well as a membership without intelligent conviction, without experience, and wholly unable to give a reason for the hope they profess. The foundations must be preserved!

It has often occurred to us that there has been a failure on the part of many of our preachers to preach "sound doctrine." Our pulpits are often characterized by flashy and sensational methods to attract the people with the ultimate object of getting a big collection. We have gone to the house of God frequently, hungering and thirsting for the pure word of consolation, and have been sadly disappointed to receive and hear in its stead a tirade upon some of the foibles of the flock, a regular pulpit "lambasting" of some member who did not feel like bowing down at the feet of his august majesty, the preacher. As for the doctrines—the distinctive doctrines of Methodism, we have heard in some Methodist pulpits utterances which, if made in some other parts of the country, would subject the preacher to trial before his annual conference for heresy. We have heard many *well meaning* preachers handle the Word of God with an abandon that suggested very defective training to say the least of it. And the interpretations put upon the Holy Word have at times been illogical, far fetched and ludicrous. We have heard it observed frequently, that the preaching among our people of to-day is less doctrinal and helpful, if not less intelligent, than that which the fathers of twenty-five or thirty years ago dispensed to the people. We have known a score or more of these fathers who ranked among the best preachers of the century. They studied God's Word thoroughly, and frequently pursued courses of private instruction under some of the most accomplished teachers of our Methodism, and with the gifts and graces of the spirit joined to those added qualifications, gave them power in the pulpit and standing among their brethren. We insist upon it now, and shall insist upon it at the expense of giving offense to some, that we need a great reformation in our pulpits in the great Southland. Our people are suffering for the want of proper spiritual teachers; for teachers who study the Word which they preach, and whose practices correspond with their teachings.

Under this regime we already have an "intractable membership, as well as a membership without intelligent conviction." Some of our conference examining committees are responsible for putting into the pastorate inefficient men; frequently those who have been called to the offices of class leader, steward or Sunday school superintendents. Encouraged by designing brethren, they are rushed through the classes to prey upon a long suffering people. There is hardly any excuse for this condition, since there are scores of schools where collegiate and classical instruction is given, and as frequently with departments of biblical instruction. Gammon Theological Seminary, with its able and consecrated faculty, furnishes unsurpassed facilities for that theological instruction which has already wrought wonders among the colored people of the South.

Our brethren might as well understand now, that mere verbosity or gift of gab, that grimaces, contortions, yelling, jumping and loud hallooing will not do for this age of enlightenment. Study the books. Read the literature. If the schools, colleges and theological seminary are not within reach, employ a private teacher. Study at all hazards, and make every sacrifice to keep abreast of the thought of the Church.

Let it be understood, however, that all these qualifications will not make a man who is morally weak equal to the demands. We need the pure religion of the meek and lowly Christ, then we should add to our faith virtue, and knowledge, and patience, and brotherly kindness, and charity; which, with the advantages of persistent study, will give qualifications which will not only make our ministers workmen approved unto God, but living epistles known and read of all men.

THE NEGRO AND THE ELECTIVE FRANCHISE.

It is about settled that a majority of the white people in South Carolina are in favor of a wholesale disfranchisement of the colored citizens of that State, and so far as it is possible for the constitutional convention now in session to accomplish its desired object, the Negro will be practically debarred from holding an office, or from depositing his vote.

That all the Southern States would like to put themselves into perfect and complete harmony with this action scarcely admits of a doubt. The "Mississippi plan," which has already reduced the colored vote in that State to a minimum, is regarded by many Southern white people as the initial movement looking toward the elimination of the Negro from Southern politics. But the heartless plan of the South Carolina buccaneers is, to many, the best and most comprehensive, since it proposes to rob the Negro of every right which he now possesses. The convention exhibits a defiance of constitutional guarantees, characteristic of the people of that State. It is amusing to notice the consideration displayed toward the poor illiterate but respectable white man in all the proposed movements in favor of ballot reform. The leaders of these movements ought to be big and broad enough to acknowledge the fact that there are poor illiterate but respectable black men who should be permitted to enjoy these immunities in common with their poor illiterate but respectable white brethren. This species of discrimination is manifestly unjust, and will receive the endorsement of but few white citizens outside of the prejudice cursed localities which are so productive of the growth of this species of disloyalty.

This high-handed rape of the ballot may afford some solace to those prejudiced souls, who have been kept in a state of nervous excitement bordering on frenzy for fear of so called "Negro domination." We are told that the immense illiterate Negro vote is a constant menace to the institutions of our common country. We believe this is true, but at the same time there is as much, if not more, danger in the illiterate white vote. Take the present political history and complexion of many of the principal Southern cities for instance. One need not go very far to discover that the illiterate Negro voter is not responsible for this condition. In fact, take the principal localities in which the champions of Negro disfranchisement reside, and it will be found that the illiterate white voter is the master of the situation. Almost anyone possessing even a limited knowledge of political affairs knows that the masses of American voters, or voters in the United States, possess a very limited knowledge as to the interpretation of any clause of the constitution of the State, or of the United States. As to ability to read the English language, etc., there are unfortunately too few of them for the safety and perpetuity of our institutions. There are hundreds and thousands of voters who speak no language except that of the country from which they have recently came, and where they were born. It is notorious that some of these voters whom blatant political demagogues seek to protect have been placed into political office and power less than six months after they landed in this country. The Negro is an American. His citizenship was purchased at a tremendous cost. He himself helped turn the tide by which that sovereign right came to him. He has been faithful to his trust, loyal, patient, and deserving of the sympathy and confidence of all his fellow-citizens.

It is no fault of his that designing adventurers and political demagogues have made him at times a spoilsman and a boodler. His teachers have been many—examples have never been wanting. Yet we say without hesitation that the majority of Negro voters, even including those who have had limited opportunities for the acquisition of that knowledge of political affairs desirable, are among the most reliable of those who enjoy the right of suffrage, and that they will compare very favorably with the masses of their white fellow-citizens. We believe in intelligent suffrage. We believe in ballot reform, and that the American voter, white and black, should stand on the most perfect equality—having equal opportunities, equal incentives, and under equal obligations to comprehend intelligently the rights, duties and privileges of citizenship. With the Negroe's love of knowledge and appreciation of the elective franchise, we have full confidence in his ability to meet every requirement. We are sanguine enough to believe that the ratio of his progress toward the highest standards of citizenship will be greater than that made by his more highly favored white fellow-citizen with the same advantages. After all, may not this severe discipline help lay the foundation for higher and better social and political conditions?

THE RELIGIOUS PRESS ON THE NEGRO.

Every black man who makes a step upward on the ladder of civilization is an example and inspiration to every member of his race below. In so far as he succeeds in the struggle of life, he helps to obscure the color line.—*Zion's Herald.*

We admire the candor with which our distinguished confrere studies this question. Such utterances are of incalculable value as a stimulus to the black man who is making an earnest, honest effort to rise to higher conditions.

PERSONAL AND GENERAL.

—Rev. J. L. Wilson, A. B., late of Holly Springs, Miss., has been appointed principal of Meridian Academy. Correspondents will address him at Meridian, Miss.

—Brother E. B. Richards, of Opelousas, La., sends the following: "Allow me to say that on August 23 we had the third son born unto us; his name is George Edward Richards. All is well to day. Your brother in Christ."

—Prof. E. A. Robertson, of Indiana, has been appointed president of George R. Smith College, Sedalia, Mo., to succeed Rev. Dr. P. A. Cool, who recently retired from the presidency to accept the pastorate of First Church, Sedalia. Dr. and Mrs. Cool celebrated their silver wedding August 17.

—The *Northwestern* says: "Mr. C. C. Morse, the business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La., called at our office last week." We gratefully recall the fact that in our first parish we witnessed the conversion of this now useful servant of the Church.—*Zion's Herald.*

—Brother Robinson has just completed a neat parsonage at Biloxi, Miss., and is living in it. It is the work of his own hands principally, so we hope he will be greatly blessed in its occupancy. His work progresses finely; benevolent collections nearly all up, and there are many other signs of improvement.

—Booker T. Washington was the guest of Albert K. Smiley at Lake Mohonk, N. Y., Aug. 26. He spoke for his school, and the collection raised afterward amounted to $1000. Mr. Smiley has for several years past held "Negro conferences" at his place and never was a Negro invited to take part in the deliberations. Now he is giving the Negro an opportunity to be heard in his own behalf.

The National Department of the Woman's Keeley League, to secure a day of prayer in the week of prayer, says: "Believing, as we do, that intemperance and its results constitute one of the greatest obstacles in the way of the gospel in every land, and having unshaken faith in the willingness of God to answer the believing prayers of his people, we, as Christian workers, earnestly petition that one entire day of the week of prayer be devoted to prayer for the removal of the drinking usages of society, and the abolition of the traffic in alcoholic beverages and of the opium habit and trade."

—The Chautauqua Reading Circle has organized a new feature in connection with its four years course, known as the "Teachers' Reading Circle." This is a department of the C. L. S. C., and closely identified with it, but designed to give to teachers the advantage of some special study of pedagogical subjects, and at the same time provide a course which may be a help to many busy teachers who feel the need of a plan requiring a little less work and expense than the full C. L. S. C. course. The plan has received the hearty co-operation of educators and promises to meet a genuine want.

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Reign of High Carnival—St. Louis in a Blaze of Glory—Seven Weeks of Uninterrupted Gaiety.

The name of America's greatest carnival center—St. Louis—will be blazoned on the skies of gaiety from September 4 to October 19, 1895. The eighteenth annual reign of carnival will pervade the city, and for seven weeks European capitals noted for their seasons of mystery and regal entertainment will gracefully bow to the superiority of the city on the banks of the Mississippi.

September 4 will mark the opening of the 12th annual St. Louis Exhibition. This splendid feature of St. Louis' carnival period will remain open until Oct. 19. In addition to Sousa's world-famed band, many new attractions will be offered. Sept. 4 to 14, the celebrated French Equilibrists, the Kins-Ners, will appear. Sept. 15 to 28, Caicedo, "The King of the Wire," and Louis Oloriz, "The Man Monkey," by their unique entertainments will delight the fun-seeking public. Sept. 30 to Oct. 13, Ivan Tscheroff's celebrated educated mutes, the Russian dogs, are carded for a series of wonderful performance. Oct. 13 to 19, Price Kokin, the greatest Japanese Juggler alive, will fill an engagement, while Buck Taylor and troupe of native Sioux Indians, and Miss Cornelia Campbell Bedford of New York, Demonstrator of Cooking, will appear every day during the Exposition season.

That mysterious personage, King Hotu, and his retinue, will give a daylight parade Sept. 28. This is one of the most unique attractions of the carnival season in St. Louis, and is grotesquely staged: Oct. 7 to 12, the world-beater, the great St. Louis Fair, will be the chief attraction. On the evening of Oct. 8, His Majesty the Veiled Prophet and royal court will parade the principal thoroughfares of the city, followed by the famous ball, which is known of throughout the land.

All the St. Louis theatres, during the season of high carnival, have billed most excellent attractions. Among the number might be mentioned "Trilby," "Lyceum Theatre Company," Chas. Frohman's Stock Company, Hoyt's "A Black Sheep," De Wolf Hopper, etc.

The management of the Missouri Pacific Railway and Iron Mountain Route, constantly having the interests of St. Louis in mind, will sell tickets from all points on the system to the carnival city and return at greatly reduced rates. For copy of the program giving the features of the carnival season in detail, address company's agents, or H. C. Townsend, Gen'l Passenger Agent, St. Louis, Mo.

NEW ORLEANS AND VICINITY.

The New Orleans Preachers' Meeting met on the 10th inst., at Wesley M. E. Church. Rev. T. G. Montgomery presided and C. Monroe was elected secretary pro. tem. Quite an animated discussion was held on the subject of temperance, the meeting taking high ground on this subject. Rev. H. Taylor was authorized to call attention to pastors to the necessity of using unfermented wine for the sacrament of the Lord's Supper.

Rev. W. R. Butler, of the First Street Church, has returned after a brief visit among friends in the northern part of the State. He made himself useful to the cause of temperance, and the people at Mansfield, La., assisting in the campaign, which resulted in such a splendid victory for local option. Brother Butler comes back ready for the Lord's work.

Rev. D. J. Price, the efficient pastor of St. Matthew's M. E. Church at Algiers, La., reports the charge in a good condition. There are indications of a great spiritual awakening. The Sunday services were unusually interesting and profitable. Rev. Pierre Landry, the presiding elder of the district, was present, and rendered efficient service. Rev. Mr. Coffey, of the African M. E. Church, preached acceptably at the evening service. Brother Price brings in two cash subscribers to crown the day's work.

Rev. Pierre Landry, presiding elder of the South Louisiana District, is putting forth extra efforts to score a grand victory in benevolences, the salvation of souls, and in a general forward movement.

Brother Boatner, of Camp Parapet, called in to cheer and encourage us, after a hard day's battle for our Methodism at the Camp.

Rev. T. G. Montgomery, the faithful and indefatigable pastor of Mount Zion, has been disabled for the past week. News comes that he is convalescing.

Rev. A. J. Ford, of Union Chapel, continues on the sick list. Let the Church pray for the recovery of these good and faithful brethren.

First Street Church is preparing for a regular campaign for the Master. Bro. Butler, the pastor, is holding a series of preparatory meetings, which have already resulted in much good.

Rev. J. W. Hilton, of Plaquemine, La., preached a strong, inspiring sermon on Sunday night, which very greatly benefitted all who heard it.

Rev. J. W. Hilton, the able and energetic pastor of our Hurst M. E. Church at Plaquemine, La., has been recuperating a few days in the city. His church is in a splendid spiritual condition; ten souls having been converted during the past few weeks. The meeting is going on successfully.

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This school will open October 1, and the president desires all students who expect to attend during the fall term to be present on the first day if possible. The new teachers are Rev. J. H. Reed, A. M., who has had several years experience as a teacher; Prof. R. S. Lovinggood, A. B., who for a number of years has been principal of the public school of Birmingham, Ala.; and Miss Bessie S. Hill, A. B., who has been employed for some time as a teacher in Huntsville Academy. Mr. Charles L. Marshall, from the shoemaking department of Tuskegee Institute, will have charge of our shoe shop and direct the young men who desire to learn that trade. The literary, printing, sewing, cooking and other departments will be opened on the first day for the reception of all who desire to enter. A large attendance is anticipated for the session.

"Trust Those who have Tried."

Catarrh caused hoarseness and difficulty in speaking. I also to a great extent lost hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Frazer, Rochester, N. Y.
Price of Cream Balm is fifty cents.

Our genial and good natured brother, Rev. F. T. Chinn, presiding elder of Monroe District, went with the Grand Army veterans on their pilgrimage to the Louisville (Ky.) reunion, and has doubtless enjoyed the trip to "old Kaintuck" among old friends and relatives.

How Mrs. Wm. Henry Makes Money!

I have been so successful in the past four months that I feel it my duty to aid others by giving them my experience. I have not made less than $18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear $10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all the instructions and testimonials necessary to succeed.

Natchitoches District Conference.

At Marthaville, La., the third session of the Natchitoches District Conference convened Aug. 14, in the Corinth M. E. Church, of which Alfred McGlocklin is pastor. It was one of the best sessions ever held on this district. Rev. H. J. Wright preached with ability and satisfaction. J. J. Obee was unanimously elected secretary, with M. C. Harris and D. K. Mocklebury assistants. Wm. Harrison was elected statistical secretary, with G. G. Golsten and Willie Dyas assistants, and Rev. M. S. Goins treasurer, with J. W. Lewis and James Wright assistants. Forty-two answered to the roll call. Reports showed that every interest of the Church was looked after. Revs. Wiley Willian, S Horton, Washington Allen and Charles Salhewhite, from the Baptist Church, were introduced, and gave us a hearty welcome in their midst. Baptists as well as Methodists gave the conference a hearty welcome. The SOUTHWESTERN occupied a large share of attention, and it was the opinion of all that the local preachers and exhorters, as their characters were passed and licenses renewed, should take the paper. The Editor was complimented with a present, which will convey an idea of the estimation in which he is held on this district.

Sunday was a high day in Methodism at Bedford. Early in the morning, all sorts of vehicles, loaded with human cargo, poured into the town. At 9 a. m., Revs. M. J. Dyer and Harrison conducted the love feast. Our white friends deserve much praise for so ably assisting in caring for the conference. Boyce was chosen as the next seat of the district conference. Joshua J. Obee was elected district manager of the Epworth League.

J. J. OBEE, Sec'y.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucus surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucus surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, price 75c.

—There arrived in a Florida port recently a full rigged British ship, the W. D. Wallet, having as her captain a colored man, W. D. Price, and a crew of white men. Such a sight is an unusual occurrence in American waters, but it excites no surprise in England, where a man is treated civilly without regard to his color.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or
GASTON MESLIER, G. P. & T. A., Dallas Tex.

On the 31st of August, Rev. D. J. Price, of St. Matthew's M. E. Church, Algiers, La., officiated at the wedding of Mr. William Baker, of Mt. Pilgrim Baptist Church, to Mrs. Lucy Diggs, a member of St. Matthew's; both of Algiers, La.

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Bishop Taylor and his Book.

The publishers take unusual pleasure in announcing *The Story of My Life*, by Bishop William Taylor. The book is autobiographical and complete—a faithful and graphic transcript of the life work of one of the most remarkable characters of the century.

Bishop Taylor has interwoven his career with the religious history of the age to an extent that no other living personage has done. His work has been as heroic as it is picturesque and peculiar. His life has been in every sense unique; and now, as he nears the close, he has, in his own words and manner, recorded, as if for posterity, the extraordinary vicissitudes and events in which he has been the leading actor.

Bishop Taylor is about to complete his seventy-fifth year. He is again in America, and is giving the finishing touches to the product of his life story. The book which he has produced will be regarded by all thoughtful persons as *the only work of its class and kind*. Like character, like product have *The Story of My Life* the bishop has depicted, reviewed and completed, in the natural and inimitable style which belongs to himself alone, the whole drama of his history. The story is at once instructive and inspiring. No other than the author could have acted it or told it. Without doubt this publication is going to be the permanent memorial of the most extraordinary personal evangelism known in history since the days of St. Paul.

The first division of the bishop's work is entitled, "Early Life and Trial Period in the Ministry." In this part he gives an account of his ancestry and boyhood; of his conversion and entrance into the ministry; of his experiences as circuit rider in Virginia; of his pastoral work at Georgetown, and his contact with the society of the Capital. At this juncture he was transferred—we might almost say translated—by Bishop Waugh to California.

Then follows the remarkable episode of his street preaching and religious work among the miners, the roughs, and outcasts, who in the fifth and sixth decades constituted almost the entire population of California. The picture of "Father Taylor," as he now began to be known, standing among this melange of peoples, preaching to all kinds of folks, from the wealthy and half-aristocratic mining nabobs to the gamblers of Poker Flat, is one of the most interesting and striking revelations in the personal history of this generation.

In the next part of the work we see William Taylor an evangelist in the old States and in Canada, then in England, and then in Australia. In that island continent his career, as shown in this *Story of My Life*, was almost as marvelous as in California. At Melbourne and Sydney and Adelaide and many other places he encountered the same outcast elements of civilized society as he had found on our western coast. The dissemination of Gospel truth in these far parts was accomplished by William Taylor at a time when the penal colonies had not yet fully transformed themselves into States.

In the next department, "My Mission to South Africa," we have like scenes, but now for the first time among *a different race of men*. Here William Taylor began his preaching to barbarians; here he had his first contact with the lowest forms of human life; here he met the Bushmen and the Kaffirs, and began to teach and evangelize that race to which he has given the energies of fully eighteen years of his eventful life.

The work of William Taylor becomes world-wide. At length he is made bishop of Africa. He becomes in a measure responsible for the new system of evangelization which he has tried with so much persistency in the Dark Continent. Only a month ago he returned from that country.

Bishop Taylor's book is copiously illustrated with original engravings prepared especially for the work by the great artist, Frank Beard. The pictures are faithful delineations of the strange scenes in which the author has been the leading figure. The book will strike the best chords in the religious heart of the American people; it will enable them to renew and perpetuate an acquaintance with the great evangelist, and will thus carry forward his personal influence into the twentieth century.

Bishop Taylor may be nearing the end of his great career, but the man will continue to live and to preach long after his visible part shall have been hidden behind the curtain of death. His voice and his manner will, in this *Story of My Life*, repeat themselves to the generations following. In a far off time the echo of this greatest missionary's voice will be heard as the voice of one crying in the desert places of the world, saying, "Prepare ye the way of the Lord."

The publishers announce *The Story of My Life* with confidence that the book will receive the heartiest reception at the hands of the Methodist people and of all religious people. The merely secular reader, as well as others, cannot fail to find in this autobiography of a great personage traces of a career which has its interest for *all men of all races*, and in *all climes under the sun*.

July, 1895. HUNT & EATON.

A WAR ECHO.

EVERY HONORABLE VETERAN DESERVES HIS PENSION.

And the Lone Limb is not the only Reason for a Government Reward Either.

[From Journal, Lewiston, Me.]

Samuel R. Jordan has just given the *Journal* an account of his life, which in view of his extremely hard lot for the past few years will be read with interest.

"I am 48 years old and have always lived in New Portland. I enlisted in the army in 1862 as a private in Company A. 28th Me. Volunteers. My army experience injured my health to some extent, although I worked at blacksmithing some part of the time, when suddenly, several years ago, I was prostrated with what able physicians pronounced Locomotor Ataxia. At first I could get around somewhat yet the disease progressed quite rapidly until I had hardly any feelings in my legs and feet, they felt like sticks of wood and I grew so much worse that I could not move for three years without help, as my neighbors and friends could testify. I employed several physicians in my vicinity, and elsewhere, and they all told me that medicines would not help me, that they could do nothing to effect a cure and that in time I should become entirely helpless. I became discouraged. I was a great care to my wife and friends. Shortly after I met an old army comrade, Mr. All. Parlin, a resident of Madison, Maine, and he incidentally mentioned how he had tried Dr. Williams' Pink Pills for a severe case of rheumatism and a spinal and malarial trouble, that he had suffered with consequent of his army life, and had been greatly benefitted by their use. By his earnest recommendation I was induced to try the pills. After taking them for a time I began to feel prickly sensations in my legs and a return of strength so I could move them a little. After a few weeks I began to feel a marked improvement in my condition. I soon was enabled to walk around a little with the help of crutches. After taking for some time I can now walk without crutches, my general health is much improved and I have regained my old-timed vigor. I can walk about and enjoy life once more, for which I feel very thankful, and this happy result is due to the use of Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2 50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company.

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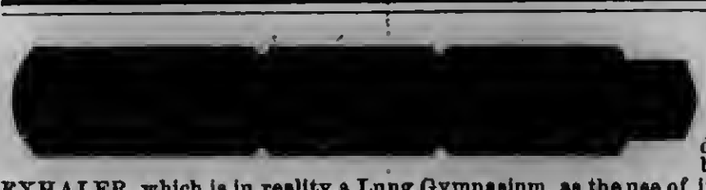
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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, OCT. 6, 1895.

The Time of the Judges.

(Judges 2. 1-12. 18)

GOLDEN TEXT.—"The Lord raised up judges which delivered them." (Judges 2. 16)

The greater part, if not all, of the book of Judges was written by Samuel. It covers a period of about four hundred years. It is not supposed to give the history of all that occurred to Israel during that period. It records only the leading events. It may be divided into three sections—the introduction, the historical part, and the appendix. This lesson is connected with the first part.

I. In the rebuke of the Angel (1 5) we have 1. *A great preacher.* Who was he? Was he a prophet, or a priest, or a created spirit, or the Angel of the Covenant? I know not. The weight of evidence indicates that he was the Angel Jehovah. The same that appeared to Abraham in the plains of Mamre, to Hagar in the wilderness of Beersheba, to Jacob at the brook Jabbok, to Moses in the burning bush, and to Joshua, by the walls of Jericho. But *who* he was is not so important as *what* he said. God has spoken unto His people in "divers manners," but in every instance it was the message and not the messenger they were to heed. The word of God when presented in its purity will have a good effect regardless of the speaker. But the result will be much greater if the preacher is of good report among the brethren. He "came up from Gilgal to Bochim." This does not weaken the assertion that he was the God-man. The Gilgal here referred to was down near Jericho. There was the heap of memorial stones; there the manna ceased to fall, and the people ate of the old corn of the land; there circumcision was re-established; and there the first passover ever observed in Canaan was eaten. The people were likely assembled at Shiloh—a city north of Bethel. There was the tabernacle and ark, and in that place they often met for worship. Bochim—the word means weeping—was no doubt some place in Shiloh where the priests were accustomed to address the people. It probably derived its name from the result of the angel's sermon. It is a blessed thing when the Gospel moves the unsaved to penitential tears.

2. *A Great Congregation*—"All the children of Israel." The time was likely the feast of the passover. This congregation was great in numbers—many thousands of men, women and children Great in influence—other nations feared and revered them. Great in wealth—a goodly land and many flocks and herds. And great in wickedness—they had gods many, that they served. Jesus, when in the flesh, did not always preach to great congregations. We should assemble to worship God, and the minister should preach to those present.

3. *A Great Sermon.* (1) God had brought them up out of Egypt. We have been in the Egypt of sin, but the Lord has delivered us and made us free indeed. By repentance, faith and prayer we are saved. (2) He had led them into Canaan, and given them pleasant homes. So when the Lord saves us He not only saves us from sin but gives us a home among His people. (3) He had made a covenant with them: had gone into a solemn contract, that if they would make no league with the inhabitants of the land, and would throw down their altars, then Canaan should be theirs forever. This contract they had broken. We have taken upon ourselves Church and baptismal vows. We have pledged ourselves to renounce the devil and all his works, and to love and serve God. (4) They had "not obeyed His voice." They knew the will of God, had promised to observe the same, but had broken their obligation. We know the way of salvation, we have pledged ourselves to walk in it, but many of us have not done so. The path, from the cradle to the grave, is paved with broken vows. By nature man is weak and sin is strong. (5) "Why have ye done this?" Why have ye broken your vows, and gone away into idolatry? This was a leading question, and for it they had no answer. They were, like the man who had not on the wedding garment, speechless. We cannot justify a wicked life without defending sin. This we are not ready to do. The world desires nothing to do but live: just have a good easy time. But life is a battle to be fought, a race to be run, and an edifice to be erected. (6) They did not keep the covenant, therefore, other nations were not driven out. They harassed Israel, and their gods were a snare to them. If we break our Church vows sin will not be driven out of our heart, and the gods of this world—pride, ambition, riches and pleasure—will be a snare unto us. But thank the Lord, "the blood of Jesus Christ His Son cleanseth us from all sin."

4. *A great result*—"The people lifted up their voice and wept." Six hundred thousand sinners in penitential tears. They had sinned by worshiping idols. The great preacher, great sermon, aided by the great Spirit, melted their heart to tenderness, but it hardened again before it was cast into the new mold. How often do sinners to-day, when sitting under the sound of an earnest Gospel sermon, feel conviction deep and pungent. When such is the case they should follow up the impressions made till led out into full light of the Gospel. "They sacrificed there unto the Lord." They likely made a sin offering. This secured the forgiveness of transgression. They then sacrificed the whole burnt offering. This was dedicatory. They said by it that they consecrated their entire lives to God Christ has been accepted as our great sin offering. Our lives should be dedicated to Him.

II. The degeneracy of the people (6–12). 1. The people in their new homes. Canaan had been divided among them, and they had gone to their places of abode. Some time after this Joshua had called them together at Shechem. They had faithfully promised to serve the Lord. A covenant was made between Jehovah and them. They then "departed every man unto his inheritance." God has given us pleasant homes. We should assemble to worship Him. It is proper for us to enter into a covenant with Him. After worship we should return to our homes

2. The steadfastness of the people—"They served the Lord all the days of Joshua." They were for a generation true to Jehovah. While Joshua, and all the elders "who had seen all the great works of the Lord" lived, they were steadfast in their devotions. They were not true to the Lord in their heart, but only served Him through love to Joshua and the elders. Many serve God to-day because of their love for parents or ancestors. This is a noble principle, and much better than no service, but there should be something more in our devotions.

3. The death of Joshua. He, like Joseph, departed this life at one hundred and ten years of age. Death loves a shining mark. The great and good, same as the small and bad, yield up their lives. He is called—"The servant of the Lord." What nobler words can be said of any one. He obeyed the Lord and was highly honored by Him. He was quietly laid to rest in the mount of Ephraim. Tradition says the stone knives, with which he circumcised the children of Israel at Gilgal, were buried with him It is not said the people mourned for him thirty days as they did for Moses. But they no doubt loved him, and had profound respect for his faith and devotion.

4. The generation that arose after Joshua. (1) They "knew not the Lord." They knew not His power as seen in Egypt, in the wilderness, and in Canaan. They knew not His mercy as it was shown to their fathers times past numbering. This shows a great want of moral and religious training. They had not far in the past promised to teach the words of God to their children. This they surely had not done. Idolatry, the judgment of God, and everlasting punishment, are the results of their negligence. Great are the responsibilities that rest on parents. (2) They "did evil in the sight of the Lord." His moral and civil laws were in part or in full set aside. They ceased to bring gifts and offerings to the Lord as did their fathers. The priesthood was not sustained. The heart of man in every age has been deceitful above all things and desperately wicked He promises well and performs poorly. Idolatry is the sin charged against them. Man will worship, and when the God of glory ceases to be adored by him, he bows to the work of his hands. When the Lord goes out Satan comes in. No middle ground. We are for God or against Him. Baal signifies lord, husband, patron and protector. It was the chief male god of the Canaanites, Phoenicians, Moabites, and other tribes. He is the sun-god, and through him that luminary was worshiped. This was not the first, neither was it the last time, Israel was seduced to the worship of this god. We need not be surprised that the Lord was provoked to anger. Their conduct was not excusable. If the nations among them had served the true God, they would have done likewise. Instead of lifting up the Canaanites they were pulled down by them. Great is the power of influence for evil.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger.....7 00 am
Chicago and St. Louis fast mail.....8:30 am	Chicago and St. Louis fast mail.....5 55 pm
Chic. limited....7:00 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:45 am	No. 6, fast mail..7:45 am
No. 7, coast acc.9:00 am	No. 4, fast ex...10.55 am
No. 1, lim. ex....4:45 pm	No. 8, coast acc..3:45 pm
No. 5, fast mail..7:15 pm	No. 2, lim. ex....8:00 pm
Sunday ex.....9:45 pm	Sunday ex.....7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex ...6:15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6 15 pm

Queen and Crescent Route.

Cincinnati.... 9.30 a. m and 8:30 a. m.	Cincinnati.... 11:30 a. m and 8:20 p. m
New York....9:30 a. m	New York ... 8:20 p. m.

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No. 26, 7:00 a. m.	Local Mail and Express.	No. 52 9:30 p.m
No. 2, 5:55 p.m.	Chicago and St. Louis Fast Mail has Pullman Sleeping cars between New Orleans, Chicago, St. Louis, Memphis and Kansas City.	No. 1 8:30 a.m
No. 4 9:00 a. m	Chicago and New Orleans Lim. Solid Vestibuled train bet. N. O. and Chicago	No. 3 7:00 p.m.

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	Leaves	Arrives
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8 Coast acc'm.3.25 p.m	1 Lim. Ex.....5.00 p.m
2 Lim. Ex....7.50 p.m	5 Fast Mail....10.25 p.m
Sunday Ex....7.55 a.m	Sunday Ex.....9.30 p.m

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FROM PRESIDING ELDERS.

Wytheville District.

Mr. Editor—I am now winding up my fonrth quarterly conference, and am glad to say this has been a year of peace and pleasnre. There has been no trouble between the pastors and people whatever. There have been good revivals of religiou in every station and circuit on the district. The camp meeting fires are now in full blast, and are proviug to be a blessing to the people. Sinners are beiug converted, backsliders reclaimed, aud the church wonderfully edified. I think a few more camp meetiugs in this part of the conntry will solve the great Negro problem in the Wytheville District. Our white friends have never been known to take such active part in the meetiugs in the history of the district as they have done during this camp meeting season, and they frankly confess that they never heard better preaching in all their livee. The benevolent causes are carefully looked after, notwithstanding the scarcity of money. They will be in advance of last year.. We have orgauized Epworth League Chapters in all our stations and circnits, and they are in good working order. We have held two Epworth League conventions, which have proved to be a great benefit to our young people. We never forget to present the cause of the dear old SOUTHWESTERN at all our gatherings, and most especially at our qnarterly meetings; aud always make it a point to impress it on the minds of the officials the great importance of reading some of our Church papers. At our district conference, which convened June 27, at Bradford, Va., we had representatives from all parts of the work who pledged themselves to subscribe for the SOUTHWESTERN, and to do all they could for its circulation. The conference, in its resolutions, said that it would not rest contented until each family within the bonnds of the district became readers of the dear old SOUTHWESTERN. Our watchword is ten thousand subscribers, and we think it is a very small nnmber for the seventeen colored conferences of our Church with their 250,000 members.

W. H. PLEASANTS, P. E.

Greenwood District.

Dear Brethren—The second district conference of the Greenwood District, Upper Mississippi Conference, will convene in Kosciusko, Miss., Wednesday morning, October 23. Let every member be present. Every pastor is expected to report all benevolences in hand and all pledged subscribers to the SOUTHWESTERN sent in. Some pastors on the district have reported all collections in hand. Be prepared to elect your lay delegate in the quarterly conference; elect your best representative.

W. E. MASK, P. E.

Griffin District.

Dear Brethren—The year is drawing to a close, and we must push our benevolence so as to have full reports. Let us show ourselves equal to the demand, and be known by our work. We rely upon you for success. At this quarter each charge will elect a delegate to attend the lay conference. Let the trustees be present with full reports, and also with the deeds to all Church property. Do not forget your pledge to the SOUTHWESTERN. Let a round list of subscribers be sent from your work. Take your collections at once, and forward them to Cranston & Curts. Wishing you great success, I am yours in the work,

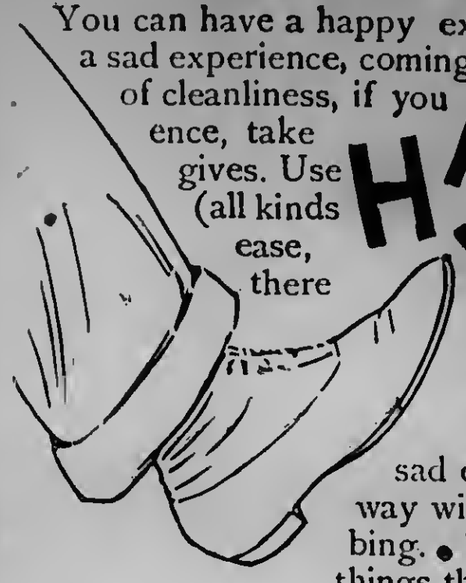
J. P. WRAGG, P. E.

Greenville District.

Dear Brethren—Please notice the date, day and place of your fourth quarterly conference for 1895. Give out the notice at each of your churches and see that your local preachers, exhorters, Sunday school superintendents, presidents of Epworth Leagues, class leaders and stewards have their reports written. Let each member of your charge be seen by his or her leader, and urge that all pay their quarterly assessments. The stewards must report under the 8th question, all monies collected during the quarter for all purposes except ministerial support, and under the 12th question they must report the amounts paid on pastor's support. Be sure that you faithfully and plainly state to the people all the claims for benevolent purposes, and report to the quarterly conference all that has been collected. Urge the members to subscribe to the SOUTHWESTERN. Each local preacher and Sunday school superintendent must take the paper, and all other officers must be urged to take it. Report number of conversions during the quarter.

J. A. BROWN, P. E.

Hints or Kicks? Which?



You can have a happy experience, coming from hints—or a sad experience, coming from kicks. Now in the matter of cleanliness, if you want the happy experience, take the hints that gives. Use Pearline for washing (all kinds of washing) and you have ease, economy and safety. Is there a hint in the fact that hundreds of millions of packages of Pearline have been used, and the sale increases? But if you want sad experience, take the old-fashioned way with soap, and rubbing and scrubbing. That's hard for you, and for the things that you wash. It's all rub, rub, rub—in other words, it's the experience based on kicks.

HINTS

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Meridian District.

Brethren—Have each of the pledges to pay for the SOUTHWESTERN before this conference made good; if not, see to it at once, and get ready. I will call the roll and every one's answer should be present, and that "I am a cash reader of the SOUTHWESTERN;" and each leader will report the greatest number in his class, who takes the Church paper. Strive to have every cent assessed for benevolent purposes, and by all means collect and send in at once the amonnt for General Conference expenses.

A. M. TROTTER, P. E.

Notice.

As secretary of the East Tennessee Conference, I have arranged with the Southern and the Norfolk and Western railroads to have excursion tickets sold over their lines to Abingdon, Va., the seat of the next conference. Tickets will be on sale October 13-15, and will be good to return until the 24th. All candidates for admission on trial and the members in the four years' course of study are requested to be ready for examination on the 15th.

JUDSON S. HILL, Sec'y.

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MARRIAGES.

.....Give Name and Place Distinctly.....

Baton Rouge, La.—Willie Hirst to Miss Ella Stewart on August 5. Also, on the 28th, Robert Davis to Miss Phylonie Diggs. J. A. Tircuit, officiated.

Will Cure to Lucy Ann Buckett. Also, Shed Collin to Laura Stephen. S. R Hason officiated.

Friendship, Tenn.—James Jassite to Flores Bradford, August 8. J. M. Moody officiated.

Dickson, Tenn.—Charlie Lee to Pokie Saterfield. R. H. Johnson officiated.

Hazlehurst, Miss.—Willie Davis to Sallie Adkins, August 5. M. A. Hobson officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Booneville, La.—Lawyer Robineon, the 16 year old son of Brother Wm. Robineon, died in peace July 16. H. C. Gair, pastor.

Vicksburg, Miss.—John Tipton died August 14, and John Lockett on the 17th; both members of our church. Wm. McMorrie, pastor.

Jackson, Miss.—After a few days illnese Brother John Martin, one of our old members, passed to his reward. T. C. Hibbler, pastor.

Meridian, Miss.—Sister Ann Young, a momber of our church, died happy on August 12, aged 60 years. Also, Hattie Lee, a faithful member, died in great peace August 21. P. Bine, pastor.

French Camp, Miss.—Sister Harriet Lock, a faithful member of our church, died August 21, aged 72 years. She was one of the oldest members and had been preparing for the last forty years to die as she did, in the triumph of faith. Fred H. Bunton, pastor.

Hazlehurst, Miss.—Sister Jane Down, aged 43 years, died August 3. M. A. Hobson, pastor.

San Felipe, Texas.—Sister Malinda Daniels, a member of our church 13 years, aged 28 years, died in peace August 1. G. W. Gill, pastor.

Winona, Miss.—Sister Eliza Wragg, an earnest member of church, died in the faith August 28. N. R. Clay, pastor.

Milford, Texas.—Sister Jennie Childs died on the 13d of August. The angels wafted her soul to heaven. T. S. Moore, pastor.

Bramley, Tenn.—Emma Dalton, a faithful member of the church, aged 25 years, departed this life. Lula C. Price.

CONFERENCE NOTICES.

Griffin District.

Fourth Round.	September.		
Zebulon	28 29		
	October.		
Liberty Hill	5 6	Greenville	11 13
Chipley	12 13	Warm Springe	14
Hampton	19 20	Griffin circuit	26 27
	November.		
Whitewater	2 3	Senoia and Arnold	3
Tronp Factory	9 10	Whitesville	16 17
Hardeman	15	Columbus	12
Williamson	23 24	Griffin	24 25
Barnesville, Dec 1	30		
	December.		
Forsyth	7 8	Macon circuit	10
Macon	8 9	Perry	11
Americas	12	Woodbury	21 22
Culloden	14 15		

John P. Wragg, Presiding Elder.

Meridian District.

Fourth Round.	October.		
Meridian, St Paul	12 13	Collinsville circuit,	16
Meridian, Haven	19 20	Meridian circuit	23
Daleville	26 27	Chunkey	30
	November.		
Lauderdale	2 3	Scooba	5 6
DeKalb	16 17	Philadelphia	20
Hickory	23 24	Lake	26
Centreville	28	Enterprise, Dec 1	30
	December.		
Mount Jordan	7 8	Paulding	14 15
Lake Collo	18	Garlandsville	21 22

A. M. Trotter, P. E.

Greenwood District.

Fourth Round.	October.		
Durant	16 20	Durant circuit	11 13
Goodman circuit	17 18	Goodman	19 20
Kosciusko station	26 27	Newport mission	28
Pickens	30 31		
	November.		
Vaiden circuit	2 3	Hesterville	6 7
Ebenezer	7 8	Lexington	9 10
Winona	9 10	Howard	13
Carrollton	16 17	Vaiden mission	22
Vaiden and West	23 24	Shellmound	23 24
Shellmound miss	23 24	Tohula	26
Bee Lake	27	Maryland miss	29
Minter City, Dec 1	30		
	December.		
Greenwood	7 8	Kosciusko cir	14 15

W. E. Mack, Presiding Elder.

Greenville District.

Fourth Round.	October.		
Aimwell circuit	5 6	Lowndsville circuit	8 10
Belton circuit	12 13	Rock Mill circuit	19 20
Liberty circuit	22 24	Seneca station	25 27
Seneca circuit	26 27		
	November.		
Walhalla circuit	2 3	Otto circuit	9 10
Pendelton circuit	12 13	Easley circuit	16 17
Anderson station	23 24	Marietta cir, Dec 1,	30
	December.		
Greenville circuit	7 8	Greenville mission,	11 12
Williamston cir	14 15	Greenville station,	20 22

J. A. Brown, Presiding Elder.

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FROM PRESIDING ELDERS.

Savannah District.

Dear Brethren—This fourth round closes out the conference year, as you know. Let it be brimful of success, as much of it is dependent on our earnest efforts. I will do all I can to make it so. Yours in Christ, J. WATTS, P. E.

Natchitoches District.

Brethren—Let each one of you be ready to make full reports on your benevolent money, or have your vouchers on hand. Also, have your officers and committees selected from among your best men and women. The conference is also to elect a lay delegate, and we trust, who ever is elected, will be a representative of the Church. You are called upon to be up and doing. Yours fraternally,
H. J. WRIGHT, P. E.

Vicksburg District.

Dear Brethren—Let this be a quarter of unusual activity in every department of our church work, and by all means strive earnestly to bring up the full apportionment for the various benevolent causes. The local preachers and exhorters must be ready to pay for the SOUTHWESTERN by the time of holding their conference. We hope all the members will be prepared to subscribe for our church paper.
S. A. COWAN, P. E.

Holly Springs District.

To Ministers and Members—The second session for 1895 will be held at Batesville, Miss., Nov 20, at 9 a. m., and I hope all will be present on the first day and have written reports ready. Every member will have in his possession the SOUTHWESTERN, or have the cash in hand to take it. When I come to hold the fourth quarter, every reader of our church in the district must take the paper. Also, the ministers who pledged themselves for a certain number of the paper in the last district conference, please carry out your pledges. Let us not fail and remember that every cent of our benevolence must be raised.

I pray God's blessing upon each and every one. Yours for Christ and Methodism, W. MCDONALD, P. E.

Notice.

The minutes of the ninth session of the North N. O. District Conference are out. Pastors out of the city will please send their money for same immediately, in accordance with the motion that each member of the district conference would pay twenty-five cents for minutes. City pastors will please be ready. We will make an immediate canvass of the various city churches in the district. Yours fraternally, D. J. PRICE, Sec'y.

A dose of Ayer's Sarsaparilla taken shortly before each meal helps digestion.

Rome District Conference.

The Rome District Conference convened at Carrollton, Ga., as per announcement, with Presiding Elder H. R. Allen in the chair. The roll call showed an attendance of 72 members. F. M. Gordon was elected secretary and A. B. Allen assistant.

Rev. G. W. Lewis preached the introductory and B. Boston the ministerial sermon. The pastors' reports showed that their charges were improving financially and spiritually. Many members have been added to the Church.

Revs. Coates and Giddens offered resolutions on the SOUTHWESTERN. It was urged that each member of the conference become an agent.

Revs. R T Adams, M. M. Alston, S. Smith, G. W. Arnold and M. C. B. Mason, and Prof. L. J. Price were among the visitors. Dr. Mason addressed the conference in the interest of the F. A. and S. E. Society. F. M. GORDON, Sec'y.

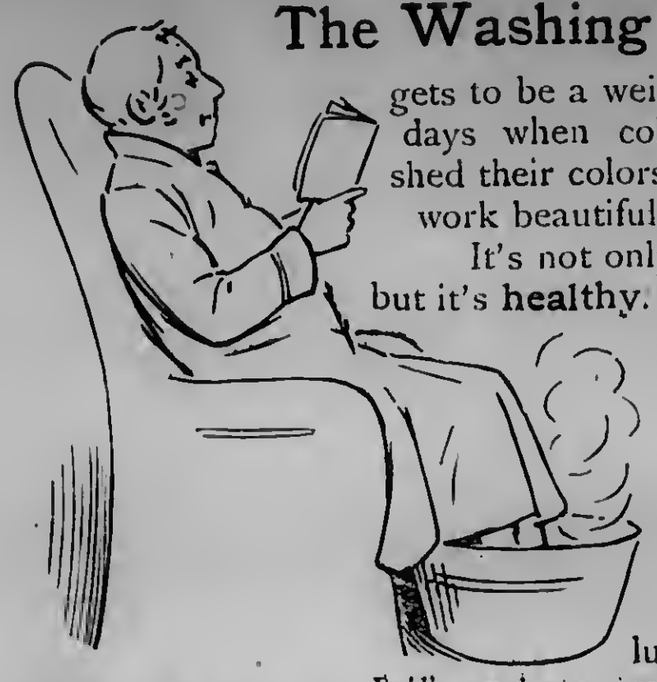
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Greenville District Conference.

The first District Conference of the Greenville District met at Webb, Miss., as per announcement, with Presiding Elder J. W. Davis presiding. A. J. McAllister was elected secretary, with E. Tronpe and J. H. Everett assistants, and G. W. Hunt statistical secretary. P. S. Bowie preached the introductory sermon.

The presiding elder's report showed a very hopeful condition along all lines.

The reports from pastors, local preachers and others were very encouraging.

Presiding Elder W. McDonald, and the Revs. W. M. H. Davis of the A. M. E. Church, and J. W. Johnson of the C. M. E. Church, and Prof. G. G. Logan of Rust University were introduced and made remarks.

Prof. Logan ably represented the work of F. A. and S. E. Society. P. S. Bowie, W. McDonald, E. D. Reed, A. J. McAllister, C. W. Walton, J. H. Everrett, G. G Logan and E. Tronpe preached acceptable sermons. The subjects for discussion were ably handled.

A SOUTHWESTERN revival took place, led by Presiding Elder Davis, who spared no pains in representing the grand old paper. Several brethren pledged themselves to send within 100 days the number of subscribers opposite their names.

Sunday was a high day in Isreal. Prof. Logan preached at 11 a. m., and at 3 p m. the memorial services of Rev. L. W. Washington took place and was largely attended by colored and white people.

Resolutions were passed, and then closed one of the best sessions of the district.
A. J. MCALLISTER, Sec'y.

Little Rock District Conference.

The Little Rock District Conference convened at Morrilton, Ark., according to notice, with Presiding Elder W. H. Morris in the chair. John Qualls was elected secretary and John W. Lewis assistant.

The introductory sermon was preached by Elza Roberts.

The presiding elder, who was called to the sick bed of his dear wife for the past two or more weeks, arranged so as to be with us and read his report. It was inspiring and full of comfort, showing an increase along all lines of our work. The reports of pastors and officers show prosperous condition of the churches, Sunday schools and Epworth Leagues.

Dr. W. O. Emory addressed the conference on the work and needs of Philander Smith College.

The F. A. and S. E. Society held its anniversary, and the following brethren preached edifying sermons: John W. Lewis, W. O. Emory, M. N. Langston and John Qualls.

The presiding elder delivered an address on the SOUTHWESTERN, which was forcibly applied and will bring about a revival for our paper before long.

Resolutions were passed, thanking the good people for their generous treatment, etc., and the conference with the love feast adjourned.
JOHN QUALLS, Sec'y.

CONFERENCE NOTICES.

Savannah District.

Fourth Round.	October.		
Savannah and circ't,	19 20	Jesup	26 27
	November.		
Blackshare	2 3	Waresboro	9 10
Homersville	16 17	Thomasville	25 26
Valdosta	23 24	Camden, Dec 1	30
	December.		
St Mary's	7 8	Brunswick circuit,	14 15
Brunswick station,	21 22	Darian	24 28
Waycross	28 29		
	January.		
Bazley,	4 5	John Watts, P. E.	

Natchitoches District.

Fourth Round.	October.		
Boyce	26 27		
	November.		
Compte	2 3	Black Lake	4
Mount Sterling	7	St. Maurice	8
Allen	9 10	Lake End	12
Coushatta	17 18	Stringfellow	19
Bedford	23 24	Columbus	30
	December.		
Leesville	1	Marthaville	7 8
Natchitoches	14 15	New Town	17
Robeline	21 22	Pleasant Hill	28 29
Chopin	30 31		
	January.		
Fairmont	4 5	Colfax	11 12

H. J. Wright, Presiding Elder.

Holly Springs District.

Fourth Round.	October.		
Pott's Camp	5 6	Zion Hill	5 6
Holly Springs sta.	12 13	University Church,	12 13
Oxford circuit	19 20	Oxford station	25 27
Collegehill	26 27		
	November.		
Abbeville	2 3	Grenada station	8 10
Grenada circuit	9 10	Elliott	16 17
Batesville	23 24	Como	23 24
Hernando	30		
	December.		
Holly Springs sta.	7 8		

W. McDonald, Presiding Elder.

Vicksburg District.

Fourth Round.	October.		
Aguanill	19 20	Cary	21 22
Hamburg	26 27	Meadville	28 29
	November.		
Gloster	2 3	Harriston	9 10
Natchez	9 10	Union Church	16 17
Fayette	23 24	Rodney	25
Vicksburg circuit, Dec. 1	30		
	December.		
Vicksburg	5 6	Bovina	7 8
Edwards	14 15	Bolton	21 22

S. A. Cowan, P. E.

Dadeville District.

Fourth Round	October.		
Opelika	2 3	Blufton	12 13
Fredonia	19 20	Lafayette	26 27
	November.		
Roanoke	2 3	Wedowee	9 10
Lamar	9 10	Lineeville	16 17
Sylacanga	23 24	Alexander City	30
	December.		
Dadeville & circuit	7 8	Rockford	14 15
Talassee	21 22	Eclectic	28 29

Cain Rogers, Presiding Elder.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, SEPTEMBER 26, 1895.—Vol. 30. No. 39. HUNT & EATON, PUBLISHERS.

MY BELOVED.

O Thou, in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all?

Where dost thou, dear Shepherd, resort with thy sheep,
To feed them in pastures of love?
Say, why in the valley of death should I weep,
Or alone in this wilderness rove?

O why should I wander an alien from thee,
Or cry in the desert for bread?
Thy foes will rejoice when my sorrows they see,
And smile at the tears I have shed.

Ye daughters of Zion, declare, have you seen
The star that on Israel shone?
Say, if in your tents my Beloved has been,
And where with his flocks he is gone.

He looks! and ten thousands of angels rejoice,
And myriads wait for his word;
He speaks! and eternity, filled with his voice,
Re-echoes the praise of the Lord.

Dear Shepherd, I hear, and will follow thy call;
I know the sweet sound of thy voice;
Restore and defend me, for thou art my all,
And in thee I will ever rejoice.

EDITORIAL COMMENTS.

"ROLL JORDAN, ROLL."

Rev. R. Howze, our enterprising pastor at Enterprise, Miss., sends in a list of nine subscribers, eight of whom are Jordan's. It is indeed gratifying to know that our brethren are at work, loyally and faithfully helping the manager, the editor and the Church at large. It is hard to get it into the craniums of some, that every cash subscriber to our periodicals helps to increase the annual conference dividends from the Book Concern. But the "Jordan" will roll! Who'll be the next?

THE SAFE LEADER.

It is perfectly human to desire places of position and power. The struggles which we are called upon to witness at times, are the legitimate results of this desire for the mastery. This world is likened unto a great race, or a mighty conflict, in which men strive with men for the mastery; in which they throw time, talent, life; all for perishable rewards! And so the struggle has been going on for centuries. Looking at it from a merely human standpoint, the records show improvement only in the methods which men use to accomplish their objects. But there has been no improvement in the results. They have been the same under all the circumstances and in all the phases through which the human family has passed. The successful competitor of to-day is often the defeated contestant of to-morrow. But the struggle goes on nevertheless, and the multitudes push forward to conquer, to lead, to die; forgetting that "the paths of glory lead but to the grave." How sordid! Of the earth earthy is characteristic of the whole race of Adam. And the entire record of that race, without the interposition of our kind heavenly Father's love, is one of disappointment, disaster and death. The Psalmist recognized this leadership, and exultingly cries: "Thou wilt show me the path of life." A leader forsooth, who will reveal to man the source of infinite happiness—the course which leads to present and eternal happiness; the path of life. Not the little transitory and circumscribed period which we call life; not the brief threescore years and ten—so full of sorrows and labor that the soul often cries: "O that I had the wings of a dove, for then I would fly away and be at rest." Ah, no; but the path, the way of spiritual exaltation and enlargement of the richness and fullness of the enjoyment of that life, which is eternal, because it reveals to us the "gift of God," in whose presence "there is fullness of joy, and at whose right hand "there are pleasures forevermore." Let us then follow our Captain, "and be led to certain victory."

—The *Christian Advocate*, of New York, observes: "The frankness of the following from *Zion's Herald* deserves commendation:"

"We are being forced to the conviction that there is as much pretense and hyprocrisy upon the 'color question' right here in Massachusetts as anywhere else. The latest illustration comes from Springfield. The Rev. Bradley Gilman, of Springfield, Mass., has been a bicyclist for a number of years; and, in consequence of the benefits to he received from the efforts of the American League of Wheelmen, it was urged that he should join the league. Soon he received a circular in which it was said: 'Our rules require a member to be an amateur, *to be white*, and to be eighteen years of age.' And yet how vehement we become when the color line is drawn in any part of the Southland!"

We have also observed that there is much, far too much, pretense and hypocrisy upon the color question both in the North and in the South. But our observations become more painful when we notice so many incidents of the kind mentioned by the *Zion's Herald* in that section of the country, which if not cursed by slavery, is nevertheless keeping abreast with any other section in its prejudices against black men. Southern prejudice against the Negro is bitter, cruel, relentless. But it must be borne in mind that the South fostered and encouraged for more than two hundred years an institution which was predicated upon the idea of the natural social, moral and spiritual inferiority of the Negro slave. The legality of this iniquity has been wiped out by blood, but it has never been thoroughly repented of. Its blighting, withering curse now falls with the fury of the inquisition upon the descendants of those who were the subjects of the greatest oppression under the sun. Hence, in the South to day the battle is between millions of nominal freemen, who are making an honest struggle in the midst of most unfavorable surroundings to reach higher moral and social conditions, and millions of white men, the children of fathers who staked reputation, happiness and high social place upon the unholy institution, and who went down in the general wreck of the accursed thing. We do not believe that the world has ever witnessed such a horrible perversion of the divine law as was practiced by these deluded people. "Pity it is, but pity 'tis true," that all the survivors of the terrible collapse could not see their way clear to acknowledge the wisdom of the act which made all men free, and to have taught their children and their fellow-citizens lessons of loyalty and true patriotism. Had this been done, there would have been no Negro problem to-day; no cry of "Negro domination," nor of "white supremacy," and kindred sectional and inflamatory invective would be heard in all our fair Southland. These are among the reasons why prejudice exists among the white and colored people in this section to-day. But no such reasons exist in the North. There the Negro has always enjoyed freedom. Her schools and colleges have been opened to him and he has entered and achieved success. The question of his "previous condition of servitude" has not arisen to frighten and dismay his friends.

We submit, that the great North, which has done so much towards ameliorating the condition of the Negro; which has contributed millions of dollars to found schools and colleges and thousands of her best young men and women to teach in these schools and help in the uplifting of the teeming millions in the Southland—we submit, that, to be consistent with its past glorious record, such things as are mentioned by the genial editor of *Zion's Herald* and approved by the ever-watchful and able editor of the *Christian Advocate* ought not to exist. Furthermore, we believe that the religious press of the North and the South can so affect the trend of sentiment, that discriminations on account of the mere accident of color will be considered unworthy of intelligent people.

REV. R. S. RUST, D. D.

Thousands, yea tens of thousands, of colored people throughout the Southland will rejoice to know that this eminent servant of God, philanthropist, teacher, and friend of humanity, has reached and passed his four score years. Born in Ipswich, Mass., eighty years ago, the doctor is yet in the land of the living, hale, hearty, and almost as robust as in the days of his earlier life. Few men are better known and more highly respected in the Methodist Episcopal Church and in the country at large than he. Perhaps the greatest work of his life is that which records his devotion to the work of bringing Christian education within the reach of the millions of recently emancipated slaves. With our honorable Bishop Walden, he was among the first of the representatives of our Church to recognize the imperative demands upon its consecrated wealth and zeal for the uplifting of the black man of the South. The history of our Freedmen's Aid Society is resonant as well as fragrant with his heroic devotion to the people, for whose social, moral, intellectual and industrial advancement he has consecrated his time, talent, wealth and life. For nearly a score of years he stood as a most conspicuous representative of our Southern educational work, as corresponding secretary of the Freedmen's Aid Society, an organization which has done more for the education and Christianization of the Southern colored people than any other of the great agencies instituted for that purpose. In the purchase of property for the schools, and in the selection of eligible sites for the same, the most admirable wisdom of our venerable brother and friend was displayed. His business acumen, strict integrity, unflinching devotion to the colored people, intense enthusiasm, coupled with deep and fervent piety, are among the salient qualifications which the Methodist Episcopal Church recognized in selecting him for this most important office. Notwithstanding he was not a delegate in the General Conferences, he was elected corresponding secretary in '72, '76, '80 and '84, without opposition. The General Conference at New York elected him the honorary corresponding secretary of the Freedmen's Aid and Southern Education Society without a dissenting vote.

In many parts of the Southland there are monuments in brick, and stone, and wood, which have spoken, and will speak, of his skill and masterful handling of the great trust reposed in him by the Church. But there have gone out of these schools into the home life of the people, into the pulpits, and school rooms, the hospitals, and in fact into every department of the social and moral and domestic life of the race, thousands of influences and agencies, which, like the divergent rays of the sun, are to-day carrying light and joy and life to the increasing millions of our people, in whose good deeds and zeal and character Dr. Rust will live through the countless ages.

It was a fitting tribute to the moral worth of the great and good man, when on the 12th day of this month, there assembled at his beautiful home in Cincinnati representatives of the Western Methodist Book Concern, and of the Cincinnati Conference, and of the Union Central Life Insurance Company, of which he was an honored vice president, and representatives as well as of the highest and best social life of the city, with whose social and commercial interests he had been so intimately identified. It was a memorable anniversary. The tributes were deserving, while they stood for the confidence and esteem in which the good doctor is held by his legion of friends. The SOUTHWESTERN joins in the congratulations.

EPWORTH LEAGUE -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. BURROUGHS, Cheraw, S. C.

September 29, 1895.

Blind Bartimeus.

Mark 20:29-34; Luke 18:35-43; Mark 10:46-52.

"As the rosy door of the morn swings wide
At the touch of the king of day,
So the shrouded eyes felt the hand Divine,
And the shadows were rolled away."

Seemingly there is a contradiction in records given of this miracle. Says Scott: St. Matthew mentions two blind men who received sight on this occasion; probably the other was excited to apply to Jesus by Bartimens example, and was much less known. Both Matthew and Mark record the miracle as wrought when Jesus 'went out of Jericho;' but Luke says it took place 'when he was come nigh to Jericho,' and he afterwards records an event which took place near the city." These apparent contradictions should not, however, trouble us in the least. "What is really proved by these variations is the freedom and independence of the narrators, their honesty, their substantial accuracy, and the truthfulness of their narrative."

1. A Blind Man by the Way.—It was customary for beggars to sit along side the roads leading into the city. Hence it was that Bartimens was found in the way as Jesus went out of Jericho. It is a good thing to stand in the way and to inquire for the old paths.

2. A Blind Man Calls to Jesus.—The multitude was great and conversing about the Great Teacher and his many wonderful works. "And when he hears that it was Jesus of Nazareth, he began to cry out and say, 'Jesus, thou son of David, have mercy on me'." All men spiritually blind should imitate blind Bartimens.

3. A Blind Man is Called by Jesus.—Christ, hearing his plaintive cry, stands still and commands him to be called. How blessed that call! How the blood must have quickened in the veins of the poor, blind beggar! Perhaps he asks, "Is it true that I am called?" "Yes," says the disciples. "be of good comfort; rise, he calls thee." And so may the guilty, the empty, the naked, the tempted, the spiritually blind, be of good comfort, for he calls them to-day.

4. A Blind Man Goes to Jesus.—Bartimens is no sooner called then he casts away his garment and goes to Jesus. So must it be with those who would now be saved. They must cast away every thing that would have a tendency to impede them in their way to Christ.

5. A Blind Man Tells Jesus What he Wants.—Coming to Jesus he is asked, "What wilt thou that I should do unto thee?" Says one: "No doubt Jesus knew what he wanted; but he will have to tell it out, that in the fuller exercise of his faith he may be more prepared to receive the blessing." Thus must it be to day. We must make known our wants.

6. A Blind Man Receives his Sight.—"And Jesus said unto him, 'Go thy way; thy faith hath made thee whole.' And immediately he received his sight." The condition upon which he received his sight was *faith*. He believed that Christ could remove his blindness, and accordingly was he blessed. So must it be with men to-day. Says Cox: "The Lord is with us still. If you are blind and cannot see him; if you are deaf and cannot hear him; nay, if you doubt his presence and can only cry and hope that by some dubious happy chance he may be near, he will open your eyes and unstop your ears and grant you the very desire of your heart."

7. A *Seeing* Man Follows Jesus.—"And immediately he received his sight and followed Jesus in the way." Thus he showed his gratitude. Says Laidlaw: "If all who have experienced Christ were to live up to their experience of his mercy, the Church would be like a mass of molten metal in the midst of a cold world—the world, indeed, would be set on fire, and the whole earth would be filled with his glory."

For the SOUTHWESTERN.

Class Legislation.

By Rev. G. J. IZARD, Franklin, Texas.

Mr. Editor—Please allow me space in the grand official organ of our Church, to endorse the sentiments of Dr. Speight, of Anniston, Ala., and also what Mrs. M. R. Rogers Webb, of Columbus, Texas, said. First, I wish to praise the grand Church of our choice for wielding such an influence as to have converted Mrs. Webb to the fact that ecclesiastical class legislation is injurious to both morals and science. I am personally acquainted with this sister of such high attainments. When I last saw her, 1892, she was a strong advocate of a church which had for its foundation class legislation on account of color. She was thoroughly canvassing the State of Texas for a paper that was then being edited by Dr. Russell of Dennison. The paper referred to, was edited in defense of the A. M. E. Church. Now, everybody knows this Church to stand firm against the M. E. Church and all other churches that have the doctrine that we cherish.

It has always been my sentiment that this class legislation agitated by the colored man, is the ground reason the Negro problem is so hard to be solved. Right here lies the secret to solve the Negro problem. I am not at all surprised at the Southern white man for standing so firmly against the equality of men, because he has been educated that way; the young Southern whites have inherited this spirit. Right in the pales of our dear old Church too much of this spirit exists. Dr. Speight certainly did strike the key that ought to sound throughout the length and breadth of the Negro race.

Every pulpit ought to take a decided stand against class legislation on account of color. Once or twice I have written on this subject, not to air myself at all, nor to get myself before the public in print, but to do all I could possibly do, with tongue and pen, to advance the kingdom of our God. If class and race prejudice could be broken down, lynching and mob violence would cease.

Our Lord's Christ taught us to say when we prayed, "Thy kingdom come and thy will be done in earth as it is in heaven."

Class legislation is not catholicism in the sense of the apostles. No man who believes in class legislation in religion on account of color, cannot from his heart say the apostles' creed, especially where it says, "we believe in the communion of saints." Please, dear brother ministers, let us learn to practice what we preach and pray.

The Southern Jim Crow car law is the result of slackness of us who believe in "the communion of saints," and the sad mistakes of a few colored men who are struggling so hard for leadership over the masses of our race.

Let us resolve, brother ministers, to use both tongue and pen to break down the prejudice. The way to do it, is to bring the races together and work together, educate together and shout together. Everywhere you get a chance to stick a piece in any paper on this line, do so.

A Faithful Steward.

By C. C. MCCABE.

On the 7th of last July the portals of the tomb were opened to receive the precious dust of Mrs. Adoline M. Smith, of Oak Park, Illinois. Her glorified spirit is with Jesus in her heavenly home, but she will live in her works and in her deeds of mercy and helpfulness until "He shall come whose right it is to reign."

She was so humble, so gentle, so unobtrusive, that a casual acquaintance would give no conception of the wonderful gifts she laid at the Master's feet. She was utterly and forever emancipated from the love of the world. It was a joy to her to give. The list of her offerings thrills my heart just to read it.

I have had a list made out from the records, and I herewith present it to be carefully considered by those who desire to make their money count for the kingdom of heaven in this world.

Her husband, Philander Smith, left her an estate valued at one hundred and twenty-five thousand dollars. She accepted the trust and this is what she did with the money:

LIST OF GIFTS OF MRS. ADELINE M. SMITH.

Philander Smith Biblical Institute, Tokyo, Japan	$ 9,000
Philander Smith Memorial Hospital, Nanking, China	11,000
Fowler Biblical Institute, Nanking, China	5,000
Woman's F. M. Society School Building, Nanking, China	5,500
Deaconess' Home, Chungking, China	4,000
Mission Yacht, Yangtsekiang, China	1,600
Philander Smith Institute, Mussoorie, India	16,033
"Flora Hall," Muttra, India	5,566
"Gracie Hall," Muttra, India	2,500
Lucknow Church, Lucknow, India	500
Mela Tent, Lucknow, India	5.0
Parent Missionary Society, sundry contributions	3,955
Woman's F. M. Society, sundry collections	1,566
Livingstone Inland Mission	146
China Inland Mission	48
Dr. Lansdell's Expedition to Tibet	388
Philander Smith College, Little Arkansas	11,035
Industrial Home W. H. M. Society, Little Rock, Ark	4,626
Freedman's Aid Society, sundry contributions	1,480
Garrett Biblical Institute and Memorial Hall, Evanston	3,500
Northwestern University, Evanston	2,700
Chicago Training School for City, Home and Foreign Missions	3,260
Deaconess Home, Chicago	4,500
Chicago Hebrew Mission	1,118
Oak Park M. E. Church, including organ	9,398
Various other donations to missions, churches, etc., including some to be completed as per her directions	26,286
Grand total	$135,428

Her economical living and prudent care of the property, has enabled her to invest, as the Lord's stewardess in His work during the past thirteen years, $10,000 more than the principal left to her.

I have in my office a list of two hundred millionaires. I take the liberty to send to each one of them a copy of this list, hoping that they will scan it well. Most of them are Christian men and women. O that the mantle of Adeline M. Smith might be multiplied two hundred fold and fall upon every one of them! Among them are men and women who give a million for missions every year and not suffer for food and raiment. Very few of them are Methodists, but nearly all of them are Christians and take the sacrament, and swear allegiance to the King of kings. What does that oath mean?

Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.

Among the helpful books that have come to our table recently, are the two little gems: "At Hand," by Rev. M. R. Drury, D. D.; and the "Sword of the Lord," by D. W. Whittle. We commend these little volumes to the Christian worker everywhere as containing invaluable suggestions and helps to the study of the Word of God and in the work of soul saving. Dayton, Ohio: W. J. Shuey, publisher.

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began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia.

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The American University.

By Bishop John F. Hurst, D. D., LL. D.

[Continued from Last Week.]

STUDENTS.

The American University proposes to receive as students young men and women who shall have completed their academic studies and received their first degree. Its plan is to furnish the amplest facilities for the broadest and highest work in professional, special and original studies. The ideal of advanced education must now be higher. The standards of a few years ago will not suffice for to-day.

HIGHER EDUCATION.

In the realm of material appliances for comfort and health, the American people, both in their labor and in their leisure, are satisfied with nothing less than the best that can be devised by the ingenuity of mankind. So in the pursuit of intellectual culture the American people will not be permanently content with any system of learning that does not include the highest and the best.

Toward the realization of the ideal best the effort has been continuously and persistently made, from the founding of Harvard College down through the two and a half centuries of our colonial and national history. As in art, so in science, literature and education, America has hitherto been and must yet for a time be, though in a decreasing degree, dependent upon Europe for what is highest in attainment. For the past thirty years there has been a most hopeful, vigorous, and, in the main, a well directed series of movements in several distinct centers of American education toward the establishment, upon the college foundations laid in earlier years, of courses of study having the principal features of the advanced university work of the old world. Though these outgrowths of the collegiate course in the direction of elective, professional and post-graduate studies have often been seriously lacking in the essentially full equipment of a true university, and in some instances have doubtless diverted the collegian at a premature stage from his much needed process of training; yet to the observer of the progressive spirit and methods of American education, it is to-day apparent that a great and commendable advance has been made toward the goal of supreme excellence.

The need for the higher education is clear, and the call is loud. To meet the need there must be the creation of the new methods and their adaptation to existing institutions. To supply the facilities that shall be equal, or superior, to those found in Europe, in order to keep at home those who now in large numbers go abroad for help not adequately furnished on American soil, is perhaps a worthy object for our endeavor; yet a more worthy ambition is so to develop our present institutions, and to establish such others of higher grade, as that we shall encourage and stimulate a hundred-fold larger number of our trained men and women to enter these higher walks of thought, and add by a large increment to the percentage of those who not only possess knowledge, but who, by personal influence in all the avenues of professional, commercial and social life, incite the multitudes to do more of independent thinking.

In this general forward movement among educational forces the interest of all the Methodist Churches is not merely that of an onlooker, but more, that of an earnest and active participant. In all our colleges and higher institutions there is a strong and steady progress toward the lofty standards involved in a true university. The sober thought of the Church recognizes the great, if not insuperable, difficulties of developing any one or any few of our existing institutions into such a university as the gravity of the situation requires for our denominational stability, and for our leadership among the Protestant forces of this age. The very excellences and advanced standards of all our Methodist schools point to the necessity for a unique and crowning institution that shall so thoroughly unify and efficiently supplement their work that Methodism may contribute not only its numerical quota of able thinkers and scholarly authors for the coming centuries, but that in the future contests on the arena of thought the intellectual fiber of all our Protestant champions of truth may be proved the best the world has ever seen.

MAGNITUDE OF OUR UNDERTAKING.

The institution is designed to represent the highest form of Christian education, to be an exponent of the best forces of Christian thought and activity, and to express, at this center of our civil and political influence, the firm faith of our people and their devotion to Christ and his kingdom. We cannot afford to make it inferior to the strongest in the Union.

PROPOSED BUILDINGS AND ENDOWMENTS.

These should include the Administration Hall, to contain the general offices for the management of all departments, with a Senate Chamber as an auditorium for the general assembly purposes of the university. There should be combined with it a Library and Chapel, forming a central group. To these must be added a series of buildings:

Hall of History.—Departments: American; European (West and North); Mediterranean; Oriental.

Hall of Science.—Departments: Mathematics; Physics; Chemistry; Biology (Physiology, Comparative Anatomy).

Hall of Philosophy.—Departments: Metaphysics and History of Philosophy; Christian Archæology; Evidences of Christianity; Comparative Religion; Psychology and Logic; Sociology and Economics; Civics (Constitutional Law and Science of Government).

Hall of Languages and Literature.—Departments: Oriental and Semitic; Greek; Latin; Romance; Germanic; English.

Hall of Law; Hall of Medicine; Hall of Art.

To these must come such other structures as the expanding needs of the university shall demand. In addition to these buildings there must be special endowments for instruction in the various halls, classified under the general names of Professorships, Lectureships, Fellowships and Studentships.

For these purposes we estimate that *Ten Million Dollars* must be dedicated to God and humanity. For this sum—$10,000,000—we make our appeal. We appeal to all friends of Christian education, under whatever denominational banner, and to all lovers of Protestant America, for co-operation in the great work of establishing the American University, which shall conserve and promote all the interests of our country and our common Christianity. Members of other Christian bodies have given practical expression of their gratitude at the inauguration of this great enterprise. The influence of its work will not be limited, but will be world-wide.

To the rich we appeal to give largely of the wealth of which the Lord has made them stewards. How can they better perpetuate their beneficence and name than by some princely gift to build a hall or endow a chair of learning in such an institution at the national capital?

To those of limited means we appeal to give according to their ability, though their gifts be farthings. They or their children may be the recipients of thousand-fold benefits.

The assets of the university, in real estate, securities, and substantial subscriptions, are now $500,000, exclusive of the site, now valued at three times its purchase price.

Bequests should be made to "The American University, situated in the District of Columbia." We advise, however, that all who have the ability should make their gifts promptly, in their lifetime, that they may have the satisfaction of seeing the fruit of their beneficence. The risk is too great and the issues too serious, in these days, to intrust too confidingly one's noble benevolent plans to the doubtful mercies of discontented heirs and industrious attorneys.

[TO BE CONTINUED.]

Our Rust University Letter.

Dear Doctor—Bishop Vincent has appointed Rev. J. L. Wilson, A. B., B. D., principal of Meridian Academy; to which position he had been unanimously elected by the board of trustees. This is a position which Brother Wilson is qualified to fill with marked success, and we expect good things of him. Bishop Vincent has appointed Prof. G. G. Logan, A. B., of Rust University, to fill the vacancy made by Rev. J. L. Wilson's appointment. Prof. Logan is one of the best speakers of the conference.

The workmen are busy getting the buildings of Rust University ready for opening of school. The prospect is excellent for a large attendance. Yours,

Holly Springs, Miss. EZRA.

In Memoriam.

The Rev. John Sharp, our pastor at Madison, Miss., departed this life August 31, in full triumph. Brother Sharp was one of the coming young men of the Mississippi Conference. He was a hard student, earnest in his manner of life, loyal to the cause, consecrated to the work, and ambitious for the cross of Christ. He died at his post, telling his flock that his "dying testimony is the manner in which I have lived among you; I am going to heaven, follow me."

His funeral was attended by the writer, assisted by the Revs. R. P. Threlkeld of Canton, M. B. Bailey of the A. M. E. Church of Madison, and Aaron Reed of the Baptist Church, Crystal Springs.

His remains were deposited behind the beautiful little church which he had built at Madison. J. C. HIBBLER.

Jackson, Miss., September 5, 1895.

Atlanta Exposition.

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The special feature of the Author's Journal for September is a series of "Editorial Talks with Writers," by the editors of some of the leading magazines, including Gilder, Alden, Scudder, Bird and Arkell. The Authors' Journal Pub. Co., New York.

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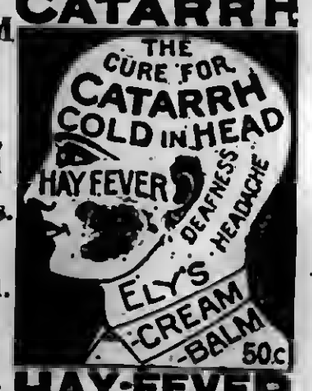
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E. W. HAMMOND, D. D., EDITOR.

ANOTHER EPOCH.

The opening of the Cotton States Exposition at Atlanta, Ga., last week, marks an important epoch in the history of the Negro race. For the first time in his history the Negro has been invited to take a most prominent part in a great exhibition, wherein will be displayed the best specimens of the industrial, mechanical, commercial and intellectual activities of the great American people. The recognition of the Negro in the opening exercises was all that could be hoped for and our able representative, Prof. Booker T. Washington, president of Tuskegee College, fully maintained his reputation as an orator and a scholar. His address was one of the striking features of the day, and at its close, the speaker received the hearty congratulations of hundreds of his hearers. Prof. Washington paid a deserving tribute to the commissioners, who had so generously recognized the manhood of the Negro in providing a suitable building, and in giving inspiration to the efforts of the colored people in the various Southern States, with a cordiality and a heartiness unparalleled in the history of this country. Said Prof. Washington:

"One-half of the population of the South is of the Negro race. No enterprise seeking the material, civil or moral welfare of this section can disregard this element of our population and reach the highest success. I but convey to you, sir, President and directors, the sentiment of the leaders of my race, when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent exposition at every stage of its progress. It is a recognition which will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom. * * * Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of the bottom; that a seat in Congress or the State legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden."

He also called upon his people to cultivate friendly relations with the Southern white man, their neighbor, and of making friends in every manly way of the people of all races, by whom they are surrounded. In commerce, in agriculture, in mechanics, in the domestic service, and in the professions, he recognizes the magnificent opportunities by which his race can win the confidence and respect of their Southern white neighbors. Then follows another beautiful passage:

"And in this connection it is well to bear in mind that whatever other sins the South may be called upon to bear, when it comes to business pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this exposition more eloquent than in emphasizing this chance. Our greatest danger is, that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin and not at the top. Nor should we permit our grievances to overshadow our opportunities."

The speech was in every way creditable to the head and heart of the intensely earnest speaker, and we have reasons to believe that untold good will result therefrom. The cordiality with which the colored commissioners were received, and the many other indications of the good will of those having the great exposition in charge, should stimulate our colored people in the States and localities where they have been tardy to renewed efforts in bringing forward their exhibits.

As we have frequently called attention to this great and grand opportunity for the race, so we again urge upon our people to give it their most cordial co-operation. The commissioners have arranged for several congresses; the Afro-American press; the religious congresses being among the most notable. But the Negro exhibits from the various States, though not as full as desired, will nevertheless form an attraction hardly second to those of the white people. As many of our people as possible should avail themselves of this splendid opportunity to see the race at its best.

THE RELIGIOUS PRESS ON THE NEGRO.

It gives us pleasure to note that there is more and more of a disposition to give the Negro a hearing before the bar of public sentiment. No agency is doing so much in the accomplishment of this object as the religious press of this country. We hail these expressions as an omen of a better era for the Negro. The *Biblical Recorder* has the following:

"By the way, we may lay many things at the door of the Negro, but we should not overlook the service he has done as a bulwark against immigration. Negro labor has kept out alien labor, has kept out discontent and strikes and anarchy. If we will educate the Negro properly, teaching him his station, pointing him to wholesome ideals and arousing worthy ambitions, he will continue to be the safeguard in lower laboring circles in the South. And we ought to stand by him in the competition that Italians, Irish, Poles, etc, will bring upon him, because he is better suited to our climate, able to do more work, more tractable, and possessed of more of the spirit of our institutions than they. Take the Negro out of the hands of designing politicians and he is more desirable than any alien of the lower grade. Education will do this; education and proper but firm and uncompromising treatment."

That eagle-eyed friend to the Negro, the New York *Independent*, has this deliverance on the South Carolina iniquity:

"The South Carolina Constitutional Convention is just now about to meet, and will do its work, and declare its result adopted *without* being referred to the popular vote. That is the way it was done in Mississippi. Very democratic that is! By the Mississippi plan, or something like it, as many Negroes as possible will be excluded from the ballot, and no white people. This can be done only by providing for a great system of perjury, by boards of registry sworn to do justice, but who shall be required to do injustice. The schools of the Negroes are very likely to be crippled by giving them nothing except what Negro taxes pay, thus relieving the rich from providing free schools for the poor. This may all be done; but we venture to take the role of the prophet, and declare to such a convention that it can accomplish nothing more than a delusive success. Let the free school system be struck, the greatest blessing the South has received since the War, one that makes the present "carpet bag" Constitution a boon to the State of South Carolina, and the Negroes of that State, with the help of the Christian people of the North, will do what the State refuses to do. The Negro preachers will turn school trustees and school collectors. The North will help them, and the schools strangled by the crime of the State will spring to life again. The curse of God is on such a proposition of cruelty and folly. God will overthrow it; yes, and the good people of the North will join with the good people of South Carolina in making the plan a disastrous failure."

We hope that the *Independent* is a true prophet. Certainly the Negro has stanuch and tried friends in the North. They fought and bled for him once, and may do so again. At all events they will not allow his intellectual progress to be retarded by the nullificationists.

EXTENSION LECTURE COURSES.

Chautauqua has, as so often before, hit upon a happy idea this time in connection with the University Extension Movement. It is a plan for "Read Lectures" by means of which any community, however small, may enjoy a course of scholarly lectures without financial risk. The lectures are loaned in the form of type written manuscript, with a sufficient number of tickets and syllabuses for the use of those attending the course. The community secures its own reader and one half of the proceeds, in no case exceeding twenty-five dollars, goes to the Chautauqua office at Buffalo. The remainder is retained by the society undertaking the course. The plan has been in operation for three years, during which time more than two hundred courses have been given. Social Science, Old Greek Life and the Poetry of Robert Browning are among the subjects presented.

—Proceedings of the Ohio District Conference Epworth League and Sunday School Institute have been forwarded, a copy each, by Rev. H. W. Tate of Cincinnati, Ohio, and Rev. R. L. Dickerson of Maysville, Ky. Rev. M. S. Johnson, presiding elder, presided; and Rev. R. L. Dickerson and Misses Julia Young and Nellie White were elected secretaries. The meetings were largely attended, and the literary exercises were of a very high order. Revs. J. Courtney, D. D., presiding elder of the Lexington, and E. L. Gilliam, presiding elder of the Indiana Districts, were among the distinguished visitors. The district takes the front rank in all departments of Church work. Many interesting papers were read, several of which will appear in the SOUTHWESTERN from time to time.

PERSONAL AND GENERAL.

—Bishop and Mrs. Hust are rejoicing in the birth of a son.

—Rev. D. W. Boatner of Camp Parapet M. E. Church honored our home with his presence last week. The visit was highly appreciated.

—St. Paul's M. E. Church at Texarkana, Texas, is in a splendid condition. A grand rally for pastors' salary recently, netted over $56. Rev. W. H. Jackson, the pastor, leads acceptably. All departments organized.

THOUGHTS FROM EXCHANGES.

—Real beauty is spiritual. A human face, to be beautiful, must mean something. A face which has no expression of character in it, although faultless in every line, can be attractive, if at all, only in the eyes of a soulless idiot like its owner.—Religious Telescope.

—"All things work together for good to them that love God." How can a Christian be sad and gloomy with a full belief of that divine declaration deeply imbedded in his soul? It is replete with sunshine and comfort for all who truly love the Lord. All things, not some things, if accepted in love, work together for a beneficent end.—Ex.

—The Church of Christ is an army. Those who compose it are to fight—fight for the right and against the wrong. How are soldiers made? Not by sleeping on feather beds, or doing dress-parade duty. Soldiers are made on the march, made as they face the enemy in actual warfare. The qualities of courage and skill are acquired in real service. So let every soldier of Jesus Christ become valiant and strong—a "good soldier," as Paul says.—Ex.

—It is no credit to a Christian to be outwitted by the devil. He has the privilege at all times of receiving the guidance of the Holy Spirit, and if he has his guidance he is more than a match for the devices of Satan. If he does not have the guidance of the Spirit in all matters pertaining to his Christian duty and his soul's salvation it is his own fault; for it is because he has not desired and sought it.—Ex.

—Righteous men and women are men and women who are consciously right with God, right with their neighbors, and right with themselves. Self-righteous people are only right with themselves and consciously wrong with God and with their neighbors. In public they are pretentious and boastful as were the Pharisees, but in their secret meditations their own hearts condemn them and their own guilty conscience loathes them.—Telescope.

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From September 16 to 23.

N B Blackman	T A Fortson
B L Crump, 4	W H Smith, 1
J I Garrett, 2	W H Brooks, 1
C E Alexander, 6	H Adams, 1
A B Logan, 1	P R Crump, 3
Isaiah Williams	S R Hason
Wm Porter	A L Jackson
I Howells	F M Lsehington
G W Nevils, 2	C E Hickman
S S Reid	C D Shallowborne
C Crockett 1	J J Johneon, 2
Jos Small, 1	Miss S Garrett
Aloc Anderson	Wm Jessy, 1
M T Fairfax, 1	W H Logan, 4
F Cassell	R Linford
B H S Ferguson	J A Tircult
Frank Amico	G B Donally, 8
S J Jordan, 1	S A Huger, 3
A G Townsend, 2	M S Gelns, 1
Mrs R Kelley	James Richie
D W Boatner	R R O'Neal, 1
Richard Reed	B J Goff
C W Korshaw, 1	I L Pratt
N H Townsend, 1	S A Cowan, 1
S Duncan, 2	C A Jordan, 1
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—Among the advantages that accrue to subscribers of the SOUTHWESTERN is the privilege of getting almost any publication desired at the lowest club rate under our clubbing arrangements. We don't have room to carry such a long list as we have, and only occasionally give a sample as follows: We will send the *Twice-a-Week Gazette* of Cincinnati, 15 months and the SOUTHWESTERN till January 1897, for only $2.35, which is a combination we can cordially commend to all our readers. The *Twice-a-Week Gazette* is the oldest metropolitan publication in Ohio. It has eight pages of eight columns each, and contains the cream of good things from the daily *Commercial Gazette*, the leading Republican newspaper of the West. It appears every Tuesday and Friday and contains the best telegraphic news and market reports. It is as good to most readers as a daily newspaper, while it contains a vast amount of choice matter for the farmer, the laboring man and the household, prepared especially for it.
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NEW ORLEANS AND VICINITY.

The New Orleans Preachers' Meeting was quite largely attended on Tuesday, Sept. 17. Rev. Stephen Priestley, the vice president, occupied the chair, and Rev. C. Monroe acted as secretary pro tem. The principal topic of discussion was the very able and comprehensive address of Rev. D. W. Boatner, of Camp Parapet, whose subject, "The Freedom of the Will," was handled in a masterly manner. Brother Boatner is a young man of acknowledged ability, and a recent graduate from Gammon Theological Seminary, Atlanta, Ga. The discussion of the theme was continued, and remarks were made by Prof. Richard of Malden, Revs. W. R. Butler of First Street, T. J. Johnson of Wesley, F. Harvey of Gretna, and the Editor of the SOUTHWESTERN. Revs. J. O. Brown of Mansfield, C. D. Shallowhorne of Donaldsonville, La., and Evangelist Crafts of Mississippi, were present, and by invitation favored the meeting with interesting remarks. The chairman, on inviting Rev. Edward Wilmot Blyden, D. D., LL. D., to visit this city in the near future, reported that Dr. Blyden had accepted, and would fix a satisfactory date for the visit in the near future. The meeting expressed sympathy for Revs. Ford of Union Chapel and Montgomery of Mount Zion, who have been sorely afflicted. Rev. Frank Walker of Thompson Chapel was requested to address the meeting on October 22 next; subject, "The Inspiration of the Bible." The assignment of these important subjects is attracting wide attention, and is accomplishing much good. Sister Murrell, a faithful widow of one of the pioneers of the Louisiana Conference, was an interested spectator, and also addressed the meeting briefly.

Rev. C. Monroe of Williams M. E. Church is pushing the battle gloriously forward. Supplemented by an earnest and progressive young membership, the able pastor leads grandly. At a recent rally the collection amounted to $90. Sister Monroe, the beloved and faithful wife of the pastor, has been seriously sick, but we rejoice to know that she is again convalescent.

Mrs. I. M. Terrell, the accomplished wife of Prof. Terrell of Fort Worth, Tex., and daughter of Rev. Pierre Landry, presiding elder of the South New Orleans District, has been visiting her sister-in-law, Mrs. Palmerston Landry of this city. Her visit has been in all respects a pleasant one. Her numerous friends and acquaintances were profused in their contributions to her happiness during her brief visit. She left for her Texas home on the 19th.

At First Street Church, on Wednesday evening of last week, the Editor of this paper conducted the services; the pastor, Rev. W. R. Butler, having held preliminary services up to that evening which was to be the beginning of the revival. At the close of the sermon nine persons came forward in answer to the invitation to seek an interest in Christ. The meetings are increasing in interest, and there is a promise of a most gracious outpouring of the Holy Spirit.

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Revs. A. J. Ford of Union Chapel and T. G. Montgomery are reported better at this writing.

Rev. D. G. Butler, pastor of Pleasant Plains M. E. Church, this city, has had very gratifying success. The church has been greatly revived, and the Sunday school in a better condition than ever before. The old church has been painted, and the lot is now being filled preparatory to building a parsonage. The outlook is promising. Brother Butler preached last Sunday morning and evening to good audiences.

Rev. H. B. Leech, pastor of the colored Methodist Episcopal Church of America in this city, gave the office a pleasant call on Monday. On October 6 he will begin a series of revival meetings at the church, corner of Prytania and Connery streets. He will be assisted by Bishop Cottrell and quite a number of eminent divines of the denomination.

Our Flemingsburg (Ky.) Letter.

We have just closed a glorious seventeen days' camp meeting, the first camp meeting ever held in Flemingsburg. We had two objects in view in holding this meeting. The first, to arouse the people to seek a deeper, higher and broader interest in the plan of salvation; the second object, to raise money to build a larger church. The members prepared themselves to make this meeting a success both spiritually and financially. Rev. R. L. Dickerson of Maysville preached the opening sermon. God was with us.

The meeting grew in interest from the beginning, and there were shouts of praise and rejoicing over the conversion of precious souls.

The meeting was to last only nine days, but at this time it was so interesting that we continued eight days longer; yet at that time the interest was greater than ever. Black and white, lawyers, judges, bankers, doctors, the rich and poor, all joined in the request that the meeting be continued. Brother Fisher rendered special service.

There was no color line drawn, white and black stood and sang together. The pastors of the white churches freely took a part, viz: Christian, Presbyterian and M. E. South.

Sixteen persons professed faith in Jesus and backsliders were reclaimed. Old citizens said they never witnessed such a demonstration of the Holy Ghost in all their lives. On the ground was administered the Lord's Supper, love feast, the adults and infants were baptized, and probationers were read in full membership. We were ably assisted by Revs. Paris Fisher, Joseph Small, R. L. Dickerson, J. H. Ross, J. H. Stanley, Edward Williams, T. R. Fletcher, Willis D. Locke and Joseph Hopewell.

I have been treated with rare kindness by the good people of Flemingsburg, and donation after donation has come into the parsonage by old and young, women and men.

Fleming County is one of the best in Kentucky, and if the colored people don't succeed it is their fault. No intoxicating liquors are allowed to be sold.

I saw in Flemingsburg what I never saw before, nor expected to see. I saw ex-confederate soldiers and ex-federal soldiers and the militia march side by side to the graveyard with colored veterans, and strew flowers over the graves of the blue and the gray.

My church is in good working order. We have organized a choir of thirty-eight members and an Epworth League of sixty-seven members. Forty-seven persons have joined the Church since conference.

W. W. LOCKE.

The following item was handed in as we go to press:

We take pleasure in calling the attention of our readers to the announcement of Gilbert Academy and Industrial Institute, Baldwin, La., published in another column. Dr. Albert, the new vice president, has taken hold with the resistless purpose to make it go. And if ripe scholarship, wise management and indomitable will-force mean anything, he will make it what it promises to be—one of the greatest institutions in all this Southern country. The advantages offered are unexcelled. Let our pastors and parents all rally to his support, and let our young people crowd upon him there from opening day, October 1, to the close of the session, June 2 of next year.

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WILBUR P. THIRKIELD, D. D., President, Atlanta, Ga.

OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

TWENTY-THIRD LETTER—BY T. E. W.

Manish Women.

Say what you please, the world does not admire manish women or womanish men, and it never will. No sort of men admire manish women, and no sort of women admire womanish men. Men have a thorough contempt for a womanish man. What women think of a manish woman we will not undertake to say. It is not progress but decay for a woman to become manish, or for men to become womanish.—Western Recorder.

Cultivate Your Child's Teacher.

The first thing to do is to visit the school which your children attend. Make a point of this, even if it means a sacrifice of something else, writes Edward W. Bok in an article on "Our Schools and Our Teachers," in the September Ladies' Home Journal. Few things can be more important than to see for yourself the surroundings of your child during school hours. Observe quietly yet keenly, but remember that any observations or comments you have to make, the teacher of the class in which your child happens to be is not the proper person to whom to make them. The principal of the school or the superintendent is the proper functionary for such purposes. The teacher is helpless; she must accept conditions as she finds them. She is an employee, pure and simple. But seek her out and win her acquaintance and confidence. Show her that you mean to co-operate with her. She knows that the best results can only be obtained when teacher and parent co-operate. Invite her to your home—not in a general way, but at a definite time. Make her feel that you want her to be something more than the teacher of your child. Make a friend of her if you can; at least give her the opportunity to show that she has another side to her nature than that which she shows in the classroom. The teacher's burden is a heavy one rather than a light one.

Woman's H. M. S. Notes.

Encouraging reports come from the various fields. One from Berkeley, Cal., writes: "We are very hopeful about our work; notwithstanding our difficulties, we have done much better than in any previous year." Another writes from Hastings, Mich.: "My heart is in this grand work. We have an excellent auxiliary of thirty-four members. We had fifty bee hives, and when we had our swarms we realized over $50, with which we made two life members. Nearly all of our members take 'Home Missions;' we have pledged $200 toward naming the dining room in the Aldrich Deaconess Home, and have raised nearly the whole amount. At our district meeting in May we voted to adopt a beneficiary in Ritter Home, a daughter of some Methodist minister."

The superintendent of Emerson Home, Ocala, Fla., says: "Emerson Home is a light shining in a dark place; it is in a hostile land, subjected to every kind of criticism that prejudice can devise, and should receive full measure of helpful sympathy from all who believe in doing good as they have opportunity."

The conference secretary of the North Nebraska Conference writes: "If you could read the letters of the auxiliary secretaries as they tell of the year's struggle against hard times, removal of members, and their endeavor to keep the auxiliaries alive until another crop shall be harvested, I am sure you would be glad that an effort is being made to hold the fort. No one, not an actual observer, can realize the utter want that has existed among people, who, when crops are a success, are in good circumstances. We have a prospect of bounteous harvests this year, and we feel confident that if they are a success North Nebraska Conference will not fail to do her best."

F. A. F.

St. Bartholowmew' Rescue Mission Training School.

The next session of this school begins Oct. 15, continuing two months, closing Dec. 14. It fits the students or "Rescue Volunteers" for practical rescue work in missions or pastors' assistants to reach the non church-going public, especially those who have fallen through drink and accompanying vices. They are trained and practiced in personal work in the Rescue Missions and by visiting the tenement districts and the slums of New York City, under the direction of expert workers.

Applications or letters requiring further information should be sent at once to Col. Henry H Hadley, Supt of St. Bartholomew's Rescue Mission, 205-207 East 42d street, near 3d avenue, New York City.

—Of Dr. Kynett's new book, "The Religion of the Republic and Laws of Religious Corporations," Isaac Franklin Russell, D. C. L., LL. D., professor in the University of New York, law department, and author of "Outline Study of Law," says: "The work is of great value. Nowhere can one find a more extended and luminous exposition of the great doctrine now authoritively announced by our highest tribunals, that Christianity is a part of the common law. The second part of the book on the laws of religious corporations in the different States of the Union, is invaluable as a work of reference. The lamentable failure in recent years of many noble benefactions to religions and charitable uses through failure to observe the requirements of the law in the instrument of gift, make it of increasing importance to have at hand such a compendious and accurate treatise as you have now given to the public. I have examined carefully the portion of Part II, which deals specially with the law of New York, and I doubt not the rest of the book illustrates quite as fully the copious and exact learning of the author."

"Yield Not to Misfortune."

I was afflicted with catarrh last autumn. During the month of October I could neither taste or smell and could hear but little. Ely's Cream Balm cured it.—Marens Geo. Shantz, Rahway, N. J.

I suffered from catarrh of the worst kind ever since a boy, and I have never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results. —Oscar Ostrum, 45 Warren Ave., Chicago, Ill. Cream Balm is agreeable.

Ministerial Institute.

The first session of the Ministerial Institute of the Greenwood District, Upper Mississippi Conference, met in Winona, Miss., Sept. 5-6, 1895. Several of the pastors were present and manifested much interest in the study of the personality, divinity and work of the Holy Spirit, and the personality, divinity and work of the Son of God. Some very able papers were read on the following subjects: The freedom of the will, Revs. N. R. Clay and W. H. Hundly; The fall of man, Rev. D. Green; The unity of man and his common parentage, Revs. F. G. Wilhon and W. E. Mask; The necessity of a general judgment, Rev. C. P. Hoad. Much lasting information of untold value came out of the institute. This is the thought age of the world's history. No brother who intends to keep pace with the age can afford to let such opportunities slip.

The institute was permanently organized under a constitution and the legal officers and will meet annually in connection with the first district conference. We look forward to even more interest in this work next year.

W. E. MASK, President.
N. R. CLAY, Reporter.

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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, OCT. 13, 1895.

The Triumph of Gideon.

(Judges 7. 13-23)

GOLDEN TEXT.—"Though a host should encamp against me, my heart shall not fear." (Psalm 27. 3)

Many wicked tribes dwelt in Canaan after it had been subdued by Joshua. These were ever leading God's people into idolatry. He would punish them for their sin, they would repent, and a deliverer would be raised up. Gideon was their fifth and greatest judge down to this time. His appearance and piety constrained the Lord to select him. The Angel of the God found him threshing wheat in the town of Ophrah, west of the Jordan. God calls the employed to greater work. The Angel said to him—"The Lord is with thee, thou mighty man of valor." Gideon supposed the Angel to be a mere man and replied—"If the Lord be with us, why has all this befallen us?" The Angel told him to go in his might and he would save Israel. He, like Moses at the burning bush, begged to be excused. The Lord insisted, and again like Moses, he desired a sign. This was given—a fire came out of the rock and consumed the sacrifice. Our unbelief and timidity are ever making us ask for signs from heaven. That night Gideon threw down the altars of Baal, built an altar unto the Lord, and offered sacrifices thereon. We must put away sin before God will accept the offering we bring. The people were angry and desired to take his life. The wicked always become enraged when we oppose their ways. Joah, the father of Gideon, prevented them from killing him. A few words fitly spoken by a firm man often prevents much crime. The Midianites, the Amlekites, and "the children of the east," pitched their tents against Israel in the plains of Jezreel. The Spirit of the Lord came upon Gideon, he blew a trumpet, and soon gathered a host unto him. His army was 32,000 strong. Still he doubted. The sign of the fleece was given. The men were too many for God to have all the glory. Those who were fearful and afraid were asked to return to their homes. Twenty-two thousand went back. Still there are too many. The army was brought down to the water. Those who kneeled down and drank—thus showing slowness—were accepted. Many sluggish soldiers of the cross will be left when God comes to make up His jewels. The army was now reduced to three hundred. With these Gideon proceeded against the foe who were "like grasshoppers for multitude," and their camels were "without number."

I. Before the battle (9-15). Gideon was directed to *visit* the camps of the enemy. The design of this journey was to encourage him: not so much to increase his faith, as to give him self-confidence. Our land is full of enemies to God's people. His children are often sent among them. They should be wise, thoughtful and earnest in hearing their views.

He heard a man relate a *dream*. From it he learned his enemies frame of mind. This whole matter is under divine guidance. The heathens had no confidence in the true God, yet they saw a hidden mystery in dreams. Abraham, Jacob, Laban, and many others received Divine revelations in dreams. As this barley loaf knocked over and turned upside down a tent—emblematic of all the tents of the enemy—so the Gospel will overthrow all the haunts of vice.

This dream was not *interpreted* by a soothsayer. It revealed the work of Gideon. His sword would overthrow the tents of the Midianites. We may let the heathen represent the world; Gideon and his hand the Church; and the barley loaf and sword of Gideon the Gospel. Jehovah was then, and is to-day, the great invisible power leading His people on to victory. We live by faith and not by sight.

The *result* of the dream and interpretation was great. It inspired devotion—"he worshiped." In his heart he praised the Lord for leading him among the tents of his enemies, and causing him to learn their mind. It also increased faith. When he returned he said to Israel—"Arise, for the Lord hath delivered into your hand the host of Midian." God never acts without cause, and His object is always Great. He has many methods to increase our faith. May we always have the wisdom and piety to profit by them.

II. The battle (16-20). The three hundred men were *divided* into three companies. This was then, as now, a very common method of fighting. God has divided the household of faith into many denominations, and placed them in as many fields of labor. Each branch of His great Church is expected to fight the enemy of souls along its line. No one denomination can do the work of another, much less that of the entire Church. May each branch do well its part.

Each man was *armed* for the battle. He was given a trumpet, pitcher and lamp. Strange weapons of war, but God will fight their battle. We are soldiers of the cross. God has armed us with His Spirit and Word. When our heart is surcharged with love, joy, peace, truth, temperance and faith, and our head filled with the knowledge of God's Word, then we are well equipped for the battles of the Church.

When they *charged* on the foe, they blew the trumpets, broke the pitchers, and carried in their hands the flaming lamps, and cried—"The sword of the Lord, and of Gideon." Strange proceeding, yes, but it was God's method. The same may be said about the walls of Jericho. The world is to be saved "by the foolishness of preaching" God's methods are usually simple. He often brings about the greatest results through the weakest agents. He divided the Red Sea with an east wind, drove out the Canaanites with hornets, healed the bitten Israelites with a serpent of brass, and threw down the walls of Jericho with the trumpet's voice. When Jehovah says he will do a work, let that suffice, and consider not the ability of the agent

III After the battle (21-23). The effect of this charge was wonderful. The enemy was filled with *fear*. God often goes before His people and prepares the way for their coming. He makes them strong and their foes weak. They *fled*, not all in the same direction, but in different ways. A guilty conscience needs no accuser. Every one is a coward whose cause is not just. They were *confused*, and fought one against another. When fear dethrones reason we may turn against our best friends. Gideon and his band pursued the flying foe. It is likely the thousand who went back now came out of their hiding place and aided in the overthrow. It takes but little courage to chase a flying enemy. God is giving His Church the victory over the powers of darkness. After this battle the people desired to make Gideon their king. They were wrong in their intention, therefore he refused to become their supreme ruler. He had more godliness than many chief magistrates of to-day. Yet he became their judge and ruled them for forty years, and during that period they had rest. One great man at the head of a nation may do much to moralize and Christianize the people.

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Chicago and St. Louis fast mail	8:30 am	Chicago and St. Louis fast mail	5 55 pm
Chic. limited	7:00 pm	Chic. limited	9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express	10:00am	No. 6, Memphis Local Fast Train	4:00 p.m
No. 21, Vicksburg express	5:50 p.m	Vicksburg express	7:30 a.m

Louisville and Nashville.

No. 3, fast ex	7:45 am	No. 6, fast mail	7:45 am
No. 7, coast acc.	9:00 am	No. 4, fast ex	10 55 am
No. 1, lim. ex	4:45 pm	No. 8, coast acc.	3:45 pm
No. 5, fast mail	7:15 pm	No. 2, lim. ex	8:00 pm
Sunday ex	9:45 pm	Sunday ex	7:55 am

Texas and Pacific.

No. 52, Ft. Worth and Dal. ex	6:15 pm	No. 53, Cal. ex	8:15 am
No. 51, T and A express	9.15 am	No. 51, T and A express	6 15 pm

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LEAVE.	SCHEDULE.	ARRIVE
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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train	4.00 p m	10.00 a m
Vicksburg & Natchez Ex.	7.30 a m	5.30 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Also sleeping cars between New Orleans and Memphis.

The Short Line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week-End Excursions.

☞ Passenger Station and Ticket Office same as Illinois Central Road

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No. Departs.		No. Arrives.	
6 Fast Mail	7..40 a.m	3 Fast Ex	7.35 a.m
4 Fast Ex	11.00 a.m	7 Coast acc'm	8.55 a.m
8 Coast acc'm	3.25 p.m	1 Lim. Ex	5.00 p.m
2 Lim. Ex	7.50 p.m	5 Fast Mail	10.25 p.m
Sunday Ex	7.55 a.m	Sunday Ex	9.30 p.m

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

CHAS. MARSHALL, Sup't.
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FROM PRESIDING ELDERS

Brookhaven District.

The second district conference will convene at Brookhaven, Miss., Nov. 28, 1895. Dear brother pastors, officers, members and friends, for the Lord's cause let us do our very best this year for all the benevolent causes of our Church, that have done and are still doing so much for us. For two years our district has stood in front of the other four districts of the Mississippi Conference, for which I am proud. But I would have been happy if all on our district had done something. Only a few have been helping to keep our district in front. Let all fall in line. Please hurry forward every collected dollar to the missionary treasury at once. The missionary committee will soon meet. We hope for no reduction. Send your money in, brother pastors.

I. L. PRATT, P. E.

Waynesboro District.

Dear Brethren—This brings each of us to the annual conference that will judge who we are by what we have accomplished. We have had glorious revivals, many souls converted to God, and the Church edified; but financially we are far below what is expected of us. At the district conference, on the benevolences the smaller charges were fifty to sixty-five per cent in advance of the larger charges. Now, brethren, is the time of money with our people. Let us put the claim before our congregations, show them the importance, and urge them to do their duty, so we can meet the annual conference with our whole assessment. As men of God, asking the help of our Father, for all men want something and will strive to show themselves worthy of the same; let us stir, and success will be ours.

Yours in Christ, R. R. O'NEAL, P. E.

Indiana District.

Dear Brethren—The year is half gone and the winter is almost upon us. Permit me to urge you to do two or three things:

First—Pray for a gracious revival in the Church and for the conversion of many souls. We ought to have one thousand on the district. Shall we have them? Let us make our quarterly meetings great spiritual feasts.

Second—Raise every dollar of your benevolent money before Christmas.

Third—Raise and send in to me the money for minutes. Let us work and pray together and God will give us the victory. Fraternally yours,

EDWARD L. GILLIAM, P. E.

Lexington District.

Dear Brethren—This fall is the time for revivals. A good revival always brings success. Give your attention to the benevolences of the Church. We must have all the benevolent money on this round. Yours ever,

JOSEPH COURTNEY, P. E.

Notice.

Dear Brethren of the Tennessee Annual Conference, M. E. Church—Please inform every brother who wishes to appear before committees to be present on the 24th, at 9 a. m. J. A. W. MOORE, Sec'y.

Topeka District Conference.

The seventh session of the Topeka District Conference, Central Missouri Conference, met at Asbury M. E. Church. Presiding Elder R. E. Gillum, D. D., was present as he always is. W. A. Ray was elected secretary. The presiding elder's report showed a growing condition. Several distinguished visitors were with us. Among them were: Presiding Elder J. J. Clark and Presiding Elder L. K. Billingsly. The session was a source of information. The pastors and delegates were nearly all present. We did not forget the SOUTHWESTERN, God bless the paper and its dear editor.

W. A. RAY, Secretary.

That dull listless feeling every morning indicates the need of Ayer's Sarsaparilla.

Dadeville District Conference.

The Dadeville District, Central Alabama Conference, convened at Bluffton M. E. Church, West Point, Ga., August 1, with Rev. C. Rogers in the chair. W. H. Wright was elected secretary, with Rev. B. G. Smith as an assistant. The presiding elder gave an address upon the business of the conference. Committees were appointed, and the character of the local preachers and exhorters were looked after.

On Thursday night a large audience assembled to hear a lecture given by Dr. J. W. E. Bowen, on the general work of the M. E. Church and the need of it in the South.

On Friday morning each pastor reported the religious condition of his work.

Presiding Elder J. P. Wragg, of Griffin District, and Revs. S. C. Upshaw, J. C. Hunt, J. W. Queen, E. W. Moore, W. A. Hill and Wimbush were introduced.

Presiding Elder Wragg addressed the conference on the benevolent cause. Dr Bowen spoke in the interest of Gammon Theological Seminary and the F. A. and S. E. Society. The conference sermon was preached by Rev. B. G. Smith.

Two were converted and joined the Church.

Saturday at 11 a. m., Brother B. Jackson preached.

Sunday at 11 a. m., the presiding elder preached with power; at 3 p. m., Rev. E. B. McCauley preached; at 7 p. m., Brother J. T. Martin preached.

Mrs. Clara A. Smith, one of Clark University students, organist of Roanoke, Ala., was present with her most excellent choir.

The SOUTHWESTERN was strongly represented by Rev. E. B. McCauley, ex-presiding elder of the Dadeville District. Each pastor pledged himself to secure twenty subscribers for the paper.

W. H. WRIGHT, Sec'y.

Navasota District Conference.

The Navasota District Conference will convene at Hempstead, Texas, October 23.

Following is the program:

Welcome address by Mrs. W. E. D. Freeman; response, Miss M. L. Chester. History of the Bible, P. H. Jenkins; How to study the Bible, L. S. Blakeney; Ministerial courtesy, J. A. Tillory and O. I. Jones; Trace the course of a preacher in the Epworth League, Wm. Drake; The Divine call to the ministry—its evidences, H. C. Watson and S. E. Ewing; The SOUTHWESTERN and its importance among our people, Wm. Josey; The canon of the Holey Scriptnre, G. W. Gill; The Bible names and divisions, W. A. Fortson; What is a miracle? Why should a Divine revelation be supported by miracles? E. Lee. Can the miracles of the Bible be supported? what instances are given? F. Gilmore; Benefit of atonement, Wm. Kenzie; Trace the course of an appeal from an official board up to the district conference, Thos. Cole and J. A. Featherston; The Messiah's Kingdom—its progress and ultimate triumph, J. R. Loggins; Who should be the originator of a complaint against an accused member and how should the same be disposed of? J. F. Cozier and A. Healy, Trace the course of a trial against a member for imprudent conduct, M. Reddick; Trace the course of a pastor in the S. S. and teachers' meeting, M. Muldrew; Has a local preacher a right to marry, baptize, etc., Gabe Felder.

Mrs. Mary Brown, president of W. H. M. of the district; Miss S. C. Brown, organist, and Prof. O.W. Landry, chorister.

W. L. DUNCAN, P. E.

Everywhere We Go

We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

HOOD'S PILLS become the favorite cathartic with every one who tries them, 25c. per box.

CONFERENCE NOTICES.

Waynesboro District.

Fourth Round.	October.		
Charlestown	5 6	Waynesboro sta	12 13
Bascom	19 20	Roidsville	26 27
	November.		
Sylvanin	2 3	Mount Vernon	9 11
Bellevllle	9 11	Millen	16 17
Augusta sta & mis,	23 27		
	December.		
Statesboro, Nov 30,	1	Waynesboro cir	7 8
Eastman	14 15	Cordele	15 17
Excelsior	21 22	Wadley	28 29

R. R. O'Neal, P. E.

Lexington District.

Third Round	September.		
Mayslick	28 29	Sheburne	29 30
Moorfield	28 29		
	October.		
Sharpsburg	1 2	Falmouth	19 20
North Middletown,	5 6	Kinney circuit	23 24
Orangeburg	10	Poplar Plains	23 24
Flemingsburg	26 27	Germantown	11
Washington	12 13		
	November.		
Cleveland	2 3	Clay City circuit	10
Paris	9 10	Ashury Temple	23 25
Leesburg	13 14	Spears	27
Winchester	16 17	Frankfort	27
College Hill cir	18		
	December.		
Versailles, Nov. 30,	1	Cynthiana	10
Ruddels mills cir	4	Boyd circuit	11 12
Gunn Tabernacle	7 9	Georgetown	14 15
New Zion	7 9		

Jos. Courtney, P. E.

Indiana District.

Third Round.	September.		
Princeton, Oct. 1	29	Mt Carmel, Oct 1	29
	October.		
Bloomington	11 13	Jeffersonville	13
Madison	12 13	Evansville	16 17
Boonville	18	Rockport	19 20
Corydon	21	North Vernon	20 21
New Castle	21 21	Counersville	26 27
Terre Haute	26 27	Muncie	31
	November.		
Alexandria	1	Anderson	2 3
Lawrenceville	3 4	Shelbyville	9 10
Rushville	11	Greenfield	14 15
Indianap's, Simps'n,	17 19	Cementvi le, conf	22
Watson	23 24	Cementville, 1t am	24
Port Fulton	25	Bewleyville	26
Irvington	27	Hardinsburg, Dec 1	28
Indianapolis, Barnes Chapel, Dec. 1			29
Cloverport, Dec. 1	30		
	December.		
Hawesville	1 2	Harned	3
Cannelton	3	Tell City	4
Lewisport	5	Owensboro	6 8
Smithland	7 8	Newberg	9
Stevenson	10	Carmi	11
Grayville	12	Browns	13
Fourth Quarter.			
Marshall	16	Princeton	14 15
Chicago	21 23	Greencastle	17

Edward L. Gilliam, P. E.

Brookhaven District.

Fourth Round.	October.		
Hazelhurst	5 6	Georgetown	12 13
Bowerton	19 20	Chlua Grove	26 27
Tylertown	25 27		
	November.		
Crystal Springs	2 3	Crystal Springs ct,	4 5
Kennolla	9 10	Pleasant Valley	14 15
Columbia	16 17	Summit&Magnolia	23 24
Brookhaven, Dec. 1,	30		
	December.		
Steen's Creek	7 8	Newbegain	14 15
Terry	21 22		

I. L. Pratt, Presiding Elder.

Shreveport District.

Fourth Round.	October.		
Rocky Mound	12 13	Longstreet	19 20
Bodcan	26 27	Yellow Pine	28 29
	November.		
Grand Cane	2 3	Shady Grove	9 10
Mansfield	16 17	Curtis	23 24
Providence and Fairview, Dec. 1			28 30
	December.		
Vancevillo	7 8	Benton	9
Fairfield	14 15	St. Paul	19 20
St. James	23 27	Round Grove	22
Caln City	22		

S. Duncan, Presiding Elder.

A Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared over $200 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they will only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin at once. The Dish Washer does splendid work, you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us hear how you succeed.

ELIZABETH C.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

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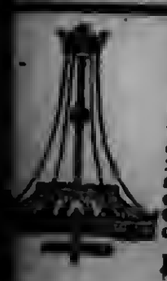
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FROM PRESIDING ELDERS.

Wytheville District.

Mr. Editor—I am now winding up my fourth quarterly conference, and am glad to say this has been a year of peace and pleasure. There has been no trouble between the pastors and people whatever. There have been good revivals of religion in every station and circuit on the district. The camp meeting fires are now in full blast, and are proving to be a blessing to the people. Sinners are being converted, backsliders reclaimed, and the church wonderfully edified. I think a few more camp meetings in this part of the country will solve the great Negro problem in the Wytheville District. Our white friends have never been known to take such active part in the meetings in the history of the district as they have done during this camp meeting season, and they frankly confess that they never heard better preaching in all their lives. The benevolent causes are carefully looked after, notwithstanding the scarcity of money. They will be in advance of last year. We have organized Epworth League Chapters in all our stations and circuits, and they are in good working order. We have held two Epworth League conventions, which have proved to be a great benefit to our young people. We never forget to present the cause of the dear old SOUTHWESTERN at all our gatherings, and most especially at our quarterly meetings; and always make it a point to impress it on the minds of the officials the great importance of reading some of our Church papers. At our district conference, which convened June 27, at Bradford, Va., we had representatives from all parts of the work who pledged themselves to subscribe for the SOUTHWESTERN, and to do all they could for its circulation. The conference, in its resolutions, said that it would not rest contented until each family within the bounds of the district became readers of the dear old SOUTHWESTERN. Our watchword is ten thousand subscribers, and we think it is a very small number for the seventeen colored conferences of our Church with their 250,000 members.

W. H. PLEASANTS, P. E.

Greenwood District.

Dear Brethren—The second district conference of the Greenwood District, Upper Mississippi Conference, will convene in Kosciusko, Miss., Wednesday morning, October 23. Let every member be present. Every pastor is expected to report all benevolences in hand and all pledged subscribers to the SOUTHWESTERN sent in. Some pastors on the district have reported all collections in hand. Be prepared to elect your lay delegate in the quarterly conference; elect your best representative.

W. E. MASK, P. E.

Griffin District.

Dear Brethren—The year is drawing to a close, and we must push our benevolence so as to have full reports. Let us show ourselves equal to the demand, and be known by our work. We rely upon you for success. At this quarter each charge will elect a delegate to attend the lay conference. Let the trustees be present with full reports, and also with the deeds to all Church property. Do not forget your pledge to the SOUTHWESTERN. Let a round list of subscribers be sent from your work. Take your collections at once, and forward them to Cranston & Curts. Wishing you great success, I am yours in the work,

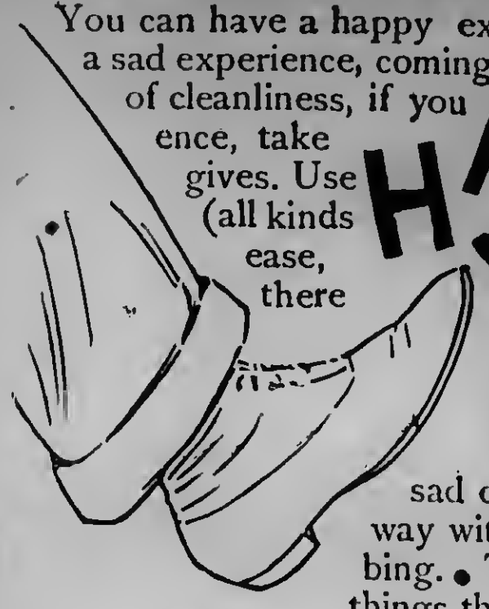
J. P. WRAGG, P. E.

Greenville District.

Dear Brethren—Please notice the date, day and place of your fourth quarterly conference for 1895. Give out the notice at each of your churches and see that your local preachers, exhorters, Sunday school superintendents, presidents of Epworth Leagues, class leaders and stewards have their reports written. Let each member of your charge be seen by his or her leader, and urge that all pay their quarterly assessments. The stewards must report under the 8th question, all monies collected during the quarter for all purposes except ministerial support, and under the 12th question they must report the amounts paid on pastor's support. Be sure that you faithfully and plainly state to the people all the claims for benevolent purposes, and report to the quarterly conference all that has been collected. Urge the members to subscribe to the SOUTHWESTERN. Each local preacher and Sunday school superintendent must take the paper, and all other officers must be urged to take it. Report number of conversions during the quarter.

J. A. BROWN, P. E.

Hints or Kicks? Which?



You can have a happy experience, coming from hints—or a sad experience, coming from kicks. Now in the matter of cleanliness, if you want the happy experience, take the hints that Pearline gives. Use Pearline for washing (all kinds of washing) and you have ease, economy and safety. Is there a hint in the fact that hundreds of millions of packages of Pearline have been used, and the sale increases? But if you want sad experience, take the old-fashioned way with soap, and rubbing and scrubbing. That's hard for you, and for the things that you wash. It's all rub, rub, rub—in other words, it's the experience based on kicks.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 429 JAMES PYLE, New York.

Meridian District.

Brethren—Have each of the pledges to pay for the SOUTHWESTERN before this conference made good; if not, see to it at once, and get ready. I will call the roll and every one's answer should be present, and that "I am a cash reader of the SOUTHWESTERN;" and each leader will report the greatest number in his class, who takes the Church paper. Strive to have every cent assessed for benevolent purposes, and by all means collect and send in at once the amount for General Conference expenses.

A. M. TROTTER, P. E.

Notice.

As secretary of the East Tennessee Conference, I have arranged with the Southern and the Norfolk and Western railroads to have excursion tickets sold over their lines to Abingdon, Va., the seat of the next conference. Tickets will be on sale October 15-16, and will be good to return until the 24th. All candidates for admission on trial and the members in the four years' course of study are requested to be ready for examination on the 15th.

JUDSON S. HILL, Sec'y.

In your blood is the cause of that tired, languid feeling. Hood's Sarsaparilla makes rich, red blood and gives renewed vigor

MARRIAGES.

.....Give Name and Place Distinctly.....

Baton Rouge, La.—Willie Hirst to Miss Ella Stewart on August 5. Also, on the 28th, Robert Davis to Miss Phylonie Diggs. J. A. Tircuit, officiated.

Will Cure to Lucy Ann Buckett. Also, Shed Collin to Laura Stephen. S. R. Hason officiated.

Friendship, Tenn.—James Jassite to Flores Bradford, August 8. J. M. Moody officiated.

Dickson, Tenn.—Charlie Lee to Pokie Saterfield. R. H. Johnson officiated.

Hazlehurst, Miss.—Willie Davis to Sallie Adkins, August 5. M. A. Hobson officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Booneville, La.—Lawyer Robinson, the 16 year old son of Brother Wm. Robinson, died in peace July 16. H. C. Gair, pastor.

Vicksburg, Miss.—John Tipton died August 14, and John Lockett on the 17th; both members of our church. Wm. McMorris, pastor.

Jackson, Miss.—After a few days illness Brother John Martin, one of our old members, passed to his reward. d. C. Hibbler, pastor.

Meridian, Miss.—Sister Ann Young, a member of our church, died happy on August 12, aged 60 years. Also, Hattie Lee, a faithful member, died in great peace August 21. P. Blue, pastor.

French Camp, Miss.—Sister Harriet Lock, a faithful member of our church, died August 21, aged 72 years. She was one of the oldest members and had been preparing for the last forty years to die as she did, in the triumph of faith. Fred H. Bunton, pastor.

Hazlehurst, Miss.—Sister Jane Down, aged 43 years, died August 3. M. A. Hobson, pastor.

San Felipe, Texas.—Sister Malinda Daniels, a member of our church 13 years, aged 28 years, died in peace August 1. G. W. Gill, pastor.

Winona, Miss.—Sister Eliza Wragg, an earnest member of church, died in the faith August 26. N. R. Clay, pastor.

Milford, Texas.—Sister Jennie Childs died on the 3d of August. The angels wafted her soul to heaven. T. S. Moore, pastor.

Bramley, Tenn.—Emma Dalton, a faithful member of the church, aged 25 years, departed this life. Lula C. Price.

CONFERENCE NOTICES.

Griffin District.

Fourth Round.	September.		
Zebulon	28 29		
	October.		
Liberty Hill	5 6	Greenville	11 12
Chipley	12 13	Warm Springs	14
Hampton	19 20	Griffin circuit	26 27
	November.		
Whitewater	2 3	Senoia and Arnold	3
Troup Factory	9 10	Whitesville	16 17
Hardeman	15	Columbus	12
Williamson	23 24	Griffin	24 25
Barnesville, Dec 1	30		
	December.		
Forsyth	7 8	Macon circuit	10
Macon	8 9	Perry	11
Americus	12	Woodbury	21 22
Culloden	14 15		

John P. Wragg, Presiding Elder.

Meridian District.

Fourth Round.	October.		
Meridian, St Paul	12 13	Collinsville circuit,	16
Meridian, Haven	19 20	Meridian circuit	23
Daleville	26 27	Chunkey	30
	November.		
Lauderdale	2 3	Scooba	5 6
DeKalb	16 17	Philadelphia	20
Hickory	23 24	Lake	26
Centreville	28	Enterprise, Dec 1	30
	December.		
Mount Jordan	7 8	Paulding	14 15
Lake Cotto	18	Garlandsville	21 22

A. M. Trotter, P. E.

Greenwood District.

Fourth Round.	October.		
Durant	16 20	Durant circuit	11 13
Goodman circuit	17 18	Goodman	19 20
Kosciusko station	26 27	Newport mission	28
Pickens	30 31		
	November.		
Valden circuit	2 3	Hesterville	6 7
Ebenezer	7 8	Lexington	9 10
Winona	9 10	Howard	13
Carrollton	16 17	Valden mission	22
Valden and West	23 24	Shellmound	23 24
Shellmound miss	23 24	Tchula	26
Bee Lake	27	Maryland miss	29
Minter City, Dec 1	30		
	December.		
Greenwood	7 8	Kosciusko cir	14 15

W. E. Mask, Presiding Elder.

Greenville District.

Fourth Round.	October.		
Aimwell circuit	5 6	Lowndsville circuit	8 10
Belton circuit	12 13	Rock Mill circuit	19 20
Liberty circuit	22 24	Seneca station	25 27
Seneca circuit	26 27		
	November.		
Walhalla circuit	2 3	Otto circuit	9 10
Pendelton circuit	13 13	Easley circuit	16 17
Anderson station	22 24	Marietta cir, Dec 1,	30
	December.		
Greenville circuit	7 8	Greenville mission,	11 12
Williamston cir	14 15	Greenville station,	20 22

J. A. Brown, Presiding Elder.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, OCTOBER 3, 1895.—Vol. 30. No. 40. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

A COMPREHENSIVE DOCUMENT.

We call especial attention to the able and comprehensive article from the pen of President Wilbur P. Thirkield of Gammon Theological School. It is indeed refreshing, in these days when the Negro is so sorely pressed for real and substantial friends, to know that he has yet a few fearless and unflinching friends.

The article does credit to the head and heart of this popular Christian minister. May his tribe increase!

The conclusions reached in this very able article, have been reached by a process of experiments as well as experience, which render them absolutely irresistible. We are more and more confirmed in our opinion that "contact with the race that has enjoyed the largest opportunities in the intellectual and spiritual life" is the only hope of the Negro. This Christian philosopher shows how this can be done without the sacrifice of either manhood, dignity or principle on the part of the stronger or the weaker. We appeal to our brethren of the Methodist Episcopal Church and of the Methodist Episcopal Church South and of the Methodist Episcopal Church in the South, to lay aside every vestige of color prejudice, and to study this question calmly, dispassionately, and in the light of the Negro's past, present and probable future history, taking as a guide the brave, noble words of President Thirkield; let us have no more separation, but rather contact and association. That kind which will settle this question upon the broadest Christian basis, and not upon the question of the color of the skin.

We ask a careful, prayerful reading of Dr. Thirkield's article.

"THE FROZEN TRUTH."

Our esteemed contemporary, the *Omaha Christian Advocate*, discussing "Diocesan Episcopacy," has the following:

"There is one phase of the plan proposed by Bishop Thoburn which will bear wise consideration, and that is the demand for greater responsibility on the part of each bishop for the results of his own work. Usually their work is well done, but the frozen truth compels the assertion that sometimes appointments are made by a bishop that would not be made if the bishop had been better acquainted with the conditions, and if he were compelled to remain in the midst of his work. We do not assert that this is always an unmixed evil, but sometimes it works great injury to both pastors and charges. Our bishops as a rule intend to be fair, and abhor the idea of being hoodwinked, but this does not prevent their occasionally being imposed upon. There are few close observers who cannot recall instances in which a bishop has been deceived by some designing layman, or by some unworthy presiding elder. There are instances easily within the recollection of many where a single person has had the ear of the bishop during an entire conference, and to such a degree as to astound the whole body. This might be the case under other conditions, but the bishop who is required to face his own work after it is done will be likely to find out his errors, and in many instances revise his judgment."

It is indeed a difficult thing to circumvent the influences of these designing folks who, if they do not openly boast of their ability to manipulate the bishops in the interest of their own selfishness, their cunning and duplicity, are, nevertheless, discernible, though often disguised behind the blandest smiles and the most genial and interested outward appearance. Legislation that would rescue the bishops from the hands of these deceivers would be welcomed.

THE INDEPENDENT ORDER OF TRUE REFORMERS.

We believe in race enterprises with all our heart, as one of the means of its elevation, but we almost backslide when we read of the possible dissolution of the Order of True Reformers, by all means the strongest organization of the kind among our people. With a membership running up into the tens of thousands; a large building in Richmond, Virginia, in which they have conducted a banking business with an invested capital of over $200,000. A Rev. W. W. Brown, who claims to be the founder of the order, has been recognized as the president, with a salary of $1800 per year with perquisites amounting to probably one or two thousand more. We have regarded the institution as a most magnificent illustration of what the race could do when properly encouraged by its own members. But we have feared that the persistent efforts of certain men, whose only ambition is to be at the head of somebody or something, would eventually produce friction, confusion and discord. We are grieved at the action of President Brown in offering to sell the patent and plans by which the order is operated, for the extravagant sum of $50,000, in annual payments of $5000. Strange to say, a majority of the members of the convention to which the proposition was made voted for it; thus, unconsciously, in our judgment, sounded the death knell of the noble order. The dissolution of this enterprise will be a serious blow to the progress of our people in the territory occupied by the order, and elsewhere. Perhaps Rev. Brown will see his way clear to show to the whole race that his interest in them and the tremendous work he has performed for the organization, was not that he might fleece his unsuspecting people, but that he might indeed be their unselfish and interested friend. This he can do by withdrawing his proposition and refusing to enrich himself out of the hard earnings of the race. At the same time the Richmond *Planet* might do a splendid piece of missionary work for the whole race by acting as an escort to the gallant Reformers until they reach the high sea of financial security. A house divided against itself cannot stand; yet we must confess that the business of all public institutions should be conducted in such a way as to inspire public confidence. Seriously we have thought that the order should be relieved of the excessive burdens upon it by the persistent efforts of some of its so-called friends to load it down with useless and meaningless paraphernalia, which serves too well the purpose of drawing into it not by any means the best classes of our people. We hope the True Reformers will reform in this respect.

—We congratulate the *Pacific Christian Advocate* on the celebration of its fortieth anniversary. It has portraits of the seven editors which the paper has had since its organization. They are: T. H. Pearne, D. D., who founded the paper, now of Cincinnati Conference; H. C. Benson, D. D., who was elected in 1864, and served four years; Isaac Dillon, D. D., who served from 1868 to 1876; John H. Acton, D. D., who was chosen editor in 1876; H K. Hines, D. D., who served from 1880 to 1888; W. S. Harrington, D. D., his successor; and A. N. Fisher, the present editor. The paper is among our most valuable exchanges and is in every way worthy of the patronage of the great Church which it so ably represents.

—Let us learn to be like our Lord and Master; when we have to go forth to some sorrow or conflict, let us go forth with a song.—*Mark Guy Pearse.*

THE MASTER'S PRAYER AND THE NEGRO'S PLEA.

The Master's prayer is, "Thy kingdom come." That kingdom is righteousness, love, peace and good will. It means the spirit of actual brotherhood among men. It is not mere sentiment; it it is the incarnation of the Rule—do unto others as you would have them do unto you.

The Negro's plea is, that this prayer be fulfilled. While he may not look for the triumph of this kingdom in the national life, may he, should he, not expect the kingdom of God to prevail in the Church? As a child of God and a member of this brotherhood in the kingdom, has he not a right to a brother's share in its full privileges, as well as in its duties?

Instead of treating from a general point of view this theme by a long-promised article, a recent letter from one deeply interested in the largest usefulness of our Church among the colored people, leads me to make a special application of the thought to the Negro in his relation to the Methodist Episcopal Church. This letter brings information that the sentiment in favor of the separation of our colored membership from our Church seems to be growing. After years of exceptional opportunity for observation and study, in my judgment such an agitation or movement seems sadly opposed to the coming in of the kingdom of God. Aside from the fact that our colored members are in the Church of their choice and have not asked to go out or to be set off, and independently of the principle involved, this view is enforced by several considerations.

The Negro needs contact with a race that has enjoyed the largest opportunities in the intellectual and spiritual life. In the South he is persistently shut off to himself. While he may be supposed to have equal civil rights, yet even by State laws he is compelled to isolation. In State, in Church, in school—in all the higher walks of civil life, where contact might elevate, enlighten, ennoble—the Negro of education, refinement, aspiration, must walk with those who have in slight degree only shared in the full advantages of our higher civilization. And this, not because he is filthy, ignorant or vile, but because he is black. That is, no matter what his culture, he is treated not as a man, but as a Negro. The opportunities for meeting with the baser elements of the white race are open. They may mingle on the lower levels, and they do mingle. So that, in general, the contact which the Negro has with the race that has had larger opportunity, is in company with those who have abused that opportunity, and it works in dragging him to a lower level. The exceptions to the above form a hopeful chapter in the ever-brightening life of our Southland.

In the Methodist Episcopal Church, through its conferences, literature and schools, there yet remains some contact with the larger and higher life. This has resulted in the improvement of our conferences. It has inspired in these preachers, who are the acknowledged leaders of their people, loftier ideals and more spiritual aims; and the growth into higher life and nobler purpose becomes more evident with the passing years. The Negro needs fellowship with our Church, not because it is predominantly white, but because it represents what education, wealth and higher civilization do for a people after generations of experience and opportunity. Every conference session is an object lesson. The work of our bishops alone is of inestimable value. Their careful supervision has done much in the elevation of the moral tone of our conferences; and they are there training ministers of the Negro race, who, at no distant day, I trust, shall preside over conferences of our Church and preside with the wisdom and dignity that uniformly characterize

[Continued on Page Four.]

The Grand Army.

Louisiana and Mississippi at Louisville, Ky., September 11, 1895.

BY OUR OWN CORRESPONDENT.

General Charles W. Keoting commanded the first division in the grand parade; General T. L. Macvey commanded the first battalion; Comrade McCormick commanded the first platoon; Col. F. C. Antoine commanded the second plateon, with Captain Chas. W. Dalo, son of a veteran, on the right; Col. J. F. Jailliot commanded the third platoon: Col. William Rogers commanded the fourth platoon; Col. James Lewis commanded the fifth platoon; Col. Paul Bruce commanded the sixth platoon.

Louisiana and Mississippi departments have every reason to rejoice. The only colored son of a veteran in full uniform in the parade was the delegate at large to the S. V. encampment from the Gulf Division, in the person of Captain Chas. W. Dale; and as the battalion marched down Broadway they were cheered by enthusiastic multitudes of people on both sides of the street. The white sons of veterans would cry out as Captain Dale passed, "There is one of our boys—three cheers for the sunny South." The old veterans seemed to forgot their many pains and aches, and walked as straight and nimble as they did in 1861-65.

Col. F. C. Antoine and Col. Paul Bruce were delegates at large.

General C. W. Keoting, department commander; General S. L. Macvey, senior vice commander; General N. E. Anderson, junior vice commander; General E. S. Stoddard, acting adjutant general; M. Ferrand, council administrator. These were members of the encampment present, and voting.

The following are the officers of the W. R. C. who were members of the convention and witnessed the parade: Mrs. J. B. Lewis, department president; Mrs. Sarah Miller, S. V. president; Mrs. J. H. Taper, J. V. president; Mrs. L. Dehoise, treasurer; Mrs. Selena Gray, delegate at large. Also the president of the corps and their friends, who witnessed the parade: Mrs. Julia North, president of Corps No. 6; Mrs. Eliza Davis, president of Corps No. 7; Mrs. Mary Swan, president of Corps No. 5.

Visiting ladies: Mrs. Carrie Devesan, Mrs. C. W. Dalo, Mrs. M. Harris, Mrs. Emanuel, Mrs. G. Washington, of Natchez, Miss.

The Louisiana Battalion was received with deafening applause and throwing up of flags; you could hear the words clear and distinct, "Three cheers for the South."

Mmes. Gray, Dehoise, Miller and Taper were invited by Col. Waterson to witness the parade from his balcony and were served with ice tea.

I left Louisville on Sunday evening the 15th. The train ran into Knoxville Monday morning the 16th. I found Knoxville a beautiful little city, and from every house top and door waved, with the word "Welcome" inscribed on it, the stars and stripes. I went to the building where the commandery was in session. I found it profusely decorated. I presented my credentials and was given a hearty welcome I was introduced to General Bundy Russell of Kansas, and other gentlemen who assured me that the colored sons of veterans were fully recognized. I heard the reports read from the commander-in-chief and other officials, which were as fine as I have ever heard. Bundy and Speelman made special mention of the colored work; this part of their report was warmly received. The afternoon was spent entertaining a delegation of ladies, who presented the commander-in chief with a beautiful basket of flowers. I then listened to the eloquent remarks of General Lawler and others. While the audience were drinking down, so to speak, the words of these gray-haired veterans, they were interrupted by a committee of confederates who came armed with an invitation for the Sons of Veterans, U. S. A., to be the guest of the Confederates at their banquet. After the invitation was received I felt somewhat shaky. A brother came to me and asked if I was going to the banquet. I started to say I would go to my room. He said you will be treated right, and if you are not, an insult to you is an insult to all of us. My faith was strengthened and I fell in line, not at the last, but in the front rank, and marched to the feast. When we got to the spacious building I was invited to be seated, not by myself, but in company with my white brothers, and was among the first served. There are many more things I could say. I must say that Louisville and Knoxville have extended the hand of welcome, and in all my life I was never treated better than while in these beautiful cities.

For the SOUTHWESTERN.

"The Little Foxes That Spoil the Vine."

By R. H. JOHNSON, Dickson, Tenn.

The SOUTHWESTERN CHRISTIAN ADVOCATE is one of the true vines of Methodism planted in the Southwestern part of God's great vineyard in the U. S. A.

Some time ago the editor of this paper spoke of some "Little Foxes Spoiling the Vine," and being particularly interested in this Southwestern vine, I began to cast about for the little intruders. You would be surprised at the number of these little foxes who are tugging away at this Southwestern vine! We find them daily—these *little* foxes, LITTLE *tiny* fellows, just sitting back against the vine!

Fox No. 1 is a pastor who claims to be too busy to "fool about getting subscribers for the SOUTHWESTERN"; and this same little fellow kicks, and paws, and raises all manner of confusion because the "article" he sent to the paper was not published just as he wrote it. He had given a detailed description of a "big rally" and "a soul-stirring sermon," preached by "much-lauded and honored Rev. Josiah Jones." He had also described "a surprise party, led by Sister Polly Snooks," and wound up by saying "The SOUTHWESTERN is not forgotten." The editor looked over the long-winded manuscript, scratched his cranium a few times; sighed, dropped the thing into the waste basket, and wrote something like this: "Our church at Dodgetown is in a prosperous condition. The pastor, Rev. All Wind, writes: 'Our rally resulted in $—. Rev. Josiah Jones preached acceptably.'" Whereupon this little fox waxeth very wroth and declares that he will never write another "*peace*" to the SOUTHWESTERN, and he "can't have the audacity to ask the people to take the paper in which they can't get a decent hearing." Yes; these little foxes do spoil the vine.

Fox No. 2 is a local preacher, who claims to be too poor to take the paper; yet, he takes two or three secular papers! But, if you press him right close, he will tell you that the SOUTHWESTERN'S news is stale, and that he "don't like to read anything after it has been kept over too long!"

Fox No. 3 is a big-head, sour, presumptuous Sunday school superintendent, that thinks he knows everything. He blows and spurts around, and says "The SOUTHWESTERN is a failure, and the price is too high!" and, so on through a long list of silly complaints. He reads the daily papers and one or two secular weeklies, and a monthly or two comes to his address! Yes; he is a sub of the first water.

There are other little foxes—"*leetle, touchie fellers*," too small to mention, but they do untold harm to the vine.

All of God's true workmen should keep an eye out for these little foxes, and take their (official) heads off wherever they are found. But the best way to kill them off, is to club them to death with subscribers.

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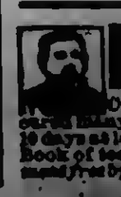
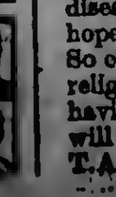
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China's Crisis.

Appeal for Missionaries for China—To All Protestant Churches of Christian Lands.

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the appeal, consisting of Revs. J. Hudson Taylor, of Shanghai; Wm. Ashmore, D. D., of Swatow; H. Corbett, D D., of Chefoo; C. W. Mateer, D. D., LL. D., of Tangchow; C. F. Reid, D. D., of Shanghai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D. D, has carefully collected and tabulated the returns. From these it appears that 45 societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these the following numbers are reached:

Male missionaries.....		481
Wives of missionaries	167	
Single ladies.....	505	672
Total in five years.....		1153

These numbers do not exactly correspond with the appeal; only 481 of them being men: God knew the needs of China, and sent those He saw would be most helpful. The answer therefore is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The conference said in 1890:

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature:' therefore,

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men." . . .

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who though they have possessed themselves of some portions of His word still fail to comprehend its meaning for want of some one to guide them." . . .

"We appeal then to our lay brethren . . . to solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the Appeal of 204 Lady Members of the Missionary Conference:

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China."

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Savior that you come at once to our help . . . that the holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for one thousand men:

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Savior to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago they are much more needed now. Of the 1296 missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

On behalf of the Permanent Committee,
J. HUDSON TAYLOR.

Shanghai, May, 1895.

On Sale—Summer Excursion Tickets

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For the SOUTHWESTERN.

What the Negro Should be Doing

By E. L. ROGERS, Oxford, Miss.

Every Afro-American should open his eyes and begin to look about him. He should read papers and books; maintain his integrity, and read colored literature, so he could see what his race is doing toward its own elevation.

Let it be known from every Negro, by his conduct, that though lynching may seem to be perpetual in the Sunny South, that the day is not distant when those who encourage it will be heartily ashamed of it. Let every Negro try to emulate the example of that magnificent statesman and emancipator, Frederick Douglass, and win the esteem and confidence of all men, white or black.

As the heroic Toussaint L'Ouverture said, when in the French dungeon: "Though the French may murder me, the cause of liberty will continue to grow in San Domingo." So should every Negro say by his conduct, "Though the present superior race may persecute and ostracise, yet the cause of truth and justice will prevail!"

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Edward Bok, the editor of The Ladies' Home Journal, has written a book for young men called "Successward: A Young Man's Book for Young Men," which the Revells will publish. The book aims to cover all the important phases of a young man's life: his business life, his social life, his amusements, religious life, dress, his attitude toward women and the question of his marriage. This is Mr. Bok's first book.

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E. W. S. HAMMOND, D. D., EDITOR.

THE CHURCH AT ROME.

It reads like a romance—the dedication of the Methodist Episcopal Church at Rome. Italy, a few days ago, was an event of no little sifiuificance. Eighteen huudred years ago, the great apostle to the Gentiles, while a prisoner, for the hope of the Gospel in this historic city, wrote exultingly: "Now therefore, ye are uo more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upou the fouudation of the apostles, and prophets, Jesus Christ himself being the chief corner stone." Thus sounding the keynote of his great ideal Church, a great Christian confraternity united in soul and spirit, and purpose for the extension of the kingdom of Jesus Christ, who is the chief corner stone.

Graud and thrilliug events have been crowded into the history of the Church since that day. There has indeed been remissness, and a falling away from the truth; there has been persecution and bloodshed. Human efforts have been put forth to divert the faith of the humble followers of the crucified oue, and to plant in its stead the dogmas and creeds of a corrupt hierarchy. But the fouudations have stood firm, and the grand old bnilding "fitly framed together groweth unto a holy temple iu the Lord."

The erectiou and dedication of a Methodist Episcopal house of worship in the Eternal City is a most extraordinary occurrence. The great lines of Christian activity represented by the heroic Paul, and his modern disciple, John Wesley, converge at Rome, where will be tanght the ethics of the true Christian citizenzenship, as well as that fellowship with the saiuts which stands for establishment in the taith of the Son of God. Surely God moves in a mysterious way, and the great providential movement which Dr. Chalmers defiued as "Christianity in earnest" will wiu trophies of its victories iu the very city where once its greatest champion was in chains.

All hail Chilsa Methodista Episcopale.

Rev. Dr. William Burt, onr faithful, consecrated and cultured superintendent at Rome, has put his best life in this enterprise, which will carry his name and fame down to the comiug generations.

All Methodism was houored by the presence and miuistrations of our own bishop, J. N. Fitzgerald, D. D., LL. D. Genial, cultured, eloquent, he stood a most conspicuous figure at this epochal period in the history of the Church, which had wisely exalted him to its highest office. So we go to Rome also in our prayers that the great captain of salvation may send out trom that historic city influeuces which will canse Westeru empires to attend His word.

PERSONAL AND GENERAL.

—Prof. W. A. Redmond, formerly iu charge of Meridiau Academy, called Wednesday.

—Rev. G. Jackson, a prominent local deacon of our Church at Yazoo City, Miss., is residing temporarily in this city.

—Rev. H. H. McAllister, pastor of Wesley M. E. Church, St. Louis, Mo., is one of the strong men of the Central Missouri Conference. The church is greatly revived aud the outlook is bright. On a recent Suuday the collection was six hundred dollars. The Wesleyans have been reading the SOUTHWESTERN.

—Few organizations have so readily found their place and work as has the C. L. S. C. This great Chautauqua Reading Circle has already enrolled more than two hundred aud tweuty-five thousand members and recent reports show that the membership which was but slightly affected by the hard times is again increasing rapidly.

—The love of Christ is the conducting medium to the love of all mankind.—*Joivett.*

The Master's Prayer and the Negro's Plea.

[Continued From Page One.]

the sympathetic and helpful administratiou of our bishops.

What the Negro needs is not mere charity, but contact. The hope of the Negro race lies not in the white mau, but iu themselves—in themselves strengthened and inspired to higher life by the brain, heart, sympathy and co operation of the Church. The race needs not only what the Church gives, but what the Church is.

"Not what we give, but what we share,
For the gift without the giver is bare."

In the next place, our colored membership is not yet strong enough financially to carry on the enterprises of the Church that would, in the event of separation, be forced upon them. These enterprises have growu up gradnally under the help and gnidance of the Church. Every one of them is essential to the welfare of the kingdom and to the advancement of the Negro. Let us see this propositiou iu the light of the experience of other Churches.

The Colored Methodist Episcopal Church, with a membership half as large as ours, even with the aid of the Methodist Episcopal Church, South, is unable adequately to equip and to prosecute the work of Paine and Lane Institutes, their only schools of higher grade; and this is true though the Church South has given for leadership such a man as George Williams Walker, one of the saints and moral heroes of our modern Methodism. Now that their former colored members have been set off from the Church South, that Church has cast aside, largely, the responsibility that would have been felt by them had the colored people remained a part of that body. Many broad minded men of that Church express the conviction that it is a misfortune for the South and for the Church that such separatiou ever came.

This view of the case is further enforced by the experience of the African Methodist Episcopal Church. This large Church has one college of high grade at Wilberforce, which, by some aid from the State of Ohio, is well sustained, and under its able president and efficient faculty is doing a noble work. But the several other colleges in the South are but feebly sustained by the Church. Were it not for the institutions of other denominations, largel supported by funds from the North, thousands of bright and promising youth in this great Church would be without the advantages of higher intellectual training. Now this is true of a Church that has a membership more than twice as large as our membership among the colored people. The Church has some strong men as bishops and leaders. They are alive to the importance of Church colleges; their people give liberally; but the support of the bishopric, the building of churches, and the demands of the missionary and other enterprises of this aggressive Church, exhaust their resources. The masses are poor; wages are low; advancement to wealth must necessarily be slow. The race needs and deserves help.

Now suppose our membership should be set off, or even "set up," with churches, buildings and numerous schools justly assigned as their portion. Whence would come the support of our mission work, now carried on at an expense of fifty thousand dollars per year? Whence would come the support of our twenty-three colleges and academies, that are even now struggling hard to do the work with aid to the amount of about $100,000 per year through the Freedmen's Aid and Southern Education Society? If with able and efficient secretaries in the field, with the bishops and Board of Managers and General Committee back of this most worthy enterprise, these schools are crippled by inadequate support given by our united membership of two and one-half millions, what would become of these splendid properties and equipments if the burden should be thrown on a quarter of a million of our colored people, with all the machinery of a Church to support, in addition to this great and most necessary system of schools? It is my conviction that no funds contributed by our Church are bringing larger returns for the kingdom of God than the amount appropriated to this work. Now, in the event of a separation, it is only reasonable to suppose that, with the demands of the home and foreign work pressing directly on the heart of the Church, only a spasmodic and ever decreasing support would be given to the missionary and educational enterprises of a separated and independent Church among the colored people.

And, still further, the encouragement of prejudices, ambitions, or other forms of selfishness in either race that would lead to the separation of our colored members, is opposed to the highest interests of humanity, and is out of harmony with the spirit of the kingdom of Christ. In this age, when the tendency towards unity is strong, it would mean the organization of one more struggling church, and all because certain thousands of members of Christ's kingdom happen to have skins shading off from white into black. The organizatiou of the Negro churches into one organic body would not at present work for the best. Besides, at this stage, it is an impossibility. Unless there be a revolution in sentiment among our preachers, our people would not unite with any existing denomination. Their separation, then, would simply mean one more feeble denominatiou that would not, as now, feel the inspiration which contact with a strong, aggressive, conquering church gives.

It is said by some: "We have already given five millions or so to the work; is it not now time for the Negro to make his own way?" What is that in such a cause? Why, our American University asks for ten millions before it begins its work. It deserves the amount; the church will give it. What, then, is a few millions, when the redemption of a race is at stake? And with all our churches and schools, we must remember that we have only touched the fringes of the race. The great mass yet sit in darkness. With the prejudices of the majority of the white race ever pressing them down and shutting the doors to higher life and endeavor; with the millions of the race who are as yet unredeemed, yea, almost untouched by Christian civilization; with the chains of heredity and environment about their necks, ever dragging them towards to the level of the lower masses—let us not cast off, let us not desert, these struggling, aspiring sons of the race and sons of the church, in whom our church has awakened aspirations, hopes, endeavors after the higher life.

Is it said that they are restless and dissatisfied? Let us thank God that they have not, in our church, settled down into sloth and ignoble ease, or calm of despair. The Indian, for the most part rests satisfied and grunts out his life in his wigwam. No care for vote or representation in Church or State disturbs his satisfied repose. The Negro is a man. He has a right to all the restlessness, aspirations, unsatisfied longings of a man. May God save him from every form of selfish, unchristian ambition, which brings inevitably paralysis of spiritual life! But let us realize that simple equity, to say nothing of the law of Christ, demands that the Negro should be free to achieve just such a standing, not only in civil life, but in the church, as would, had he the same character and ability, be accorded to him if he were white.

The space allotted to me has already been exceeded. But this word from Bryce's "Holy Roman Empire" is in point here and is too significant to be passed by: "It is on the religions life that nations repose.... The first lesson of Christianity was love—a love that was to join in one body those whom suspicion and prejudice and pride of race had hitherto kept apart." Let men think deeply and think far into the future of the Negro and of the nation before they encourage a movement in our church which may have an influence comparable to that of the separatiou in 1844. That was on principle, and wrought ultimately for freedom and peace. What principle is here involved? Is it not prejudice, rather, that prompts men to propose another rending of the "body of Christ?" Instead of bringing in the kingdom of Christ, such a separation on the ground of color—and this is what it means, in the last analysis—would shut one more door of light and hope in the Negro's face. It would intensify race prejudice. It would encourage race isolation. It would do much towards shutting off the Negro from the rights, privileges, and opportunities of a man and brother in the life of the State as well as of the Church. In the light of such an agitation in the church, surely the words of Frederick Douglass at the World's Fair African Congress are as pathetic as they are significant: "There is no African problem! The only problem is whether there be enough Christian character and fidelity in the white people to live up to their professions and the constitution."

WIBUR P. THIRKIELD,
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—Commend a fool for his wit or a knave for his honesty, and he will receive you into his bosom.—*Fielding.*

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W. H. M. Society.

The fourteenth annual meeting of the Board of Managers of the Women's Home Missionary Society of the M. E. Church will be held in Wesley Chapel, corner of Broad and Fourth streets, Columbus, O., Wednesday, Oct. 16, at 10 a. m., and continue in session seven days. The importance of the business for consideration, the interest of the addresses and papers to be presented, and the cordial hospitality awaiting delegates and visitors who are interested in the work, unitedly invite an unusually large attendance.
In behalf of the society,

MRS. F. A. AIKEN, Recording Sec'y.

A Chance for Women to Make Money.

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day, $5.00, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as $18.00 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to help them over the hard times. MARTHA FRANCIS.

As English comment is just now particularly severe on many things American, it is gratifying to see how unqualified is its continued praise of the Funk & Wagnalls Standard Dictionary.

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For the SOUTHWESTERN.

Christian Manhood.

Rev J. F. MARSHALL, Louisiana Conference.

Every intelligent and thoughtful man finds himself possessing and enjoying an individuality which can only be accounted for as a divine gift, implanted in his nature. How could it be otherwise when man takes the image of his Maker? The self-existing one has delegated to His subjects a part—though small part—of His own absolutism. When Descartes had doubted himself down to a solid rock on which to rest his intellectual foot, he exclaimed, "I think, therefore I am." He was settling the question with himself as to a first cause. This has been long settled with us. We imbibed it from the voice of maternal faith, sang into us by infant lullabies, and later by maturer hymns of faith.

But we find ourselves grappling with the stern realities of this present life. While to some degree there is a similarity, there is in a greater degree a contrast.

Alike and not alike—no two faces alike; no two forms alike; no two voices alike. Our God is a God of variety.

We contemplate; we judge; we compare; we decide. But though our thoughts primarily started from the same source, they run in different channels. Conviction, as a pilot, brings us into different ports.

Influences may be brought in to change a determined course, but the will erects itself and defying suppression strikes more persistently for goal. In this battle of life it is well to emulate worthy examples. A study of the lives of Moses, Paul, Washington and Lincoln cannot fail to bring inspiration and courage.

But Jesus inculcated manhood into his disciples. It is true He taught meekness and humility, but a decision of character, bent of mind and purpose of heart to do the brave and right thing was emphasized by the Master. See Him use the scourge in the temple; hear Him tell one to put up his sword, but again, advises if they have no sword to sell all and buy one. Here we learn that man is not merely a creature of circumstance, but is called upon to prepare himself for the emergencies of a life of constant mutations.

Man, worthy of the term, is not overawed in the presence of his fellow, who perchance from superior advantage or prestige of position may desire or attempt to unman him. Here individuality asserts itself and Christian manhood triumphs.

Let us not mistake rash indiscretion born of inordinate ambition for manhood. This comes from the lack of the quality under discussion.

All have in common rights that others are morally bound to respect. Much friction will be avoided by a concession of these rights. The fatherhood of God implies the brotherhood of man. Yet there are certain immunities that can only be enjoyed after a clash of mental swords backed by a Christian valor inspired by the mind that was in Christ Jesus.

Maudlin sentimentality, superinduced by a hankering after favoritism, only transforms what might be an individual of purpose and deeds into a sycophantic parasite.

May the Christian ministry be of that type of manhood found in the divine Model, seeing through the eyes and bearing with ears of the Holy Spirit.

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The Ratio of Ministerial Representation.

By REV. T. B. NEELY, D. D., LL. D.

The annual conferences are now voting upon a proposition to reduce the ministerial representation in the General Conference. Little if anything has been said upon this subject in the Church papers. As no question of amendment to the constitution should be acted upon without consideration and discussion, the writer, even at this late moment, asks the attention of the ministers to the following brief presentation of some important points:

This proposition should be discussed, opposed and voted down.

1st. Because the General Conference is not too large as it is. In any suitable place it can be controlled quite as easily as a smaller number. The Presbyterian General Assembly did not attempt to reduce its ratio until that body had become very much larger than our General Conference now is, and its present ratio of representation is now almost twice as large as ours.

2nd. Because a large representation is more representative and safer than a small number of delegates. Influences may sway a small body that would have no effect upon a large one. Representation may be so small as not to represent at all.

3rd. Because a small ratio practically puts the government into the hands of a few.

4th. Because a large proportionate representation is better for the pastors. As the ratio diminishes, the representation of pastors is in danger of being correspondingly diminished.

5th. Because this whole matter of ratio will come before the next General Conference on the consideration of the proposed new constitution, and that body ought to be left free to consider the whole case in all its bearings.

6th. Because the expense to-day is not proportionately greater than in the days when the Church was smaller and not possessed of as great means.

This is not the time to reduce the number of ministerial delegates, and members of the annual conferences should speak and vote against the proposed change.

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When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you suffer? Hood's cures others, why not you?

HOOD'S PILLS are prompt an efficient. 25 cents.

Baton Rouge District Conference.

The Baton Rouge District Conference convened in Clinton, La., according to previous announcement. Rev. J. F. Marshall, presiding elder of the district, was in the chair. Rev. Wm. Porter was elected secretary. The report of the presiding elder showed that much good work had been accomplished along all lines. The reports from pastors showed that our Methodism has not only maintained her stronghold, but has made some material advancement.

Rev. J. D. Pool preached an able introductory sermon to a large audience. In the absence of Rev. J. W. Hilton, who was to preach the missionary sermon, Brother J. A. Tircuit preached with great acceptance to a packed audience of white and colored.

A large audience came out to hear Dr. M. C. B. Mason, secretary of the F. A. and S. E. S., who presented his cause eloquently and with satisfaction.

Cols. I. D. Wall and W. H. Stone, white lawyers of the town, were present and gave very timely addresses to the conference. C. C. Morse, business manager of the SOUTHWESTERN; Revs. Z. T. Gayden, A. Hilton and J. Nettles and J. Mitchell of the Baptist Church, were among the visitors. Messrs. J. A. White, Jr., Edward Curry and G. M. Hochendel, leading white merchants of the town, were frequent visitors to the conference.

Presiding Elder J. F. Marshall was the recipient of a fine silk umbrella at the close of the session.

Jackson, La., was selected as the place for the next session of the district conference.

WM. PORTER, Sec'y.

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OUR BOOK TABLE.

The Roman Papacy; its rise from Pagan sources, its early persecutions, its later plots and conspiracies, and its present frauds, crimes and dangers in the United States; with a broad, fair and full treatment of Papal intrigues and corruptions in public affairs, and bearing upon free institutions in our country. By Scott F. Hershey, Ph. D. This is a book of thrilling interest and should be read by all Protestant Christians. The distinguished author takes high rank as a literateur and this volume shows that he is fully abreast of the times. Boston: Back Bay Book Co.

Lincoln's apprehensive distrust of marriage is revealed in some extremely interesting letters from the great president in the October Ladies' Home Journal. The letters are given publicity for the first time, and are addressed to Lincoln's most intimate friend, Joshua Speed. Edward S. Martin presents a review of the various theories advanced by scientists in the effort to definitely locate the Garden of Eden site, and shows how far from solution is the problem. Dr. Parkhurst's October article treats of "Religion in the Family," and is one of the most forcible arguments that has come from his pen. The Curtis Publishing Company, 421 Arch Street, Philadelphia, at ten cents per copy; one dollar per year.

Josiah Flynt, who has had extended experience as an amateur tramp in this country, England and Germany, writes a paper for the October Century on "How Men Become Tramps." He gives the principal causes or sources of vagabondage: The love of liquor; Wanderlust, or love of wandering; the county jail, owing to the promiscuous herding of boys and homeless wanderers with criminals; the tough and rough element in villages and towns, and the comparatively innocent but misguided pupils of the reform school.

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The American University.

By Bishop John F. Hurst, D. D., LL. D.

[Continued from Last Week.]

The present outlook is for the erection of the Hall of History as our first building. The beginning of an endowment for this department has already been provided by the gift of $100,755 by a lady in New York, and pledges have recently been received of $150,000 for the erection of the building. The trustees have authorized the selection of a building committee and the immediate securing of competitive plans from leading architects, with the purpose of an early adoption of such as are approved, and the laying of a corner-stone as soon thereafter as contracts can be closed.

One of the most significant and helpful features of the enterprise has been from the very first that our ministers have evinced a most intelligent and ardent interest in its progress. As a practical demonstration of their deep devotion to this educational work on the highest lines, voluntarily from many different localities and quarters of the land there came offers of financial aid from the slender purses of our preachers. These subscriptions have been merged into one fund, known as the Asbury Memorial Fund, which has now grown to be $75,000; and the end, who can tell? It is to be used for a building to be known as Asbury Memorial Hall—a monument to the immortal pioneer bishop of American Methodism—and also for endowment when the fund shall have become sufficiently large. Already $10,000 of this subscription has been paid. The hall will be a reproduction of the Christ Church College, Oxford, the college where John Wesley studied.

At the session of its General Conference in Memphis, in May, 1894, the Methodist Episcopal Church, South, suspended its rules, and with great unanimity passed the following resolution:

Whereas, A movement has been set on foot, under the leadership of the Methodist Episcopal Church, for the establishment of a great Protestant university in the capital city of our nation; and

Whereas, It becomes all Protestants, and especially all Methodists, to give encouragement to this important enterprise:

Resolved, That we heartily approve and indorse the undertaking of the trustees of the American University, to establish in Washington City a great university for post-graduate study and original research, under the influence of Protestant Christianity and the auspices of American Methodism.

This graceful and hearty action is a pledge and prophecy of the fraternal and harmonious co-operation of the two great bodies of our common Methodism in maintaining the spirit of consecrated culture that so clearly marked the founders and fathers of the Wesleyan movement. All our friends most highly appreciate these generous resolutions.

The ideals of John Wesley, of a developed and a constantly developing intellectual force side by side with the growth of the spiritual nature in man, have always characterized the leaders of the Wesleyan reform—a reform involving in the operation of the Divine Spirit upon man, first, the renewing of the heart; second, the culture of the mind; and third, the application of the hand. Insisting, as Methodism does and will, upon the first as the great prerequisite to a true life, it hesitates not to affirm and maintain that the second and third must accompany, or closely follow, as seals and proofs of the genuine character of the first.

Education thus forms a prominent feature in the history of our denomination. Our membership has been a large factor in the establishment of the public school system, which is the common pride of our American Protestantism. In intermediate and collegiate instruction we yield to no other denomination in the spirit and success with which institutions of these grades have been brought forth and developed. Leading minds in our common Methodist Church have, however, felt a growing need for a half century that more ample provision should be made for continuous helpfulness to our college graduates as they emerge from institutions of training to take up the special and crowning work of their lives.

As a practical and powerful bond of union between all the bodies of American Methodism, we believe there is, and can be, nothing so appropriate or efficient as this projected university. Here the flower of our youth, from the South and from the North, from the East and from the West, may come and mingle in the common lofty aims of such an institution, and, going hence with appreciation of the merits of one another, learned in the friendly friction of university life, build both in Church and State on the foundations of the first century of the republic a structure more beautiful and enduring than the one our eyes behold.

[Concluded.]

Completely Paralyzed.

PHYSICIANS ARE ASTOUNDED BY A PECULIAR CASE.

A Young Man Stricken With Landry's Paralysis and Yet Recovers.

(From the Times, Philadelphia, Pa.)

Stricken with Laudry's Paralysis and yet cured. That means but little to the average layman but it means a miracle to a physician. Such is the experience of O. E. Dallimore now a resident of Madison, N. J., and a rare experience it is.

"Yes, its true that I had Landry's Paralysis," said Mr. Dallimore to a reporter, "or else the most celebrated physicians of London were mistaken.

"It was on the 15th of March, this year," he continued, "when I was in New York city, that I first felt the symptoms of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician who informed me that I had every symptom of Locomotor Ataxia, but as the case developed he pronounced it a case of Landry's Paralysis and knowing the nature of the disease advised me to start for my home and friends. I gave up my work and on April 1st started for London, Ont. A well-known physician was consulted but I grew rapidly worse and on Saturday, April 7, several eminent physicians held a consultation on my case and informed me that I was at death's door, having but three to six days to live, still I lingered on, by this time completely paralyzed, my hands and feet being dead, I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments are beyond all description and death would really have been a welcome visitor.

"Now, comes the part that has astounded the physicians. Rev. Mr. Gondy, a clergyman who visited me in my last hours, as he supposed, told me of the marvelous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 28 and a week after that felt an improvement in my condition. There was a warm, tingling sensation in the limbs that had been entirely dead and I soon began to move my feet and hands, the improvement continued until May 28 when I was taken out of bed for a drive and drove the horse myself. By the beginning of July I was able to walk upstairs alone and paid a visit to Niagara.

"Slowly but surely I gained my old health and strength leaving Ontario for New York on October 11 and beginning my work again on October 26, 1894. Cured of Landry's Paralysis in eight months." To confirm his story beyond all doubt, Mr. Dallimore made the following affidavit.

Sworn and subscribed before me December 3, 1894. Amos. C. Rathbun,
[seal.] *Notary Public.*

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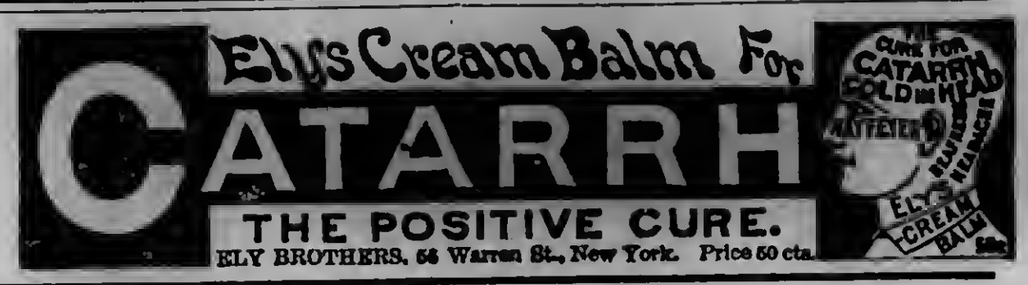
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By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, OCT. 20, 1895.

Ruth's Choice.

(Ruth 1. 14-22)

GOLDEN TEXT.—"Thy people shall be my people, and thy God my God." (Ruth 1. 16.)

The book of Ruth was likely written by Samuel during the early part of the reign of David. The events recorded in it "came to pass in the days when the judges ruled," and probably during the judgship of Gideon. It no doubt derived its name from Ruth its leading character. Its design is to give the genealogy of David; to supplement the book of Judges, and introduce the book of Samuel; and to give a glimpse of the domestic life of that age. It reveals piety, integrity, love, chastity, gentleness and charity. In the time of the judges there was a famine in Canaan. It was likely caused by the Amalekites, Midianites, and others, over-running the land and taking away that which had been raised by the Israelites. This famine may have caused Elimelech with his wife Naomi, and his two sons, Mahlon and Chilion, to leave Palestine and go into the land of Moab. This they were not compelled to do (for they "went out full"), and God was displeased with it. He became joined to that country by his sons marrying daughters of Moab. All went well for a season. Satan ever gives the best first. In a few years Elimelech and his sons died. Their death was likely a judgment from God. Naomi and her daughters-in-law were soon reduced to extreme poverty. Troubles never come singly. She decided to return to Canaan. Many who have apostatized and lived in the ways of sin for a season, have resolved to return to God. Her daughters-in-law started with her on this lonely journey. After a while she urged them to return to their people. She gave them the farewell kiss. They wept aloud. Naomi was no doubt a good mother-in-law. Orpah went back. We see her no more, and may not meet her in heaven. So with those who forsake the people of God. They are in the way to perish forever. But Ruth clave unto her. The same words may drive one from Christ and draw another closer to Him. The ark was a curse to Uzza and a blessing to Obed-Edom.

1. The *reply* of Ruth to the request of Naomi is one of the most tender, touching passages found in the Word of God. It is intensely feminine in spirit. Only poets can imagine the deepness of her love.

Her *request*—"Intreat me not to leave thee." It is doubtful if Naomi really desired Ruth to return to her people. She would only put her to a final test. The decision made here must be for life. We sometimes reach that point when we must decide an important matter. We can avoid the issue no longer. The step taken seals our destiny. At such a moment may Jehovah influence every one to decide for their happiness here and hereafter. It is well to let others have their way sometimes, after all they may be right and we wrong.

She would *journey* with Naomi—"Whither thou goest I will go." She knew not her country, and no doubt had a mean opinion of her people, yet she would go with her. We know the heavenly Canaan to which we are journeying, and earnestly desire all who will to go with us to that "sun-bright clime."

She would *dwell* with her—"Where thou lodgest I will lodge." Ruth did not consider wealth or poverty, happiness or sorrow, honor or shame. To cast her lot with Naomi was her only thought. So the saint should be wedded to Christ. "There remaineth a rest therefore for the people of God."

She would unite *companionship* with her—"Thy people shall be my people." Ruth had never seen her mother-in-law's people. It is likely the Moabites had prejudiced her against them. But love hides every fault. The fellowship of saints is most delightful. David and Jonathan were great friends.

She would *join* her religion with hers—"And thy God my God." Ruth would become a member of her religious sect, and worship Naomi's God, by sacrifice and otherwise. Thousands every day are making her choice. They are coming out from the world and learning to serve her God. A wiser choice was never made by any one.

She would be *faithful* to the end of life—"Where thou diest will I die." She supposes that both will die, but Naomi being oldest, will likely die first. The Christian cares but little where he falls, but he desires to work till the end comes, and fall on the battle field, wearing his uniform, and bearing his weapons of war. Let it be even so, blessed Christ. The reward is at the end of the race.

She would be true *after death*—"And there will I be buried also." Ruth did not so much as desire her body, after her exit, to be taken back to the land of Moab. In this respect she was more consecrated than Joseph, who made the Israelites promise to take his bones back to Canaan (Gen. 50. 25). But she would have her body buried beside that of Naomi, and in the final resurrection they would come forth together. The greatness of Ruth's love for her mother-in-law is almost equal to that of Christ for this lost world. Say not there are no good people in heathen lands.

2. When they returned to *Bethlehem* "all the city was moved about them." This city was at this time a small place. The news of their return spread rapidly. It was likely sympathy or curiosity that moved the city. She no doubt had wealth and influence when she went away: but now how changed. Her husband and sons, the joy of her life, were dead, and her wealth all gone. It is sad when one so high is brought so low. The people said—"Is not this Naomi?" They had, or pretended to have, doubts. This uncertainty was caused by her changed condition. It may be they did not desire to know her.

Her *request*—"Call me not Naomi"—my pleasantness—"but call me Mara"—bitterness. She desired this because the "Almighty had dealt very bitterly with her." This entire lesson teaches that she went out from Canaan against the will of God; that the death of her husband and sons was a judgment sent on her; and that at last, like the Prodigal son, she came to herself, and returned to her people. God will punish the disobedient. Happy will he be if, like Naomi, he sees His goodness and love in the act, and returns to Him.

In *Orpah* we see the awakened sinner, who clearly beholds his duty, but suffers the lusts of the flesh, or the desire to be rich, or the pleasures of this life, to prevent him from doing the same. From *Naomi* we may learn that God may suffer His children to fall into sin; that He will punish the transgressor, and that the offender may repent and return to Him, and if so, He will greatly reward Him. In *Ruth* we see the true penitent sinner. She dwelt in the land of Moab, sinners are living in a country far from God; she was led to the light of truth by the godly life of Naomi, many sinners are led to Christ by the consecrated lives of others; she left her people and attached herself to the Lord's children, the sinner should renounce his wicked associates and unite with the Church; she gave up all her idols and worshiped the true God, sinners should "lay aside every weight, and the sin which doth so easily beset," and constantly serve the living God; and she was rewarded with wealth, honor and renown by so doing, sinners who turn to God will be rewarded with happiness here, and glory hereafter.

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Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express	10:00am	No. 6, Memphis Local Fast Train	4:00 p.m
No. 21, Vicksburg express	5:50 p.m	Vicksburg express	7:30 a.m

Louisville and Nashville.

No. 3, fast ex	7:45 am	No. 6, fast mail	7:45 am
No. 7, coast acc.	9:00 am	No. 4, fast ex	10.55 am
No. 1, lim. ex	4:45 pm	No. 8, coast acc.	3:45 pm
No. 5, fast mail	7:15 pm	No. 2, lim. ex	8:00 pm
Sunday ex	9:45 pm	Sunday ex	7:55 am

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No. 52, Ft. Worth and Cal. ex	6:15 pm	No. 53, Cal. ex	8:15 am
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FROM PRESIDING ELDERS.

Savannah District.

Dear Brethren—This fourth round closes out the conference year, as you know. Let it be brimful of success, as much of it is dependent on our earnest efforts. I will do all I can to make it so. Yours in Christ, J. WATTS, P. E.

Natchitoches District.

Brethren—Let each one of you be ready to make full reports on your benevolent money, or have your vouchers on hand. Also, have your officers and committees selected from among your best men and women. The conference is also to elect a lay delegate, and we trust, who ever is elected, will be a representative of the Church. You are called upon to be up and doing. Yours fraternally,

H. J. WRIGHT, P. E.

Vicksburg District.

Dear Brethren—Let this be a quarter of unusual activity in every department of our church work, and by all means strive earnestly to bring up the full apportionment for the various benevolent causes. The local preachers and exhorters must be ready to pay for the SOUTHWESTERN by the time of holding their conference. We hope all the members will be prepared to subscribe for our church paper.

S. A. COWAN, P. E.

Holly Springs District.

To Ministers and Members—The second session for 1895 will be held at Batesville, Miss., Nov 20, at 9 a. m., and I hope all will be present on the first day and have written reports ready. Every member will have in his possession the SOUTHWESTERN, or have the cash in hand to take it. When I come to hold the fourth quarter, every reader of our church in the district must take the paper. Also, the ministers who pledged themselves for a certain number of the paper in the last district conference, please carry out your pledges. Let us not fail and remember that every cent of our benevolence must be raised.

I pray God's blessing upon each and every one. Yours for Christ and Methodism, W. MCDONALD, P. E.

Notice.

The minutes of the ninth session of the North N. O. District Conference are out. Pastors out of the city will please send their money for same immediately, in accordance with the motion that each member of the district conference would pay twenty-five cents for minutes. City pastors will please be ready. We will make an immediate canvass of the various city churches in the district. Yours fraternally, D. J. PRICE, Sec'y.

A dose of Ayer's Sarsaparilla taken shortly before each meal helps digestion.

Rome District Conference.

The Rome District Conference convened at Carrollton, Ga., as per announcement, with Presiding Elder H. R. Allen in the chair. The roll call showed an attendance of 72 members. F. M. Gordon was elected secretary and A. B. Allon assistant.

Rev. G. W. Lewis preached the introductory and B. Boston the ministerial sermon. The pastors' reports showed that their charges were improving financially and spiritually. Many members have been added to the Church.

Revs. Coates and Giddens offered resolutions on the SOUTHWESTERN. It was urged that each member of the conference become an agent.

Revs. R T Adams, M. M. Alston, S. Smith, G. W. Arnold and M. C. B. Mason, and Prof. L. J. Price were among the visitors. Dr. Mason addressed the conference in the interest of the F. A. and S. E. Society. F. M. GORDON, Sec'y.

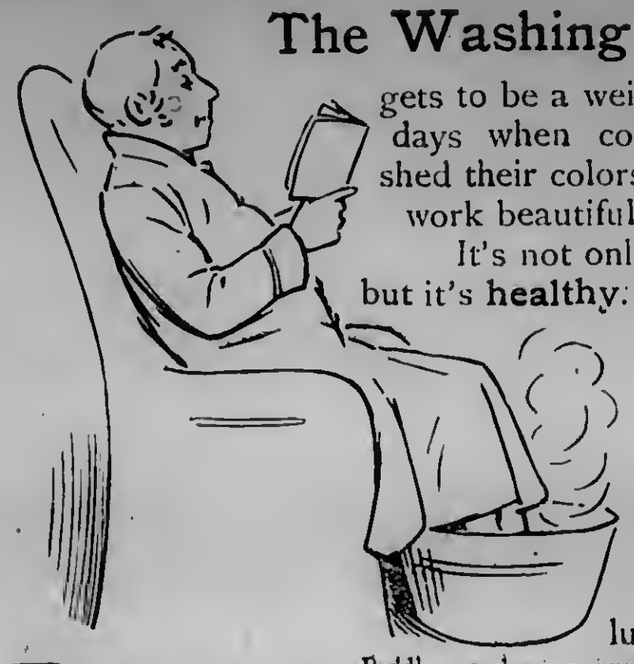
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Try it in the bath. It will give you a new idea of cleanliness. Bathing with Pearline is a perfect luxury.

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Greenville District Conference.

The first District Conference of the Greenville District met at Webb, Miss., as per announcement, with Presiding Elder J. W. Davis presiding. A. J. McAllister was elected secretary, with E. Troupe and J. H. Everett assistants, and G. W. Hunt statistical secretary. P. S. Bowie preached the introductory sermon.

The presiding elder's report showed a very hopeful condition along all lines.

The reports from pastors, local preachers and others were very encouraging.

Presiding Elder W. McDonald, and the Revs. W. M. H. Davis of the A. M. E. Church, and J. W. Johnson of the C. M. E. Church, and Prof. G. G. Logan of Rust University were introduced and made remarks.

Prof. Logan ably represented the work of F. A. and S. E. Society. P. S. Bowie, W. McDonald, E. D. Reed, A. J. McAllister, C. W. Walton, J. H. Everrett, G. G Logan and E. Troupe preached acceptable sermons. The subjects for discussion were ably handled.

A SOUTHWESTERN revival took place, led by Presiding Elder Davis, who spared no pains in representing the grand old paper. Several brethren pledged themselves to send within 100 days the number of subscribers opposite their names.

Sunday was a high day in Isreal. Prof. Logan preached at 11 a. m., and at 3 p m. the memorial services of Rev. L. W. Washington took place and was largely attended by colored and white people.

Resolutions were passed, and then closed one of the best sessions of the district.

A. J. MCALLISTER, Sec'y.

Little Rock District Conference.

The Little Rock District Conference convened at Morrilton, Ark., according to notice, with Presiding Elder W. H. Morris in the chair. John Qualls was elected secretary and John W. Lewis assistant.

The introductory sermon was preached by Elza Roberts.

The presiding elder, who was called to the sick bed of his dear wife for the past two or more weeks, arranged so as to be with us and read his report. It was inspiring and full of comfort, showing an increase along all lines of our work. The reports of pastors and officers show prosperous condition of the churches, Sunday schools and Epworth Leagues.

Dr. W. O. Emory addressed the conference on the work and needs of Philander Smith College.

The F. A. and S. E. Society held its anniversary, and the following brethren preached edifying sermons: John W. Lewis, W. O. Emory, M. N. Langston and John Qualls.

The presiding elder delivered an address on the SOUTHWESTERN, which was forcibly applied and will bring about a revival for our paper before long.

Resolutions were passed, thanking the good people for their generous treatment, etc., and the conference with the love feast adjourned.

JOHN QUALLS, Sec'y.

CONFERENCE NOTICES.

Savannah District.

Fourth Round.	October.		
Savannah and circ't	19 20	Jesup	26 27
	November.		
Blackshare	2 3	Waresboro	9 10
Homersville	16 17	Thomasville	25 26
Valdosta	23 24	Camden, Dec 1	30
	December.		
St Mary's	7 8	Brunswick circuit	14 15
Brunswick station	21 22	Darlan	31 26
Waycross	28 29		
	January.		
Bazley	4 5	John Watts, P. E.	

Natchitoches District.

Fourth Round.	October.		
Boyce	26 27		
	November.		
Compto	2 3	Black Lake	4
Mount Sterling	7	St. Maurice	8
Allen	9 10	Lake End	12
Coushatta	17 18	Stringfellow	19
Bedford	21 24	Columbus	30
	December.		
Leesville	1	Marthaville	7 8
Natchitoches	14 15	New Town	17
Robeline	21 22	Pleasant Hill	28 29
Chopin	30 31		
	January.		
Fairmont	4 5	Colfax	11 12

H. J. Wright, Presiding Elder.

Holly Springs District.

Fourth Round.	October.		
Pott's Camp	5 6	Zion Hill	5 6
Holly Springs sta.	12 13	University Church,	12 13
Oxford circuit	19 20	Oxford station	25 27
Collegehill	26 27		
	November.		
Abbeville	2 3	Grenada station	8 10
Grenada circuit	9 10	Elliott	16 17
Batesville	23 24	Como	23 24
Hernando	30		
	December.		
Holly Springs mis.	7 8		

W. McDonald, Presiding Elder.

Vicksburg District.

Fourth Round.	October.		
Aguaulll	19 20	Cary	21 22
Hamburg	26 27	Meadville	28 29
	November.		
Gloster	2 3	Harriston	9 10
Natchez	9 10	Union Church	16 17
Fayette	23 24	Rodney	25
Vicksburg circuit, Dec. 1	30		
	December.		
Vicksburg	5 6	Bovina	7 8
Edwards	14 15	Bolton	21 22

S. A. Cowan, P. E.

Dadeville District.

Fourth Round	October.		
Opelika	2 3	Bluffton	12 13
Fredonia	19 20	Lafayette	26 27
	November.		
Roanoke	2 3	Wedowee	9 10
Lamar	9 10	Linesville	16 17
Sylacauga	23 24	Alexander City	30
	December.		
Dadeville & circuit	7 8	Rockford	14 15
Talassee	21 22	Eclectic	28 29

Calu Rogers, Presiding Elder.

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Dr. R. D. FAIREX, of New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

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are pleasures forevermore." Let us then follow our Captain, "and be led to certain victory."

the mere accident of color will be considered unworthy of intelligent people.

his legion of friends. The SOUTHWESTERN joins in the congratulations.

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FROM PRESIDING ELDERS

Brookhaven District.

The second district conference will convene at Brookhaven, Miss., Nov. 28, 1895. Dear brother pastors, officers, members and friends, for the Lord's cause let us do our very best this year for all the benevolent causes of our Church, that have done and are still doing so much for us. For two years our district has stood in front of the other four districts of the Mississippi Conference, for which I am proud. But I would have been happy if all on our district had done something. Only a few have been helping to keep our district in front. Let all fall in line. Please hurry forward every collected dollar to the missionary treasury at once. The missionary committee will soon meet. We hope for no reduction. Send your money in, brother pastors.

I. L. PRATT, P. E.

Waynesboro District.

Dear Brethren—This brings each of us to the annual conference that will judge who we are by what we have accomplished. We have had glorious revivals, many souls converted to God, and the Church edified; but financially we are far below what is expected of us. At the district conference, on the benevolences the smaller charges were fifty to sixty-five per cent in advance of the larger charges. Now, brethren, is the time of money with our people. Let us put the claim before our congregations, show them the importance, and urge them to do their duty, so we can meet the annual conference with our whole assessment. As men of God, asking the help of our Father, for all men want something and will strive to show themselves worthy of the same; let us stir, and success will be ours. Yours in Christ, R. R. O'NEAL, P. E.

Indiana District.

Dear Brethren—The year is half gone and the winter is almost upon us. Permit me to urge you to do two or three things:

First—Pray for a gracious revival in the Church and for the conversion of many souls. We ought to have one thousand on the district. Shall we have them? Let us make our quarterly meetings great spiritual feasts.

Second—Raise every dollar of your benevolent money before Christmas.

Third—Raise and send in to me the money for minutes. Let us work and pray together and God will give us the victory. Fraternally yours,

EDWARD L. GILLIAM, P. E.

Lexington District.

Dear Brethren—This fall is the time for revivals. A good revival always brings success. Give your attention to the benevolences of the Church. We must have all the benevolent money on this round. Yours over,

JOSEPH COURTNEY, P. E.

Notice.

Dear Brethren of the Tennessee Annual Conference, M. E. Church—Please inform every brother who wishes to appear before committees to be present on the 24th, at 9 a. m. J. A. W. MOORE, Sec'y.

Topeka District Conference.

The seventh session of the Topeka District Conference, Central Missouri Conference, met at Asbury M. E. Church. Presiding Elder R. E. Gillum, D. D., was present as he always is. W. A. Ray was elected secretary. The presiding elder's report showed a growing condition. Several distinguished visitors were with us. Among them were: Presiding Elder J. J. Clark and Presiding Elder L. K. Billingsly. The session was a source of information. The pastors and delegates were nearly all present. We did not forget the SOUTHWESTERN. God bless the paper and its dear editor.

W. A. RAY, Secretary.

That dull listless feeling every morning indicates the need of Ayer's Sarsaparilla.

Dadeville District Conference.

The Dadeville District, Central Alabama Conference, convened at Blufton M. E. Church, West Point, Ga., August 1, with Rev. C. Rogers in the chair. W. H. Wright was elected secretary, with Rev. B. G. Smith as an assistant. The presiding elder gave an address upon the business of the conference. Committees were appointed, and the character of the local preachers and exhorters were looked after.

On Thursday night a large audience assembled to hear a lecture given by Dr. J. W. E. Bowen, on the general work of the M. E. Church and the need of it in the South.

On Friday morning each pastor reported the religious condition of his work.

Presiding Elder J. P. Wragg, of Griffin District, and Revs. S. C. Upshaw, J. C. Hunt, J. W. Queen, E. W. Moore, W. A. Hill and Wimbush were introduced.

Presiding Elder Wragg addressed the conference on the benevolent cause. Dr Bowen spoke in the interest of Gammon Theological Seminary and the F. A. and S. E. Society. The conference sermon was preached by Rev. B. G. Smith.

Two were converted and joined the Church.

Saturday at 11 a. m., Brother B. Jackson preached.

Sunday at 11 a. m., the presiding elder preached with power; at 3 p. m., Rev. E. B. McCauley preached; at 7 p. m., Brother J. T. Martin preached.

Mrs. Clara A. Smith, one of Clark University students, organist of Roanoke, Ala., was present with her most excellent choir.

The SOUTHWESTERN was strongly represented by Rev. E. B. McCauley, expresiding elder of the Dadeville District. Each pastor pledged himself to secure twenty subscribers for the paper.

W. H. WRIGHT, Sec'y.

Navasota District Conference.

The Navasota District Conference will convene at Hempstead, Texas, October 23.

Following is the program:

Welcome address by Mrs. W. E. D. Freeman; response, Miss M. L. Chester. History of the Bible, P. H. Jenkins; How to study the Bible, L. S. Blakeney; Ministerial courtesy, J. A. Tillory and O. I. Jones; Trace the course of a preacher in the Epworth League, Wm. Drake; The Divine call to the ministry—its evidences, H. C. Watson and S. E. Ewing; The SOUTHWESTERN and its importance among our people, Wm. Josey; The cannon of the Holey Scripture, G. W. Gill; The Bible names and divisions, W. A. Fortson; What is a miracle? Why should a Divine revelation be supported by miracles? E. Lee. Can the miracles of the Bible be supported? what instances are given? F. Gilmore; Benefit of atonement, Wm. Kenzie; Trace the course of an appeal from an official board up to the district conference, Thos. Cole and J. A. Featherston; The Messiah's Kingdom—its progress and ultimate triumph, J. R. Loggins; Who should be the originator of a complaint against an accused member and how should the same be disposed of? J. F. Cozier and A. Healy, Trace the course of a trial against a member for imprudent conduct, M. Reddick; Trace the course of a pastor in the S. S. and teachers' meeting, M. Muldrew; Has a local preacher a right to marry, baptize, etc., Gabe Felder.

Mrs. Mary Brown, president of W. H. M. of the district; Miss S. C. Brown, organist, and Prof. O. W. Landry, chorister.

W. L. DUNCAN, P. E.

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We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25c. per box.

CONFERENCE NOTICES.

Waynesboro District.

Fourth Round.	October.		
Charlestown	5 6	Waynesboro sta	12 13
Bascom	19 20	Reidsville	26 27
	November.		
Sylvania	2 3	Mount Vernon	9 11
Bellville	9 11	Millen	16 17
Augusta sta & mis,	23 27		
	December.		
Statesboro, Nov 30,	1	Waynesboro cir	7 8
Enstman	14 15	Cordele	15 17
Excelsior	21 22	Wadley	28 29

R. R. O'Neal, P. E.

Lexington District.

Third Round	September.		
Mayslick	28 29	Sheburne	29 30
Moorfield	28 29		
	October.		
Sharpsburg	1 2	Falmouth	19 20
North Middletown,	5 6	Kinney circuit	23 24
Orangeburg	10	Poplar Plains	23 24
Flemingsburg	26 27	Germantown	11
Washington	12 13		
	November.		
Cleveland	2 3	Clay City circuit	10
Paris	9 10	Asbury Temple	23 25
Leesburg	13 14	Spears	27
Winchester	16 17	Frankfort	27
College Hill cir	18		
	Decembor.		
Versailles, Nov. 30,	1	Cynthiana	10
Ruddels mills cir	4	Boyd circuit	11 12
Gunn Tabernacle	7 0	Georgetown	14 15
New Zion	7 9		

Jos. Courtney, P. E.

Indiana District.

Third Round.	September.		
Princeton, Oct. 1	29	Mt Carmel, Oct 1	29
	October.		
Bloomington	11 13	Jeffersonville	13
Madison	12 13	Evansville	16 17
Boonville	18	Rockport	19 20
Corydon	21	North Vernon	20 21
New Castle	21	Connersville	26 27
Terre Haute	26 27	Muncie	31
	November.		
Alexandria	1	Anderson	2 3
Lawrenceville	3 4	Shelbyville	9 10
Rushville	11	Greenfield	14 15
Indianap's, Simps'n,	17 19	Cementville, conf	22
Watson	23 24	Cementville, 11 am	24
Port Fulton	25	Bewleyville	26
Irvington	27	Hardinsburg, Dec 1	28
Indianapolis, Barnes Chapel, Dec. 1			29
Cloverport, Dec. 1	30		
	Decembor.		
Hawesville	1 2	Harned	3
Cannelton	3	Tell City	4
Lewisport	5	Owensboro	6 8
Smithland	7 8	Newberg	9
Stevenson	10	Carmi	11
Grayville	12	Browns	13
Fourth Quarter.			
Marshall	16	Princeton	14 15
Chicago	21 23	Greencastle	17

Edward L. Gilliam, P. E.

Brookhaven District.

Fourth Round.	October.		
Hazelhurst	5 6	Georgetown	12 13
Bowerton	19 20	China Grove	26 27
Tylertown	25 27		
	November.		
Crystal Springs	2 3	Crystal Springs ct,	4 5
Kennolia	9 10	Pleasant Valley	14 15
Columbia	16 17	Summit & Magnolia	23 24
Brookhaven, Dec. 1,	30		
	Decembor.		
Steen's Creek	7 8	Newbegain	14 15
Terry	21 22		

I. L. Pratt, Presiding Elder.

Shreveport District.

Fourth Round.	October.		
Rocky Mound	12 13	Longstreet	19 20
Bodcan	26 27	Yellow Pine	28 29
	November.		
Grand Cane	2 3	Shady Grove	9 10
Mansfield	16 17	Curtis	23 24
Providence and Fairview, Dec. 1			28 30
	December.		
Vancevillo	7 8	Benton	0
Fairfield	14 15	St. Paul	19 20
St. James	23 27	Round Grove	22
Cain City	22		

S. Duncan, Presiding Elder.

A Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared over $200 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they will only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin at once. The Dish Washer does splendid work, you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us hear how you succeed.

ELIZABETH C.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or

GASTON MESLIER, G. P. & T. A., Dallas Tex.

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A Pure, Concentrated, Unfermented Grape Juice. Each gallon of which reduced with pure water will make from two to six gallons, according to taste or nature of service required.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, OCTOBER 10, 1895.—Vol. 30. No. 40. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

FOR LIBERTY'S CAUSE.

Social and political circles have beeu nnsually active dnring the past few weeks.

Cuban independence and Irish Home Rule were the great topics which attracted more or less attention. The love of liberty is the common sentiment of hnmanity, and the people who are strnggling to throw off the yoke of the oppressor, win the sympathies of their fellow men more or less. Qnite a large number of people believe Ireland shonld have home rnle, and that Cnban independence shonld be recognized. It has occnrred to ns during these discussions, that many of the people who are clamoring the more loudly for the full and complete political and social freedom of their fellow men abroad, are totally indifferent, if not absolutely opposed, to the investiture of some of their neighbors with rights and privileges which they wonld confer npon others. We are for freedom, pnre and simple. We favor the canse of the oppressed, whether in Cuba, or in Ireland, or in Russia, and we believe the canse of each and all wonld be materially advanced if those who champion them would apply the principles which they advocate, to all men alike. But there is a condition in which the iudividnal can absolutely rest in secnrity nnder any flag, and in any clime. To stand fast in the liberty wherewith Christ hath made us free, and to be not entangled again with the yoke of bondage, is the highest privilege of those who are fellow citizens with the saints. Let ns aim for that freedom which bears npon its face the impress of the trnth.

THE NORTH CAROLINA AND EAST TENNESSEE DIVISIONS.

Both of these important conferences will meet on the 16th of October. The North Carolina at Greensboro, with Bishop W. F. Mallalieu, D. D., as its presiding officer, and the East Tennessee at Abingdon, Virginia, with Bishop D. A. Goodsell, D. D., as its presiding officer.

The brethren composing these conferences are among the SOUTHWESTERN'S most ardent supporters, and the Editor of this paper is looking forward to a joyful meeting with those who have contributed so largely toward making the work a success. Owing to the fact that the conferences meet on the same day, and taking also in consideration the distance necessary to be traversed in order to be at both places dnring the sessions, the visit of the Editor will be necessarily brief. He hopes, therefore, that the brethren will be prepared to renew their snbscriptions, pay their indebtedness in fnll or in part, and bring in good lists of cash snbscribers. We desire to impress the brethren that our fiscal year closes with the 31st day of this month, and as the reports for this year will determine to a large extent the question of the necessity of the SOUTHWESTERN as an official organ, its enlargement and continnance, or otherwise. The old North State and the loyal East Tennesseeans have stood nobly by us, and we most earnestly nrge these conferences to go beyond all previons records. It is not too mnch to say that the Chnrch, the agents, the manager, and the Editor, indnlge the hope that there may be such a response from these conferences as will give the command to all the other conferences to "go forward." Again we ask that presiding elders, pastors, and all other interested parties, give us their cheerful cooperation in this work.

—Three months' subscribers only get a taste of the many good things we spread. Try it for a year and send at once. $1.25 to Jan. 1, 1897.

THE REDEMPTION OF AFRICA.

Among the most conspicnons names connected with the redemption of Africa are those of Henry M. Stanley, M. P., the great African explorer, and Bishop William Taylor, the great missionary bishop of Africa. The news that these heroic men have joined their efforts in giving to the Christian world the benefit of their knowledge of this vast continent of Africa with the facilities which are being used in the redemption of its teeming millions, will be hailed with joy by all who wait for the coming of onr Lord. The following will be read with interest:

It is a token of the increasing interest of the great traveler, explorer, and state builder in the continent which has become an arena of the commercial and political enterprise of the civilized world largely throngh his penetration of its valnable secrets, that Henry M. Stanley, M. P., has more closely identified himself with the evangelization of Africa by becoming the associate editor of Bishop William Taylor's monthly pictorial publication, *Illustrated Africa*; which, by the way, is a New York enterprise, and has no contemporary. This is another refutation of the false impression that the man who fonnd Livingston, crossed and recrossed the Dark Continent, made possible commercial enterprises beyond compntation, bnilt the Congo State, and relieved Emin Pasha, had not snfficient regard for the highest welfare of the natives. It was he who converted the great King M'tesa "who cansed the ten commaudments of Moses to be written on a board for his daily pernsal, as well as the Lord's Prayer and the golden commandment of our Savior, 'Thon shalt love thy neighbor as thyself.'" It was during his recent brief visit to New York, en route to Canada West, that Mr. Stanley became so closely associated with the well-known Bishop Taylor in the present work of Christianizing Africa, and in a letter received from him he expresses his growing interest in the development of Africa and the Africans as follows:

"ILLUSTRATED AFRICA, New York:

"While I am not thinking of making another jonrney into Africa, my heart is enlisted in the development of that continent, a work which I can help along much better now than if I were on the gronnd. Africa is practically explored, and the intelligence of its inhabitants demonstrated. I think that Africa never will be another North American continent, but we must remember that it is only a short time since it has been penetrated by civilizing forces. Wheu I was at Lake Victoria, eighteen years ago, there was not a missionary there; uow there are forty thonsand native Christians and two hundred chnrches. The natives are enthusiastic converts and would spend their last penny to acqnire a Bible. What we want now is to develop the country, not so mnch for the white man, but for the natives themselves. Yours faithfully. (Signed.) HENRY M. STANLEY."

"THE COLOR LINE" CAUTIONARY WORD.

An esteemed brother writes: "Yonr editorial npon Dr. Berry's article on the colored assistant general secretary for Epworth Leagne was good—only this point: We mnst guard that, under the plea of 'No color line,' we do not let all opportunities pass to put in colored men that are worthy."

There is much force in this cautionary word, and we feel under very many obligations for the frank, manly and intelligent reminder. The color question is a most delicate and complicated one, and it is almost impossible to discuss it without furnishing an opportunity to those who are not so friendly to the colored man to nse their influence against any movement which proposes to advance his interests. We have found frequently that the "No color liue" sentiment was a mere subterfuge, and often used very effectively by those who were not only opposed to the color line, bnt to the colored man. In this case we can only appeal to the tribnnal of common sense. There is a "color line" and always will be while there are colored people, and the practice of discrimination against colored people for the simple and sole reason that they are tinged more or less with an ebony hne is as unchristian as it is unkind. We confess that in discnssing this question, so far as it relates to the Methodist Episcopal Church, that we have inclined to the opinion that here at least, compassed about with such a great cloud of witnesses with all the facts of its providential history, and with its brilliant record in favor of a common brotherhood, that all decisions touching the ecclesiastical and social rights of its members, should bear the stamp of consistency at least. We hope we are not deceived, and that apprehensions that designing and hypocritical people may take advantage of our plea for further recognition on the pretext that such recognition will establish the color line, are gronndless. But "Eternal vigilance is the price of our liberty." In the meantime, we nrge the advancement of worthy colored men, when in its judgmeut snch advaucements will help the general work of the Church. Bnt we hope that no appointments of colored men will be made as the reward of mere fealty to any man or men. Neither shonld such appointments be made as an emollient to the iudividual or his admirers. In snch a case the reaction would be disastrous to all interested. And it ought to be.

From our point of view the important positions in the Chnrch should be filled by *men*, not so much by the individuals who seek them, but by well qualified men; and in so doing the question of character, fitness, adaptability, and probable commanding nsefuluess and influence, should be considered; rather than questions of nationality or color. In this alignment of official responsibility "worthy" colored *men* in the very nature of things should be called upon to bear a proportionate part at least. It is useless to deny the fact that of all the nationalities composing our great and grand Methodist Episcopal Church, the colored brother comes into the great spiritnal aggregation we had almost written handicapped, but we will say with greater responsibilities, less opportunities and incentives than auy. Add to this inherited prejndices, with the spiritnal teachings which would everlastingly relegate him to the realm of natural inferiority, and to this social environment not always favoring his largest development, then look at the success achieved and we have a pictnre which is the marvel of this age of wonders. It is not nnreasonable that our colored brethren ask for official recognition in the Chnrch, whose interest and sympathy and love were the elementary lessons which have given inspiration to their hopes, direction to their energies, and enconragement to their aspirations and ambitions. They nnderstand thoronghly that in all such cases the determining factors are the influence and votes of onr white *brethren*.

While we would not caution them, yet we wonld most respectfully nrge them to do the honorable thing wherever and whenever they have an opportnnity. Such a line of action would be preferable to a lengthy and sometimes acrimonious debate on the color liue whenever some colored man is known to have aspirations to fill some office in the gift of the Church.

—The able article in a recent number of the SOUTHWESTERN from the pen of Dr. W. P. Thirkield, was copied from our esteemed contemporary, *Zion's Herald*.

TIDINGS FROM THE FIELD.

Canton, Miss.—P. H. Hill writes: My protracted meetings have closed with glorious results. Conversions, 78; reclaimed, 8; by letter, 1; making a total of 87 souls. Revs. B. S. Steward and C. Steward held the fort at Rick's Chapel, where they baptized 63 souls.

Newbagin, Miss.—N. D. Hopkins writes: We are doing very well at present. We had a grand revival, which resulted in 23 accessions, 10 reclaimed and 13 converted. Brother Fortin Wrathbie, one of the oldest members, died recently. Three of our brothers take the SOUTHWESTERN.

Winsted, La.—F. D. Bowers writes: We have been in the midst of a glorious revival for three weeks, which resulted in 5 conversions, 5 backsliders reclaimed and 8 accessions. Sunday, Sept. 1, we had a glorious time throughout the entire day. We baptized 3 in the old historic Bayon Teche and 3 in the new chapel. The scenes were very impressive. Among the candidates was a gentleman 75 years of age. We set apart Monday night as a prayer meeting for the restoration of Dr. Godman, a tried and true friend of the race.

Patterson, La.—F. McNealy writes: Rev. Pierre Landry visited us in the interest of the M. E. Church recently erected here, and helped us by his wise counsels. We think Hector's Chapel will be a star among her sister churches.

Fredonia, Ala.—O. W. Trammell writes: The third quarterly meeting convened at Mt. Zion, with C. Rogers, presiding elder, in the chair. Rev. F. L. Teague, pastor of the Fredonia Circuit, had just closed a series of meetings, which resulted in the conversion of 111 souls to Christ. There are many anxious mourners here seeking salvation. The Lord has wonderfully blessed us this year. This ends one of the best quarters that we have ever witnessed. The SOUTHWESTERN should be in every Methodist home in the South. Many who are not members of our Church would be greatly benefitted by reading it.

Crystal Springs, Miss.—I have just closed a revival with 25 additions to the church. The old church is alive So writes A. Davis.

Vicksburg District Conference.

This session of the conference was held at Edwards, Miss., as per appointment; Rev. S. A. Cowan, P. E., chairman. S. Jossell, R. T. Thomas, Wm. McMorris and R. McAlpin were elected secretaries. Attendance good. The presiding elder's report spoke favorably of the work generally.

The following distinguished visitors were present: Presiding Elders J. M. Shumpert and J. C. Houston of the Shubuta and Jackson Districts, Mississippi Conference; Revs. A. D. Payne, J. Sharp, J. C. Hibbler, pastors of Yazoo City, Madison Circuit, and Jackson; Rev. J. W. Parks of Upper Mississippi Conference, and Prof. Logan of Rust University.

Prof. Logan, in a very eloquent and masterly address, presented the cause of the F. A. and S. E. Society. The SOUTHWESTERN, in the absence of its worthy Editor, was not forgotten through a committee composed of Revs. Erby, Knox and McMorris. Four subscribers were secured. A general discussion followed, in which the visiting brethren took quite a part, resulting in a determination by each brother to do all in his power for the paper. By resolution each local preacher and exhorter is required to take the paper. Two were granted license to preach. One recommended for traveling connection.

Memorial services were held in memory of Brothers Peter Hirth and Monroe Johnson.

A resolution endorsing and recommending the book, "Sprinkling Christian Baptism," by Rev. J. C. Houston, as being the clearest, plainest, strongest and best suited to the laity and ministry known, was unanimously adopted.

The Sabbath was a day of special blessing. There were sermons by Revs. J. I. Garrett, R. T. Thomas and J. T. Knox, after which the conference closed a pleasant session.

WM. MCMORRIS, Asst. Sec'y.

An Auspicious Opening.

George R. Smith College, Sedalia, Mo.

The George R. Smith College at Sedalia, Mo., opened its doors for the admission of students, Thursday, Sept. 18. This is its third opening, and the prospects for a large attendance are very encouraging. Prof. E. A. Robertson, A. M., of Indiana, seems to measure up to the full requirements of the responsible position which he holds. He is comparatively a young man, born in Switzerland County, Indiana, in the year 1863. After graduating in the high school, he entered Moore's Hill College, at Moore's Hill, Indiana, and finished his collegiate course in that institution in the year 1886. During his senior year he filled the position of tutor in Latin and Greek. Shortly after his graduation he was elected to the chair of mathematics in Chattanooga (now U. S. Grant) University, Chattanooga, Tenn., in which capacity he remained three years. On the consolidation of the Chattanooga and Athens schools he was elected to the chair of Latin and Literature in the newly formed institution, which position he held for four years. He was then called to take charge of the department of Latin and Greek in his alma mater, where he taught in 1893-94. He resigned this position to take a post graduate course in the University of Chicago. Besides his intellectual efficiency for the work before him, he seems to possess those business qualities which go to make up the good college president.

Promptly at 9 a. m., the big college bell rang out the announcement that the hour for the opening exercises to commence had arrived. A large and appreciative audience had gathered to witness the interesting proceedings, despite the extremely warm weather and the presence of brass bands and a big show parade in the city. On the platform were to be seen, as visitors on the occasion, the Mesdames Colton and Smith, donors of the ground—twenty-five acres—upon which the building is erected; Presiding Elders J. J. Clark, R. E. Gillum and J. Will Jackson; Revs. H. South, G. Gibson, A. H. Higgs, R. H. Young, R. Davis, D. Bruce, C. W. Holmes, B. F. Abbott and J. H. McAllister.

After a devotional service of Scripture reading, prayer and song, addresses were delivered by the president, R. E. Gillum, J. J. Clark, Miss Smith, and the writer.

Miss Smith is the younger of the two sisters whose munificent benefaction made the George R. Smith College a possibility. She touched the hearts of all present as she tenderly referred to their home of other days when the colored people, slaves of her dead father, protected that home and were faithful to every trust; and how thankful they were to God that he had so smiled upon them as to enable them to do something for the elevation of that race that had done so much for them. Prof. Robertson's address was a straightforward, college president's talk, full of good advice to the students and patrons of the school. The occasion throughout was one of inspiration and enthusiasm.

At night a well prepared musical and literary program was carried out in the presence of a large audience. Addresses were made by Revs. B. F. Abbett, A. H. Higgs, R. Davis and C. N. Keeton. On dispersing from the college campus we all felt that George R. Smith College has a long life of great usefulness before it, and that it is already on solid grounds of success. We left the faculty cheerful and hopeful, the students eager and elated, and the preachers determined to put forth every effort to fill the halls of that promising institution with students, and to raise every dollar of their apportionment of Freedmen's Aid and Southern Education money, since every dollar of it will go to this school.

The college building is a magnificent edifice, accoutered with the latest modern appointments to be found in structures of its character. In this respect it is the most complete building of the kind among the Freedmen's Aid schools. It is beautifully situated within the corporate limits of the "Prairie City," and stands upon an elevation which commands an expansive view of the surrounding country. Students have every encouragement needed from the entire community, and white teachers are not ostracised and relegated to the shades of colorfobia because they happen to be identified with the institution.

The faculty, as at present constituted, consists of the following named Instructors: Prof. E. A. Robertson, A. M., president; Prof. H. L. Billups, B. S., B. P., and Prof. Anna J. Parker, A. B., A. M. The department of music will open in a few days, under the direction of a competent instructor, who is not yet on the grounds.

The enrollment is the largest in the history of the school at its opening, and students are still coming in. Here are found superior advantages for a Christian education. Do not miss them. For any information concerning the school, address the President George R. Smith College, Sedalia, Mo.

J. WILL JACKSON, D. D.

Day of Fasting and Prayer—Indiana District, Lexington Conference.

Dear Brethren—The Indiana Conference, at its session held in Indianapolis, decided to observe Friday, Oct. 18, as a day of fasting and prayer, that the Lord might bless Southern and Central Indiana with a gracious revival of religion and give to them many conversions. As this part of Indiana (Central and Southern) about includes all of our district in Indiana, I must respectfully ask that each pastor observe Friday, Oct. 18, as a day of fasting and prayer, and that the members of our churches be requested to do likewise. Let us have prayer services and praise meetings and preaching that day, asking God to bless us with a mighty downpouring of His spirit, that the Church may be revived and a thousand converts added to the Church during the coming fall. I shall be pleased to hear by postal cards the nature of the services that may be held that day. What a mighty force! The entire membership of the M. E. Church in Central and Southern Indiana praying earnestly for a revival! And we shall have it, brethren, if we trust God.

Fraternally yours,
EDWARD L. GILLIAM.

Indianapolis, Ind., Sept. 27, 1895.

The Sunday School and Epworth League Convention.

The Sunday School and Epworth League convention of the Hot Springs District, Little Rock Annual Conference, convened at Center Point, Ark., with Rev. A. J. Phillips, P. E., in the chair. J. E. Toombs was elected secretary and C. W. Whitehead assistant. Reports from the different schools and leagues were given by the delegates and showed that much has been done by the schools and leagues of the district to help the pastors in the work of raising benevolence and sowing the seed of God's truth.

The literary program would have done credit to any of our city charges. Rev. A. J. Phillips took for his subject on the program, "The Southwestern Christian Advocate," and presented its cause at every session, obtaining 27 subscribers.

The people of Center Point did their part well. The people forty miles around attended in throngs during the entire session. Rev. H. M. Renfro, the much beloved pastor, made for himself many warm friends by the manner in which he, assisted by his amiable wife, looked after our comfort.

A glorious revival was enjoyed during the convention, and a score of young men and women embrace hope in Christ, and joined the Church.

We found, as teachers in almost every district, the students of Philander Smith College, who are making for themselves and the college a good reputation.

J. E. TOOMBS, Sec'y.

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and gradually increased my weight from one hundred and twenty-five to two hundred pounds. Since then, I and my family have used this medicine when needed, and we are all in the best of health, a fact which we attribute to Ayer's Sarsaparilla. I believe my children would have been fatherless to-day had it not been for Ayer's Sarsaparilla, of which preparation I cannot say too much."—H. O. HINSON, Postmaster and Planter, Kinard's, S. C.

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Shreveport District Conference.

The Shreveport District Conference convened in Wesley Chapel M. E. Church, Mansfield, La., at the time appointed, with Rev. Stephen Duncan in the chair. Fifty-five members were present. J. W. Hudson was elected secretary, and Rev. Hampton James statistical secretary. The presiding elder reported the work of the district, which was very encouraging. The pastors' reports show marked improvement along all lines. Dr. M. C. B. Mason, assistant secretary of the F. A. and S. E. Society, was present, and addressed the conference. Our Epworth League work was represented by Miss Susie Legardy.

Brother W. F. Walker was elected district manager of the Epworth Leagues. Brother T. H. Monson was elected district secretary. Rev. H. J. Wright, presiding elder of Natchitoches District, and Rev. B. F. Crews, of the M. E. Church South in Mansfield, addressed the conference on the subject of Prohibition.

Division of the Louisiana Conference was introduced by Rev. J. W. Hudson after the reading of the paper. The conference voted unanimously in favor of the division.

The SOUTHWESTERN was made the order of the day, and an interesting discussion was had. All local preachers were required to subscribe for it. Many subscribed at once.

J. W. HUDSON,
Shreveport, La.

To enrich and vitalize the blood, no medicine can be compared with Ayer's Sarsaparilla.

Savannah District Conference.

The nineteenth session of the Savannah District Conference convened at Trinity M. E. Church, Valdosta, Ga., at the appointed time.

Presiding Elder John Watts was in the chair.

Rev. Wm. Daniels and Prof. S. A. Stripling were chosen secretaries.

The reports of the presiding elder, pastors, stewards, leaders, superintendents and Epworth League presidents showed the work of the district to be moving onward.

Prof. L. J. Price and Dr. M. C. B. Mason were with us. Dr. Mason represented the work of the Freedmen's Aid Society with ability.

This session was a glorious one. God was with us. Good preaching, fine lectures, music and spiritual songs permeated the whole session, making it one long to be remembered.

The SOUTHWESTERN was not forgotten, as each pastor pledged himself to try in the future to place her columns in every home; and may God help us to do so.

WM. DANIELS, Sec'y.

"Nothing Venture, Nothing Have."

Rev. John Reid, Jr., of Great Falls, Mon., recommended Ely's Cream Balm to me. I can emphasize his statement. "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, pastor Central Pres Church, Helena, Mon.

It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety and it does all that is claimed for it.—B. W. Sperry, Hartford, Conn.

Hannibal District Conference.

The second session of the Hannibal District, Central Missouri Conference, convened at Montgomery City, with Presiding Elder Reeves in the chair. J. S. Cravans and G. A. Maston were elected secretaries. The reports were generally encouraging. Mrs. Sullivan, district secretary of the Woman's Foreign Missionary Society, held two meetings in the interest of the society and reported four "live" auxiliary societies in the district. Mrs. Sullivan is ably assisted by her son, Arthur. At the missionary meeting held Saturday afternoon, a resolution was offered by W. J. Sebal and passed, condemning and denouncing as false a letter written to England to the "Anti-Lynching Society" by J. W. Jacks, of the Montgomery *City Standard*. Chief among the visitors were: Presiding Elder Clark, of the St. Joseph District; Henry Santhe, of Fayette; R. Davis, of the Sadalia Circuit; Rev. Love, of the Baptist Church, and Rev. G. M. Noble, of the Holiness Church. Eight local preachers and three exhorters were present during the session. There were two or three recommendations to the annual conference for admission. At 9.30 a. m. love feast was conducted. At 11 a. m. Sunday, R. Davis preached; at 3 p. m. Elder Reeves preached and administered the sacrament to 205. At night J. S. Cravans preached. The collections during the week amounted to $70.

G. A. MASTON, Sec'y.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

Columbus District Conference.

The fourteenth session of the Columbus District Conference convened at Luling, Texas, as per announcement. Presiding Elder B. F. Smith in the chair.

The reports of the various pastors show that some degree of success has attended their labors.

The visit of Rev. O. I. Jones, State Sunday school agent, was a great inspiration. Dr. G. R. Townsend was also present in the interest of the Epworth League work. Sister E. S. Spriggs represented the W. H. M. work.

Brother G. R. Bryant, the pastor, and his faithful members made splendid preparations for the entertainment of the conference.

Sunday services were attended with much enthusiasm. The presiding elder preached with great acceptability at 11 a. m.: after which the sacrament was administered. At 3 p. m. the baptismal sermon was preached by the writer, which was listened to with attention by the vast congregation. A. Jackson filled the pulpit at 8 p. m., preaching to a large number of colored and white.

The SOUTHWESTERN was not forgotten, for the writer drew up a strong resolution which was adopted and you may expect to see the prints of that resolution in the near future, by every local preacher and exhorter subscribing for the paper before their licenses are renewed.

J. T. GIBBONS, Oakland, Tex.

On Sale—Summer Excursion Tickets

The Texas and Pacific Railway Company have now on sale summer excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to October 31, 1895. For tickets and further information, call on or address your nearest ticket agent, or GASTON MESLIER, G. P. & T. A., Dallas Tex.

The Sunday School and Epworth League Convention.

The second annual session of the Greenwood District Epworth League and Sunday School convention was held at Pickens, Miss. Nine charges were represented, with 14 chapters and a total membership of 857. The district enrollment is not less than 1,200. The convention voted in favor of building an Epworth church at Lexington. Strong appeals were made in support of the SOUTHWESTERN and *Epworth Herald*, and a resolution was adopted pledging that every chapter in the district shall subscribe for these two papers.

M. LEVY.

A Prodigal's Welcome is the title of a bright short story by James Buckham in the October issue of The Chautauquan.

"Index to Chimneys" tells what chimney is made for your burner or lamp; and your dealer probably has it.

Geo A Macbeth Co, Pittsburgh, Pa, wants to send you the Index—write for it.

Pearl glass, pearl top, tough glass.

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I had that tired feeling, was weak and so tired that I could not do much work. For several years I have taken Hood's Sarsaparilla regularly and it has cleansed my blood, driven off that tired feeling and built up my whole system. Hood's Sarsaparilla has also benefited other members of my family, so that we would not be without a supply." STEPHEN MCCLARE, Greenwood, Arkansas.

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New Orleans, La.

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THE METHODIST BOOK CONCERN,
HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

A POINTER.

General Conference meets next May. The quadrennium for the Book Concern closes the last day of this month. *Crowd the mails* with subscriptions between now and the 31st, for thereby depends much for our future.

TENNESSEE CONFERENCE.

It is the general verdict that the session just closed at Nashville, Tenn., was in all respects the most important of its history. The brethren had been looking forward for months, to the time when they would meet their tried and true friend, Bishop Mallalieu; and when the conference opened on Wednesday, Sept. 25, there was an unusually large attendance for the first session. Rev. L. M. Moores, one of the leading young men of the conference, was elected secretary.

From the very beginning the conference was characterized by a deep and fervent spiritual tone, the bishop taking an active part in all the services was one of the most helpful features of the meeting. The pastors of several of the city churches honored the conference with their presence, and there were abundant evidences of a true fraternal spirit manifested. The balloting for delegates to the General Conference resulted in the election of Rev. H. W. Key, one of the most popular and efficient presiding elders of the conference, and Professor D. W. Byrd, a prominent layman and professor in Central Tennessee College. These distingnished brethren have the honor of being the first colored delegates elected to the General Conference. The votes on the "Hamilton Amendment" and the Baltimore Colorado plan showed an almost unanimous vote in favor of the admission of women. On the proposition to change the ratio of representation the conference voted no. Dr. James N. Freeman, representing the Sunday School Union and Tract Society, was a welcome visitor, as was Dr. J. W. Hamilton, secretary of the Freedmen's Aid and Southern Education Society, who came in just before the conference closed on Monday. He rendered excellent service nevertheless. The Editor of this paper arrived on Saturday, and was given a royal welcome. A conference address on Saturday morning, address at the conference education and Freedmen's Aid anniversaries on Saturday night, with an exhortation on the American University, a sermon on Sunday afternoon, an address at the opening of Central Tennessee College on Monday morning, with numerous short talks at the conference room, will indicate our work among these hospitable Tennesseeans.

Dear President Braden, of Central Tennessee College, belongs to the race. He is a veteran educator, having been in the field more than a quarter of a century, and rendering the Church most acceptable service. The brethren of the conference love him as a father, and gladly accept him as a wise and loving counsel or while they pay tribute to the moral worth of the man who, without partiality and without hypocrisy, has won his way to the hearts of hundreds and thousands of our teachers and preachers. It is almost impossible to give an adequate description of Bishop Willard F. Mallalieu, D. D. He understands men; knows how to handle them. Perhaps the secret of his great strength is his simple, childlike faith in Christ, whose servant he is and whose Gospel he preaches with power, and with an unction that melts the most stubborn heart. His matchless sermon on Sunday was wonderful in its simplicity, and in the vigorous and earnest putting of the truth. At the close of his remarkable sermon, quite a number of penitents arose for prayers.

We greatly enjoyed the extraordinary privilege of attending the opening exercises of the several departments of Central Tennessee College. It was a remarkable gathering. The conference attended in a body, and there were addresses by Drs. J. W. Hamilton, J. N. Freeman, Bishop Mallalieu, Revs. H. W. Key and C. B. Wilson of the conference, and the writer of those notes. It was an impressive occasion, and will never be forgotten. We felt as we looked out upon the sea of faces which greeted us—among whom were full two score of those who will go forth to arrest the progress of disease and alleviate the sufferings of their fellowmen, with others who shall represent the race in the various professions surrounded by these faithful ministers of the Gospel—it was a most inspiring scene. It was the prophecy of a mighty, upward movement which will shake the world. Through these royal sons and daughters of a despised race, "Princes shall come out of Egypt, and Ethiopia shall soon stretch out her hands unto God."

Glorious Meharry! No king upon his throne is happier than Dr. Hubbard, the dean, assisted by Dr. Boyd, one of the most brilliant stars of the medical profession, with others of pre-eminent qualifications, who are putting the great medical college in touch with suffering humanity everywhere, regardless of section or color. Already Africa answers to its thrilling impulses in the recent visit of Miss Georgia Patton, M. D., its first female graduate, and the first female doctor to visit the land of our ancestry. Of course we visited historic old Clark Chapel, where the cultured and popular young pastor, Rev. C. B. Wilson, A. M., holds forth to the delight of increasing congregations. The service was helpful to the speaker in more ways than one. The music, furnished by two well trained choirs, was a special feature. The people are progressive and intelligent, and we shall hope and pray that they will soon see the way clear to get into a better location and into a more modern and commodious house of worship. We were pleased with everything—with the generous hospitality of the pastor and people of Braden Chapel, with the strong and sincere endorsement of the conference, and, in fact, with everything pertaining to our brief yet profitable visit. Presiding Elder H. W. White entertained us, and we found congenial companionship among a number of splendid young men who are pursuing a course of study in Meharry Medical College. These young men are a credit to the race, and will, in the near future, be found among its great leaders. Lawyer Young, one of the most brilliant attorneys of the race, placed the SOUTHWESTERN under many obligations by kindnesses bestowed. Sister White has not forgotten her old time hospitality and ability to make folks feel perfectly at home.

Conference adjourned Monday afternoon, Sept. 30, after a most delightful session. Thus began the march for another year's labor. The writer joined in the procession toward the sunny South.

BALANCE OF THIS YEAR FREE TO SUBSCRIBERS FOR 1896.

All who subscribe for the year 1896 before January 1st, will get the remainder of this year free. Just think of it, fifteen months for only $1.25. Pastors, tell it to your people, and let the people go at once to their pastors and get the most on this offer. Cotton is high and rising; times are going to be better in the South than ever, and the SOUTHWESTERN will help make them so. Yearly subscribers are what we need, for one such is better than four for three months, and costs you less.

—Rev. Homer Eaton, D. D., one of the agents of the Eastern Book Concern, returning from an extended tour of the Western conferences, favored our city with a visit on Thursday and Friday of last week, making the office of the SOUTHWESTERN his temporary headquarters; a most excellent place by the way of studying our Southern work. The doctor was looking hale and hearty, and was hopeful of the work of our Methodism in the conferences visited. His presence was an inspiration to us, and his helpful, sympathetic and brotherly counsels have given us renewed encouragement.

—The California Conference was held at Pacific Grove. It has been held there annually for many years. It is on the ocean and a most delightful place. Only the New York Book Concern and the Board of Church Extension were represented by official visitors. The *California Advocate* says: "Drs. Hard and Eaton did their work well and added to the interest of the conference."

A CREDITABLE APPOINTMENT.

Governor Foster did an excellent thing when he appointed Isaiah Eugene Mullon, A. M., M. D., a member of the Board of Administrators of the Southern University of this city. Dr. Mullon is an all around representative of his race; cultured, genial, and in every way a credit to his people. His appointment gives general satisfaction. The New Orleans daily *Picayune* of last week had an excellent portrait of the doctor with the following sketch of his life:

"Isaiah Eugene Mullon, A. M., M. D., who was yesterday appointed by Governor Foster as a member of the Board of Administrators of the Southern University, was born thirty-nine years ago at Vicksburg, Miss. His father, a Baptist minister, died when Dr. Mullon was a mere child. His mother moved to New Orleans, and the boy attended the public schools of this city and subsequently completed his education at the New Orleans University. He taught school for a number of years at Summit, Miss. He was then elected to fill the chair of ancient languages at the New Orleans University, and in 1881 entered the Meharry Medical College, Nashville, Tenn. Completing his studies there, he returned to Pike county, Miss., and passing a very creditable examination before the medical examiners, began practice. In 1889 he removed to New Orleans and took a leading part in the examination of the medical department of the New Orleans University, in which institution he now holds the professorship of the principles and practice of medicine. In 1891 he was appointed by President Harrison a member of the United States Board of Examining Surgeons, and served three years, filling also the position of secretary. Dr. Mullon resides in the sixth district and enjoys a lucrative and rapidly increasing practice. He is well thought of, and his appointment was recommended by many of the most prominent citizens of the district."

We believe that positions of trust and responsibility should be given to those who merit them by their high moral character, ability and integrity. Such we believe are the strong points in the character of Dr. Mullon. We congratulate him.

—We think that if all the names sent in for the last two years had been yearly subscribers, our list would now be 10,000 and yielding a profit for the Book Concern. Make a strong pull for the *yearly* kind; $1.25 pays to January, '97, with usual commission to pastors.

PERSONAL AND GENERAL.

—Mr. Y. T. Morris of Fort Worth, Texas, general colporteur for Texas, M. E. Church, South, called last week.

—Rev. F. D. Bowers, pastor at Winsted, La., is working and lecturing in the interest of Gilbert Academy, in the parishes of La Fourche, Ascension and Assumption.

—The editor of this paper will attend the sessions of the North Carolina and East Tennessee Conferences, at Greensboro, N. C., and Abingdon, Va, respectively. He hopes the brethren will be prepared to subscribe liberally.

—Rev. Dr. Manley S. Hard will represent the Board of Church Extension at the following conferences: Blue Ridge, Clyde, N. C., Oct. 10; Holston, Knoxville, Tenn., Oct. 12; East Tennessee, Abingdon, Va., Oct. 17; and North Carolina, Oct. 19.

—The many friends of Prof. A. P. Camphor will be glad to known that he is pleasantly appointed in one of the best appointments of the Delaware Conference, with every prospect of wielding an influence for untold good. In this appointment the SOUTHWESTERN will have another strong friend in the East.

—Do good, and leave behind you a monument of virtue which the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

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Owing to the reduction of advertising space we omit the generous premium offers heretofore carried. The offers are not withdrawn, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

Cash Remittances.

From September 30 to Oct. 7.

J D Brown	S R Pinckney
C Hart, 1	S Priestley
Cheney Medicine Co	J L Snell
S J Wood, 1	S A Unger, 7
Z Kelley	D C Lacy
R L Carpenter	Wm Mayfield
Miss S Doty	A B Logan
J M Terrell, 1	Carrie Parker
A D Jones	Calvin Peacock
Laura Jefferson	A W Talbert
M S Goiss, 1	J W Gilmore, 2
C W Ivy, 2	A Gray, 1
A J Lynch	Y Goodletter, 1
O N Samples, 3	J F Marshall, 13
W H Wallace, 6	W M Young, 1
B F Smith	W A West
G W McLemore	J P Wragg, 6
E W Osburn	W H Smith, 1
Wm Campbell, 3	R B Anderson, 2
N Teole, 3	Z T Gayden, 1
W C Bryant	A P Camphor
J C Burch	H J Burnes
J W Stone, 4	Geo A Sisse
H Taylor	G F Miller, 1
Miss Ruth Ball	M M Kelly
W R Butler	N H Speight, 1
Mertle Moore	

In response to a large demand, Rev. Sylvanus Stall, D. D., associate editor of the Lutheran Observer, Philadelphia, Pa., has in preparation a second volume of Five Minute Object Sermons to Children. The first volume, published by the Funk and Wagnalls Co., New York, has run rapidly through several large editions.

Hotel Howell.

Realizing that large numbers of colored people would be attracted to Atlanta during the exposition, and that accommodations for them were very limited, Mr. G. M. Howell, one of our progressive and public spirited colored citizens, has made arrangements to take care of all who lack the proper hotel accommodations. He has a handsome furnished hotel on Mitchell street, near Whitehall, with handsome residence hotel on Fort street, at No. 235, as a suburban annex. He is prepared to take care of 600 guests, and will be untiring in his efforts to make them comfortable and their stay pleasant. Both hotels are well and conveniently located to places of amusement and convenient by electric cars to the exposition. His rates will be from $1 per day up. Lodging, 50 cents per night, according to location of room.—Atlanta Constitution, Sept. 15.

The Treasury of Religious Thought for October appears with strength. Annual subscription, $2.50; clergymen, $2; single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

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We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

NEW ORLEANS AND VICINITY.

Rev. T. G. Montgomory, of Mt. Zion, is about again after quite a severe spell of sickness. His members called at the parsonage a few days ago with a most liberal supply of groceries, etc., to which was added a snug sum of money by the King's Daughters.

Brother Ford, of Union Chapel, improves quite slowly, but his great vitality and characteristic cheerfulness and patience, added to the skill of an eminent physician, may yet pull him through. His faith is strong, and he is ready for any change the Master may will. Let prayers ascend in his behalf. Surely, Sister Ford and family need the sympathy and prayers of all good people now in the midst of this their greatest trial.

In Your Blood

Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach, and invigorate your nerves.

HOOD'S PILLS are easy to take, easy in action and sure in effect. 25c.

OUR BOOK TABLE.

Just before the devoted young African explorer, E. J. Glave, died at Matadi, on the Congo river, he requested the missionaries who attended him to send his papers to The Century Magazine. These have recently arrived in this country in safety, and are found to consist of copious notes and journals and abundant photographic material. Mr. Glave crossed Africa in the interest of this magazine to study the slave-trade, and was about to embark for home in order to put his conclusions into shape when he was stricken down by the deadly African fever. It is believed, however, that The Century can obtain two or three striking articles from the material that cost Glave his life to gather. There will appear during the coming year, and a paper on Africa has also been promised by Henry M. Stanley, M. P.

The brilliant, logical and incisive writer, Helen H. Gardener, contributes her third paper on the history of the recent legislative Battle for Sound Morality in the October Arena. These contributions are of special value to all persons interested in protecting girlhood, and raising the standard of morality. The unique symposium by representative women on life's social problem now appearing is attracting well-deserved attention. Manual Training for Women and the Problem of Domestic Service is discussed in a very thoughtful manner by G. Vrooman. Arena Publishing Co., Boston, Mass.

The four weekly issues of Littell's Living Age for September are replete with the choicest gleanings of the British reviews and magazines. These issues contain twenty-seven complete papers, many of them of great value and intense present interest. In fiction each number contains a complete story, and of poetry a full page. Littell & Co., Boston.

The movement of New England into the West began very early, and it has gone on with such energy that it is quite right to say that New England is more in the West to-day than she is at home. One of the earliest of these movements was that into the Western Reserve in Ohio, the centennial of which is to be observed next year. This forms the theme of the editor's table in the October New England Magazine. The same number contains a valuable article on New England in New York, which traces the early advances of the men of Massachusetts and Connecticut into central New York. Warren F. Kellogg, 5 Park Square, Boston, Mass.

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40 YEARS THE STANDARD.

The American Publishing Co., of Hartford, Conn., announce for early publication Joining the Navy; or, Abroad with Uncle Sam," by Jno. H. Paynter, formerly of the U. S. Navy, but now in the government's employ at Washington. It is the first race contribution to navy literature, and will undoubtedly have a very large sale. It will be fully illustrated and sold only by subscription.

Dr. Jerome R. Riley's new book—The Philosophy of Negro Suffrage—will soon be issued by the American Publishing Co., of Hartford, Conn., and will make a most attractive and readable volume. Vital questions of the day directly concerning every sincere colored thinker are handled by the author in a masterful and scholarly style. The book is to be sold at a popular price—$1—bringing it within the reach of all.

The Lothrop Publishing Co., Boston, Mass., have displayed great energy this season in presenting a varied and attractive line of neat publications. Indeed, it is questionable whether, in the history of this popular house, so strong and unique a list has been offered to the public. In accordance with the traditions of the house, special prominence has been given American authors, and the fall announcements of the Lothrop Publishing Co. include many well-known and favorite names.

Napoleon's Value of Victory—It Finds a Striking Counterpart in Recent World Triumphs.

Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr Price's Cream Baking Powder. Ever increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping qualities, purity and general excellence the "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

During the coming year St. Nicholas will print a series of characteristic letters written by Robert Louis Stevenson to a boy-relative, describing the romantic incidents of his life in Samoa. Mr. Lloyd Osbourne will contribute a paper filling out the episodes touched upon by Mr. Stevenson. The letters will be enriched by a series of pictures from photographs, most of them never before published. Critics have dwelt upon the "perennial boyishness" of Mr. Stevenson's nature, and this quality will be strikingly illustrated in those letters.

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In the past three months we have cleared $660 75 selling Dish Washers. I did most of the work; my brother helped some. I expect to do better next month, as every Dish Washer sold, advertises itself, and sells several more: I don't have to leave the house. People hear about the Dish Washers and send for them, they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of your readers who have energy enough to apply for an agency can easily make from $8 to $12 per day. You can get full particulars by addressing Mound City Dish Washer Co., St. Louis, Mo. They help you to get started, and then you can make money awful fast. A. L. C.

Appropriate to the election season is an article written by Mr. Edward J. McDermott, of Louisville, for the October number of The Century, entitled, Fun on the Stump: Humors of Political Campaigning in Kentucky. Mr. McDermott has gathered many anecdotes of amusing experiences at the polls, but he laments the decline of public speaking, which he declares is by no means up to the old-time standard in Kentucky.

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Paris District Conference.

The following is the program for the twelfth session of the Paris District Conference to be held at Clarksville, Texas, October 24–27, 1895:

To preach the introductory sermon, I. H. Sellors; the missionary sermon, J. H. Reed, A. M.; The difference between a pastor and a preacher, H. R. Smith; The personal identity in a future state, W. H. Jackson; The call to the Christian ministry, Brother Honerky; The work of the Holy Spirit, I. H. Sellers; Scriptural teaching of sanctification, T. Edwards; The best methods for raising the benevolent collections, P. Prewett, The estimating committee and their whole duty concerning the ministerial support, Henry Johns; Is the Official Board a hinderance or a help to the local churches, E. D. Hubbard; The relation of the Church to the temperance cause, Misses M. M. King and Sammie Totton; The duties of pastors to our Church literatures, M. C. Gillispire and E. M. Alexander; Can a district be successful spiritually and financially if the presiding elder and pastor are not in harmony together, R. S. Thweatt and R. S. Hulbert; Should the Discipline be enforced at all times or should we practice a system of expediency in our Church work, J. H. Reed, A. M.; What motive should prompt us in the selection of General Conference delegates, L. Woodard and A. Williams; The duty of the Texas Conference to Wiley University, O. I. Jones and J. M. Jackson; Would autonomy be best for the Negroes of the M. E. Church, P. L. Jackson and J. H. Reed; Is the Paris District on the increase spiritually and financially or the decrease, J. E. Epperson and J. L. Hardiman; What is the best method on a district for success, I. White and D. Battle, Sr.; Where a pastor has to attend faithfully to his Sunday school—visiting its sick, etc., should he demand any pay, Wm. White and C. H. Harris; The best method of conducting a revival for success, T. H. Fort and D. Fricrson; Should local preachers and exhorters attend the Official Board, J. S. Morton and J. F. Barnes.

Drs. M. C. B. Mason, I. B. Scott and O. I. Jones will be present. See that all delegates and visitors get their certificates from the station agents. Roll call at 9 a. m., 24th inst. W. H. JACKSON, Sec'y.

C. C. MINEGAN, P. E.

Texas Epworthians.

Let the presidents and officers of the Epworth League Chapters see to it that full reports of their chapters are made at the fourth quarterly conference, and a duplicate given to the presiding elder to be reported at the annual conference. Presiding elders and district presidents are urged to make full reports of the chapters on their districts to conference president.

It was recommended by the conference League at Palestine, Tex., that on November 28, Thanksgiving Day, each chapter be requested to take a collection for the Freedmen's Aid and Southern Education Society. Provide a regular educational program. Secure the very best talent, both literary and musical. This is only a request.

Take Notice—It was voted at the conference convention that each and every Epworth League officer should take the SOUTHWESTERN. Yours for "Looking up and lifting up," H. B. PEMBERTON.

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Sarsaparilla.

Charleston District Conference.

Charleston District meeting convened as per appointment, at Wesley M. E. Church, Lake City, S. C., with Rev. F. E. McDonald, P. E., in the chair. Rev. T. J. Clark was elected secretary, with Revs. I. H. Fulton and J. F. Page assistants. Rev. B. Brown preached the introductory sermon. The annual sermon was preached by Rev. T. J. Clark. Sinners were convicted and believers edified. Dr. J. E. Wilson, presiding elder of the Orangeburg District, was introdneed. The address of welcome was delivered by the pastor, Rev. S. Stmmons, and Rev. J. F. Page responded. The presiding elder read an excellent report. The pastors' reports showed progress. Benevolences reported, $272. Dr. Wilson, in a few timely remarks, expressed himself as being pleased with the work of the district. Rev. E. C. Brown also preached.

The sketches and essays were read and criticised. Revs. J. E. A. Keeler and J. F. Page were requested by the conference to send the papers read by them to the SOUTHWESTERN for publication.

Resolutions of thanks to the presiding elder, the secretaries, the good people of Lake City and surrounding charges, were unanimously passed.

Revs. J. E. A. Keeler, A. B. Franklin, I. H. Fulton, C. C. Jacobs, our Sunday school agent, and F. E. McDonald, P. E., preached excellent sermons.

The conference adjourned to meet next year at St. Stephen's.

J. F. PAGE, Reporter.

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Tupelo District Conference.

The Tupelo District, Upper Mississippi Conference, met in Ripley, Miss., per appointment, with Presiding Elder Nevils presiding.

The pastor, Rev. J. D. Gipson, made liberal preparations for the conference.

J. M. Walton was elected secretary, with H. N. York and B. F. Scarborough assistants.

All the pastors and quite a number of local preachers, exhorters, class leaders, Sunday school superintendents and district stewards were present with excellent reports.

W. C. Clay was elected statistical secretary.

Miss Florida F. Grant delivered the welcome address, and Prof. J. B. Combs responded.

The presiding elder's report showed the district to be in a good condition.

There were a goodly number of conversions and accessions.

The statistical report showed 43 churches, 2,541 full members, 33 local preachers, 41 exhorters and 21 deaths.

Total benevolent collections Freedmen's Aid, Church Extension and missions, $95.50.

Quite a number of brethren pledged to raise subscribers for the SOUTHWESTERN.

The conference enjoyed the presence of Rev. A. J. McAlister, of the Greenville District, and Mrs. J. M. Walton, of Pontotoc.

The following brethren preached during the conference: Revs. J. Burton, A. W. Wright, B. F. Scarborough, S. R. Gipson, C. L. Walls, W. H. McCarty, W. E. Logan, W. C. Clay and W. H. Whitlock.

Conference adjourned to meet in Amory, Miss. J. M. WALTON, Sec'y.

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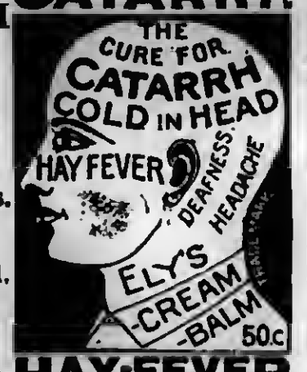
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By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, OCT. 27, 1895.

The Child Samuel.

(1. Sam. 3. 1-13)

GOLDEN TEXT.—"Speak, Lord: for thy servant heareth." (1. Sam. 3. 9.)

It is not certainly known who wrote the books of Samuel. They were formerly considered as one volume. It is not now necessary to divide them. They cover a period of about 150 years. They were likely called Samuel because the first part of the book is devoted to his life. In the chapters preceding this lesson we have an account of the birth of Samuel, his dedication to the Lord, Hannah's thanksgiving song, the sad story of Eli's wicked sons, and the rejection of his house. Samuel was given in answer to prayer. Almost all we have we receive from our mother.

I. Before the call (1-3). 1. The work of Samuel—"He ministered unto the Lord before Eli." He served Jehovah by helping the aged priest. His chief work was probably lighting the lamps and opening the doors, that is, arranging the curtains of the tabernacle. We serve God by helping humanity, and we offend Him by injuring His children. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me." The calls of God are always upward. They are from a lower to a higher place.

2. The state of religion—"The word of God was precious in those days." The word precious in this place likely means rare, or scarce. The priesthood was sensual. There were none who were filled with God's Spirit to reveal His will. The people were no doubt worldly and wicked. The had no desire to love and serve the Lord. His sacrifices were given up and his house neglected. There was a state of religious dearth. At this time Samuel was born. God sent him. He came in on time. He was as a lamp shining in a dark place.

3. The reason of this religious dearth—"There was no open vision." There was no vision spread abroad. There were but few revelations from God published to the people. There may have been here and there persons who received Divine impressions, but they were not published to the world. Sad indeed is that land where its ministry becomes so corrupt that God ceases to speak through it to the people. Awful will be the destiny of that nation who makes this world its God.

4. The evening before the call. The darkness of night had stolen over them. Drowsiness had taken possession of them. Eli and Samuel had both laid down to sleep. The lamp of God dimly burned in the temple. The sly goddess sleep began to take possession of them. She gently closed their eyes, locked their ears, and deadened their feelings. Soon every sense was under her control. How long they slept we know not. The calls of God were likely in the early morning. Sleep is one of the Lord's greatest blessings. Without it we would soon die.

II. 1. The call (4-10)—"And the Lord called Samuel." This was likely a distinct voice that clearly pronounced his name. It probably proceeded from the mercy seat, in the holy of holies near where they were sleeping. God called Abraham, Moses and others in a similar way. The prophets and apostle were called of God to their divine mission. The ministry is a calling and not a profession. Faith, repentance, prayer, pardon and cleansing *precede* a call to the ministry. Love, joy, peace, gentleness, truth, temperance and faith *accompany* it. And the blessings of God—winning souls to Christ, and building up the Church on its most holy faith—*follow* it.

2. The call was misunderstood. Samuel supposed it was Eli who had spoken to him. He arose and ran to the aged priest. He was quick and obedient, and had great respect for age. He was told that he had not been called, and sent back to his bed. Thrice was this call repeated, each time he went to Eli and was by him sent back to his sleeping place. This voice was misunderstood because "Samuel did not yet know the Lord." He no doubt had true ideas of God, for he worshiped and served Him. But he had no experimental knowledge of Jehovah, and understood not the work of a prophet. God's call are by some *misunderstood*—they may run into the ministry when not called, or seek His favor along lines He will not own. By others they are *neglected*—they do not heed them. Other matters take up their entire time. "How shall we escape if we neglect so great salvation?" But a third class, like Samuel, *mind* the voice of God. They hear it with joy, and obey it with gladness. God is ever calling out of darkness into light, out of death into life, and out of sin into holiness.

3. The call explained. Eli was at this time old, sensual, and rejected of the Lord. Yet he knew God's will, and could teach the same. Those who are not pure in heart may explain to others the way of life. There was no doubt goodness in the soul of Eli at this time. He surely saw that God, in calling Samuel, was passing him by—rejecting him and accepting another. He was not jealous, but told Samuel how to act if the Lord should again call. There is a disposition on the part of some aged ministers to hold back young men whom God is disposed to elevate above them. This spirit was not in the heart of Eli. The young should be taught how to address the Lord.

4. The call accepted. After Samuel had been instructed by Eli he returned as before to his bed. Soon "the Lord came and called as at other times." The lad said—"Speak: for thy servant heareth." From verse fifteen we learn that Samuel saw a vision. Before this he had only heard a voice, but now he also saw the speaker. It is not too much to suppose the Angel of the Covenant came forth from beneath the wings of the cherubs, and stood before Samuel and delivered His message. The reply of the young prophet teaches—Humble subjection, steadfast dependence in God's free love, and joyful obedience to His will (Lange).

III. The Message (11-13). 1. A certain work will be done—"I will do a thing in Israel." This shows that God has decided to carry out a strange plan. Usually when the Lord decides to do a certain work, that is enough: come away. But "the effectual fervent prayer of a righteous man" may cause Deity to change His purpose. When Israel made and worshipped the calf of gold, God was angry and said to Moses—"Let me alone that I may consume them." But Moses prayed earnestly for them, and "the Lord repented of the evil which He thought to do unto them" (Exod. 32). The same may be said of Jonah and the Ninevites. If Eli and his sons had repented and reformed, it is likely his neck would have not been broken, nor his sons slain.

2. This strange work will be done in a certain family. God will make an example of the house of Eli. Although he is the high priest, and his sons are the officiating priests, yet this judgment will come upon them. When Jehovah punishes sin He knows no rank, honor or office. He who fears God and works righteousness will be accepted of Him, but he who fears Him not and works wickedness will be destroyed.

3. God's reason for doing this certain work—"His sons made themselves vile, and He restrained them not." The sons of Eli were "sons of Belial"—worthless, wicked men. "They knew not the Lord"—They had no love or reverence for God's house or service. Nothing will bring the Master's cause into disrepute more quickly than a base, vile ministry. Eli did restrain his sons in a mild way. He likely taught them to do right, but did not punish them for doing wrong. His were sins of omission, theirs were actual transgressions. Yet both were punished with dishonor, shame and death. God will punish parents for neglecting to teach their children His will.

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Shubuta District.

Dear Brethren—Second district conference will convene at State Line, Miss., Nov. 21, 1895. All the members of the district are earnestly requested to be present at roll call. It is also hoped that every cent of the apportionment to each charge will be raised by that time.

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Navasota District.

Brethren—The following are the rates to the district conference at Hempstead: The H. and T. C. R. R. and G. C. and S. R. R. will grant us rates to the district conference at one and one-third fare. Tickets will be on sale Oct. 22 and 23, limited to Oct. 29, for return on the H. and T. C. R. R. from all stations from Houston to Austin and Hearne, inclusive, and on the G. C. and S. R. R. from Paris and from Galveston, etc. Preachers, delegates and friends, be sure and purchase your tickets at one and one-third fare for return. Remember, tickets will be on sale from the 22nd to the 23rd. Be on time.

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Starkville District.

Dear Brethren—Please collect all of your benevolences now, and send your collections for the Freedmen's Aid and Southern Educational Society to Dr. Libby at once, as he is greatly in need of it. Your second district conference will convene at French Camp, Nov. 7. No local preacher nor exhorters need come to the district conference, expecting their licenses to be renewed, unless they subscribe or are subscribers for the SOUTHWESTERN; for if God has called you to preach, He will also prepare a way for you to subscribe and pay for the Church organ. We want full reports and full attendance. Be there the first day. May God bless you and give you grand success in your work. P. O. JAMISON, P. E.

Beaufort District.

Dear Brethren—Never in the history of the M. E. Church were the demands more urgent that we do our whole duty on all lines financially than now. Will not the brothers of the Beaufort District prove to all that we are the men on whom the Church of our choice may always depend? Take the benevolent collections in full. Raise the amount apportioned for General Conference delegates' traveling expenses and forward the same to Hunt & Eaton, or pay same to me for them in your fourth quarterly conference. Get a large list of subscribers for the dear old SOUTHWESTERN. Do you take it? Why not? You can't afford to fail. To the front, my dear brother! The best things are before you!

B. F. WITHERSPOON, P. E.

Worthy Your Confidence.

The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who now rejoice over a permanent cure by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the glands of the neck, or break out in dreadful running sores on the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigor, strength and health restored to the body.

Herbert Spencer will show in his next paper on Professional Institutions how the man of science and the philosopher are derived from the priest. The oldest science, astronomy, was first employed to fix the times for religious rites. The roots of mathematical science can also be traced down to the ancient priestly vocation. The article will appear in the October Popular Science Monthly.

A Word to the Members of the Birmingham Dist., Central Ala. Conference.

Brethren, remember a few days ago in the district conference at Springville, we promised to raise a special collection for the Central Alabama Academy on or before the second Sunday in October, and forward the same to Prof. A. W. McKinney at Huntsville, who will send you receipts to be used as vouchers at conference. Don't forget the collection. Remember this is our school, and cannot live without our support. Let us call out our forces, both church and Sunday school, and make one united effort for the advancement of this school. Give it such a send-off as never before. Brethren, act in accordance to your promise. We would be glad if the entire Central Alabama Conference would fall in line with us in this effort. I am sure that there are members on the various districts who have the school at heart, we believe will join us. Every member of the conference should help. Brethren, you are called on. Let us take care of what we have. If every pastor throughout the conference will join the Birmingham District movement, and raise a special collection on or before the second Sunday in October, regardless to what you have already raised for F. A. and S. E. Society, send the same to Prof. McKinney. I am quite sure it will be the best year's work for that society in the history of the conference. Brethren, act; it is a time of work.

Truly yours for the cause,

N. H. SPEIGHT.

An Alpena Miracle.

MRS. JAS. M. TODD, OF LONG RAPIDS, DISCARDS HER CRUTCHES.

In An Interview With a Reporter She Reviews Her Experience and Tells the Real Cause of the Miracle.

[From the Argus, Alpena, Mich.]

We have long known Mrs. Jas. M. Todd, of Long Rapids, Alpena Co., Mich. She has been a sad cripple. Many of her friends know the story of her recovery; for the benefit of those who do not we publish it to-day.

Eight years ago she was taken with nervous prostration, and in a few months with muscular and inflammatory rheumatism. It affected her heart, then her head. Her feet became so swollen she could wear nothing on them; her hands were drawn all out of shape. Her eyes were swollen shut more than half the time, her knee joints terribly swollen and for eighteen months she had to be held up to be dressed. One limb became entirely helpless, and the skin was so dry and cracked that it would bleed. During these eight years she had been treated by a score of physicians, and has also spent much time at Ann Arbor under best medical advice. All said her trouble was brought on by hard work and that medicine would not cure, and that rest was the only thing which would ease her. After going to live with her daughter she became entirely helpless and could not even raise her arms to cover herself at night. The interesting part of the story follows in her own words:

"I was urged to try Dr. Williams' Pink Pills for Pale People and at last did so. In three days after I commenced taking Pink Pills I could sit up and dress myself, and after using them six weeks I went home and commenced working. I continued taking the pills, until now I begin to forget my crutches, and can go up and down steps without aid. I am truly a living wonder, walking out of doors without assistance.

"Now, if I can say anything to induce those who have suffered as I have, to try Pink Pills, I shall gladly do so. If other like sufferers will try Pink Pills according to directions, they will have reason to thank God for creating men who are able to conquer that terrible disease, rheumatism. I have in my own neighborhood recommended Pink Pills for the after effects of la grippe, and weak women with impure blood, and with good results."

Mrs. Todd is very strong in her faith in the curative powers of Pink Pills, and says they have brought a poor, helpless cripple back to do her own milking, churning, washing, sewing, knitting, and in fact about all of her household duties, thanks to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2.50.

MARRIAGES.

.....Give Name and Place Distinctly.....

Willis, Tex.—Jordan Lee to Miss Hagar Jessey, Sept. 18. Also, Arch Gifford to Miss Evie Camboll, Sept. 8. M. Q. A. Fuller officiated.

Hubertville, La.—Hayden Daural to Miss Mary Williams, on Aug. 16. H. C. Wilson officiated.

Hazen, Ark.—Phinsl Keeles to Mrs. Matilda Richardson. C. A. Taylor officiated.

Mansfield, Tenn.—Curn Crofford to Ella Mashem. H. Robinson officiated.

Newton, Miss.—Cæsar Grass to Nora Ware, on Sept. 5. Also, James McKee to Grounda Vallster, on Sept. 15. P. R. Crump officiated.

Baton Rouge, La.—Louis Carney to Odsi Bealie, on Sept. 12. David Harrison officiated.

Opelousas, La.—Alex Lambal to Mary Going, on Sept. 11. E. B. Richards officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Elliott, Miss.—The following died during the weeks of Sept. 1 to 15: Laura Sawyer, Robert Gaiters, Ida O'Neal and Katie Weathers. G. J. Dobson, pastor.

Willis, Tex.—Elisha Holland, on Sept. 7. Also, Sister Leo Anna White. M. Q. A. Fuller, pastor.

Ashmore, Ark.—Sister Matilda Jenkins departed this life Aug. 24, aged 70 years. A. T. Stephens, pastor.

Ashury, S. C.—Morgan Smith was accidentally killed Aug. 20. A. D. Harris, pastor.

Conrad, La.—Brother Peter Williams departed this life Sept. 11. He leaves a wife and daughter to mourn his loss. B. J. Reddix, pastor.

Ocala, Fla.—Sister Mary Johnson, a devout and earnest Christian worker, and a teacher in the Sunday school, died July 26, aged 26 years. Sister Monda Ramsey, a mother in Israel, died Aug. 29, aged 80 years. Little Eva Robinson, a bright little star in the Sunday school, died Sept. 3 aged years and 3 days. These all died in the faith. A. Simpson, pastor.

Topeka, Kansas.—Brother John Sanders, a local preacher of Mt. Olive M. E. Church, departed this life Aug. 28, aged 97 years. W. A. Ray pastor.

Hubertville, La.—William Nidsto, aged 43 years. Also, Querry Lovett, on Aug. 25. H. C. Wilson, pastor.

Eola, La.—Sister Eliza Jefferson died in the faith Sept. 15. D. Shelby, pastor.

French Camp, Miss.—Brother John Sisson and Sister Elizabeth Drane, on Sept. 19. Also, Sister Margaret Hemphill, on Sept. 21. F. H. Bunton, pastor.

Monroe, La.—Sister Betsy Johnson departed this life in triumph of faith Sept. 14. G. J. Rogers, pastor.

Bedford, La.—Brother Jull Williams died Aug. 21, aged 43 years. A. G. McCracklin, pastor.

All subscriptions to the SOUTHWESTERN for 1896, will include the paper for the balance of this year free.

CONFERENCE NOTICES.

Shubuta District.

Fourth Round.	October.		
Quitman	26 27	DeSoto	27 28
Shubuta circuit	29	Waynesboro	31
November.			
Chicora mission	1	Shubuta	2 3
Heidleberg	9 10	Ellisville	12
Poplarville	14	Augusta	16 17
Hattiesburg	17 18	District conference	21 24
State Line	23 24	Grifflin	29
December.			
Basin, Nov 30	1	Moss Point	8 9
Summerville	7 8	Ocean Springs	10
Biloxi	11	Handsboro	12 13
Pass Christian	14 15	Pearlington	17 18

J. M. Shumpert, Presiding Elder.

Palatka District.

Fourth Round.	October.		
Hernando	30	Cotton Plant	1
November.			
Ocala	2	Santos	9
Sanford	16	Lake Helen	19
Ormond	21	Palatka	23
Lakeland	26	Hamsland	27
Punta Gorder	29	Myers	0
December.			
Tampa	7	Tampa City	9
Key West	10	Twin Lake	21
Benedict	28		
January.			
Mount Zion	4	Orange Lake	11
Hawthorne	18	S. A. Iluger, P. E.	

Starkville District.

Fourth Round.	October.		
Enpora	11 13	Belfountains	12 13
Cedar Bluff	16	Kilmichael	19 20
Louisville	20 27		
November.			
Liberty Hill	2 3	Chester	2 3
Sturgis	10 17	Starkville	22 24
Starkville circuit	23 24	Rock Hill, Dec 1	30

P. O. Jamison, Presiding Elder.

Iowa District.

First Round.	October.		
Lincoln	11 13	Red Oak	15 18
Centerville	19 21	Oskaloosa	25 28
November.			
Council Bluff	1 4	Springfield	8 11
Jacksonville	12 15	Pittsfield	16 18
Quincy	19 21	Keokuk	22 25
Burlington	26 28	Des Moines, Dec 1 2	30
December.			
Omaha	6 9	Fremont	11 13
Norfolk	14 16	Grand Island	20 23

Wm. E. Wilson, Presiding Elder.

Beaufort District.

Fourth Round.	October.		
Springtown	10	Hickory Hill	12 13
Springfield	17	Midway	18
Ruffin	19 20	Ross	23
Ridgeville	25	Summerville	26 27
Jacksonboro	30		
November.			
Combahee	1	Beaufort	2 3
Grahamville	0	Yemassee	9 10
Hampton	12	Weimer	14
Walterboro	16 17	Appleton	23 24
Allendale	24 25	New Hope	26
Bufort Bridge	30 and Dec. 1.		

B. F. Witherspoon, P. E.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, OCTOBER 17, 1895.—Vol. 30. No. 41. HUNT & EATON, PUBLISHERS.

BLEST COMMUNION.

Blest are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please
Through all their actions run.

Blest is the pious house
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet.

Thus on the heavenly hills
The saints are blest above,
Where joy like morning dew distills,
And all the air is love.

EDITORIAL COMMENTS.

SELF-DENIAL WEEK.

Every member of the Methodist Episcopal Church is a missionary. Whether at home or abroad, he is thoroughly identified with the work of spreading the gospel. If he be a faithful member, he will bring his tithes into the storehouse of the Lord, and while he prays "Thy kingdom come," will have the blessed assurance that he is doing something to push forward the victories of the cross of the blessed Christ. There never was a greater demand upon the members of the Church for large and liberal giving than now. Happily, there is a deep Christian feeling that the Lord would have our Church stand in the very forefront among the agencies that are instituted for the salvation of men everywhere.

Our Missionary Secretaries are urging the people everywhere to observe as *Self-Denial Week* November 17–24, when it is proposed, by prayer and other consecration services, to create a deeper missionary spirit, more thorough consecration to the cause, and to bring about such an increase in the collections as will enable the Church to carry the tidings of salvation to the uttermost parts of the earth.

Self-Denial Week—Nov. 17-24.

Five years ago a week of self-denial was observed for the first time by the Methodist Episcopal Church in the interest of the missionary cause. It has steadily grown in favor and will doubtless continue to be observed from year to year. Already inquiries are reaching the Missionary Office as to the time and manner of its observance this year. The time will be Nov. 17–24, and the manner as heretofore. Envelopes, appropriately inscribed, will be sent to all pastors, Sunday school superintendents and presidents of Epworth leagues ordering them, free of charge; the only condition being that the week be duly advertised and observed. Let envelopes be ordered in time to reach their destination one or two weeks previous to the beginning of self-denial week. On Sabbath, Nov. 17, let special announcement be made in all congregations, Sunday schools and Epworth leagues, and the envelopes distributed. At the ensuing mid-week prayer meeting let the theme be self-denial in the interest of missions, and on the following Sabbath let the envelopes be taken up and contents promptly forwarded to the Missionary Office, No. 150 Fifth avenue, New York, and receipts will be returned for use at ensuing annual conferences. If all pastors, Sunday school superintendents and Epworth league presidents will co-operate, great relief will be afforded to our over-burdened treasury. Send in your orders for envelopes at once.

C. C. McCABE, }
A. B. LEONARD, } Cor. Secretaries.

—The world would never have known of the real wisdom, statesmanship, and moral worth stored away in Moses, had not the circumstances arisen to call them out and display them. The same may be truthfully said of our Washington, Lincoln and Grant.—*Religious Telescope.*

CONGRESS ON AFRICA IN ATLANTA.

A Congress on Africa, with the fullest, clearest, most accurate, most inspiring information from the Dark Continent, given by natives, missionaries and scholars competent to speak of this amazingly interesting land—of its civilization, missions, resources, climate, prospects. This is the plan of the "Stewart Missionary Foundation for Africa in Gammon Theological Seminary." The date is December 13-15. It is one of the congresses officially recognized by the "Cotton States and International Exposition." Eminent representatives of Church and State have already taken places on the program. Latest reports from the great missionary societies carrying on work in Africa will be a feature of the Congress. The Congress is timely. It is greatly needed. Thousands of American Negroes have been misled by misrepresentations of their relation to the civilization and redemption of Africa, their fatherland. This Congress promises to throw a flood of light on this important question. It will immediately follow the Methodist Episcopal Church Congress on December 12. This will be the best time for a visit to the exposition.

We would further emphasize the thought that the Methodist Episcopal Church, through her bishops, has appointed Prof. W. H. Crogman, A. M., LL. D., Rev. Joshua E. Wilson, D. D., of South Carolina Conference, and the Editor of this paper as commissioners to represent the Church at the Religious Congress, which will be held December 12. By a happy arrangement both these important meetings will take place as above stated, and they promise to be among the most important events of the nineteenth century. There ought to be a large attendance of our people during these meetings, and we would suggest to those of our ministers and laymen who desire to attend the exposition, that their visit would be much more profitable if it be arranged to take place during these congresses. Remember the dates: December 12, Congress of the Methodist Episcopal Church; December 13, 14 and 15, Congress on Africa. The program will be published in another number. We urge our people in all parts of the country to make arrangements to attend these important congresses, and get an inspiration from contact with their fellow Christian workers, and be better prepared than ever before to take a more active part in the redemption of Africa.

WHICH WAS THE BETTER?

A saloon keeper attended one of the early morning prayer meetings on Lookout Mountain during the great Epworth League Conference. Although attending from mere idle curiosity, he was so deeply impressed with the services that he then and there resolved to give up the bad business in which he was engaged.

A white lady attending one of these meetings saw a colored brother seated among other professing Christains, exclaimed, "O, why do they insist on allowing colored people to mingle with white people in this way?"

While we rejoice that the saloon-keeper threw away his bad business, we would rejoice also to know that the white lady had thrown away her prejudices.

—Allegheny College has entered upon its eighty-first year. The enrollment of students shows one-third larger attendance than last year. Fifty per cent more new students have matriculated than during the opening week a year ago. There is every indication that the present year will show the largest attendance ever known in the history of the institution and President Crawford is unusually encouraged with the very promising outlook.

LUCK.

One of the most popular words in our vocabulary is luck, usually qualified by the adjectives good or bad. Really there is no such thing as luck, as it is popularly understood. It is an old superstition that has followed the human family almost from time immemorial. It is true there are events which affect our interest or happiness, but it will be found that they are the results, not of chance or fortune, but rather of our ability to choose rightly, and to take advantage of the passing priceless moments. Opportunity, pluck, vim, push and get up are better words, since they imply ability to grasp the situation and the conrage to follow certain lines of thought and action to a finish. Luck, bad or good, is predicated upon a superstition which is a denial of the divine government and a most unwarranted perversion of the holy Scriptures. In proportion as people have simple and unquestioning faith in God, and in the wise arrangement of His providence are they free from these ridiculous superstitions. To the really intelligent the howling of a hound, the lowing of a cow, the singing of a bird at night, the croaking of a frog, etc., are among the most natural things in the world. There are some people who are so foolish that they will not sit down to the table where there are thirteen persons, nor begin a journey on Friday, nor sweep the dust out of a room at night, nor sleep with their heads toward the sunset or sunrise. There are others who regard it as decidedly unlucky for a female to be the first visitor during the day. The farther removed these people are from the essential principles of the higher and better civilization the more superstitions they are. Fortune tellers, clairvoyants, soothsayers and hoodoos fatten upon the credulity of such people who are, of course, their most reliable and pliant tools. There is nothing in luck; but a healthy, level headed, clear-brained man or woman will actually make things come to pass, fortune or no fortune, chance or no chance. Luck is dead, and the sooner the old carcass is buried the better.

THE RIGHT KIND OF A PRESIDING ELDER.

We call attention to the following note from one of our most thoughtful, practical and able presiding elders, and one who renders loyal and faithful service to all of the interests of our great Church. We hope all our presiding elders will read this and do likewise, or surpass it if they can:

COLUMBUS, MISS., Oct. 8, 1895.

Dr. Hammond, Editor, New Orleans, La.:

Dear Editor—I pledge myself to try earnestly and faithfully to send in (10) ten subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE within ninety days. We hope to boom the Aberdeen District in the ninety days for the grand old paper as never before in the history of the Church.

THOS. W. DAVIS,
Aberdeen Dist., Upper Miss. Conf.

BEREA LEADS THE PROCESSION.

From the *Western Christian Advocate* we take the following:

"The one school, so far as we know, in all the South, that 'gives every man an equal chance,' is Berea College, Berea, Ky., Rev. Wm. G. Frost, president. Both sexes and all races are admitted on equal terms. The courses are numerous and varied. The faculty is able and devoted. Howard Hall for males and the Ladies' Hall are commodious and elegant buildings. There are no saloons in the place; and the expense is very low."

TIDINGS FROM THE FIELD.

Athens, Ala.—A. G. Gleun writes: Our series ot meetings olosed Sept. 15 with four souls happily converted to Christ and the church greatly revived. Sister Lilly King, the 12 year old daughter of Brother and Sistor King, members of our church, departed this life in full triumph of faith Sept. 10.

Union Church, Miss.—A. Reid writes: I have had a great success this year, and had 23 conversions and 53 accessions.

Dekalb, Miss.—L. J. S. Bell writes: Our third quarterly conference was a grand meeting. Rev. A. M. Trottor presided and preached ably. Total collection, $105. Received 50 into full membership and 36 on trial. The Lord has visited us in two series of meetings. Forty-three were converted and added to our church at New Hope and Poney Grove. At the last named church a full blooded Choctaw Indian was converted and joined our Church. Baptized 10 adults and 28 children during the two meetings.

Forrest City, Ark.—W. S. Sherrill says: We have just closed our meeting at Kynett Chapel M. E. Church with success. We had 11 conversions and 22 accessions. We have raised for Philander Smith College, $9 50; for missions, $10, and for children's funds, $3. The members of this church have also favored their pastor with a new suit of clothes Pray for us.

Woodland, La.—J. H. Rylander writes: We have just closed up a glorious revival meeting at Mt. Carmel, which resulted in the conversion of 18 souls. Eight were reclaimed. The spirit of the Lord is upon us and reformation of heart and life is still progressing.

Como, Miss.—H. B. Hart writes: Third quarterly conference was hold at Spring Hill M. E. Church, with Elder W. McDonald in the chair. Reports were good. The Lord's Supper was given to 84. Raised $54 this quarter. Our revival has just closed with 17 converts. Total added to the church this quarter, 22.

Pearlville, La —Mary L. Porter writes: Our rally day was a success. Collected $31 15. Revs. Ed. Fields of La Harpe M. E. Church, Ed. Jackson of the A. M. E. Church, R. Young and G. Mason of the Baptist Church, and other ministers, were present.

Our Baton Rouge (La.) Letter.

Wesley M. E. Church of this city is enjoying a season of peace, prosperity, harmony and spiritual fervency, which inspires the hope of the realization of great and good things for the Lord in the near future. Already it has begun to be felt. Our audience is increasing weekly, and the people have settled down to real hard earnest work, and will continue in the even tenor of their present way unless again inflamed and interferred with by outside influences.

As a result of our last revival services many were the precious souls converted, among whom was one old man sixty-eight years old. Our third quarterly conference was held Oct. 15. Reports were in keeping with the state of things above mentioned, and $422.50 were collected during the quarter for all purposes. Presiding Elder Marshall's visit was very helpful to us. On Sunday we collected $43.70; the presiding elder was paid and sent off in high glee, and 138 partook of the Lord's Supper.

The writer wishes to thank Mrs. Jennie E. Geddes, Mrs. E. Barrow and Miss E. E. Geddes for the sum of $25 presented to him by them as the result of a concert given and managed by them for his benefit. Thanks also to the liberal hearted gentlemen of the Capital City Brass Band, who furnished the music free of charge for the occasion; not forgetting Mr. J. A. Fourrier, (white) a music store keeper of this city, for the free use of a piano for the occasion. Everything is looking up. Praise God from whom all blessings flow. J. A. Tircuit.

OUR PRESIDING ELDERS.

Rev. Daniel Brooks.



REV. DANIEL BROOKS.

Rev. Daniel Brooks was born of free parentage in Cleveland county, N. C., Sept. 15, 1837; but owing to the very peculiar condition of the free-born Negro in those days, his advantages for intellectual development did not surpass, if even they equaled, that of the slave. But when the opportunity was afforded, young Daniel applied his talents which God had given him, and they were increased a hundred fold. At the age of 16, on Union Camp Ground he acquainted himself with God and immediately joined the M. E. Church South, which was the only Methodist Church available. When the Methodist Episcopal Church was organized in Cleveland he found that he could do more for God and his race in her communion, and in 1869 he became a member of this branch of the Christian Church and was soon licensed to preach. The amount of good done by him for the Church of his choice, and, therefore, for humanity, cannot be estimated; but the esteem in which he is held and the position which he fills, show how much his noble services for our Methodism are appreciated. As a pastor, he filled successfully the following charges: Oxford, East Randolph, High Point, Lexington and Oberlin. By this time he had demonstrated his ability to govern men and also his undying zeal and love for the Church; consequently he was appointed presiding elder over the Raliegh District. After serving this district for three years he was sent as presiding elder to the Western District, which he profitably served for six years, making the mountains of the Old North State resonant with the gospel of Christ and bloom as the gardens of Paradise with holy and moral truth. His career as presiding elder was so successful and his services so demanding that Bishop Foster, in the late conference held in Oxford, N. C., found it expedient and necessary to continue him in his office as elder He is now presiding elder of the Wilmington District, and is esteemed by his brethren.



Rev. Robert Smith.

Rev. Robert Smith, of the North Carolina Conference, was born a slave in Chatham County, in North Carolina, July 29, 1849. He was blessed with Christian training and gave his heart to Jesus in his 21st year. Devoting himself to the cause of Christ, he experienced a divine call to preach. Making known his wishes to the proper authorities of the local Church, he received license to preach, and devoted himself assiduously to his work. He was received on trial in the North Carolina Conference in 1877, being subsequently ordained deacon and elder by Bishops Harris and Morrill respectively. In 1867 he was happily married to Miss Nancy J. Owens, who has been an inspiration to him in his chosen life work. He has been a hard student, and is in every way a self-made man. He has filled appointments as follows: Caldwell, N. C., 1877-79; Winston, 1880-83; Lumberton, 1883-86; Newberne, 1886, where he served until October 24 of that year, when he was appointed presiding elder of the Western District, serving until 1888, when he was appointed to the Greensboro District, serving until 1894, when he was again appointed to the Western District, where he has made a splendid record. He is loyal, brave, and true to God, his Church, and his people. T. E.

Hot Springs District Conference.

The District Conference of the Hot Springs, Little Rock Conference, convened at Canfield, Ark., according to announcement. Presiding Elder A. J. Phillips being too ill to preside, D. B. Harston was elected president. J. A. Hamilton and M. B. Cain were elected secretaries, and J. C. Crowley and G. B. Donnelly were appointed agents for the SOUTHWESTERN.

Dr. M. C. B. Mason was introduced and spoke several times touching the work of the F. A. and S. E. S. to the edification of all who heard him.

Complimentary resolutions were passed.

Dr. Mason and Revs. C. N. Whitehead, J. C. Cromley, J. Hamilton, M. B. Cain, J. C. Adams, H. M. Renfro, H. P. Coulter, G. B. Donnelly and M. H. Fostor preached grandly during the session.

Eight subscribers were secured for the SOUTHWESTERN by the president.

J. A. HAMILTON, Sec'y.

Greenville District Conference.

The Greenville District Conference met at Williamston, S. C., as per announcement. Presiding Elder J. A. Brown presided, and J. C. Watin was elected secretary. Reports of presiding elder, pastors and officers showed commendable progress. The essays, debates and talks were all instructive. The papers produced by Mesdames Gassaway and McLeod were among the best, and added greatly to the interest of the meeting.

The SOUTHWESTERN was fully discussed.

Among distingnished visitors were: Dr. Bulkley, of Claflin, who spoke in the interest of that school; Revs. C.C. Jacobs and J. B. Middleton; and Messrs. Marshall and Bulkley,

The presiding elder is working for the furtherance of the work of the Methodist Episcopal Church and the uplifting of his race. The conference adjourned to meet at Walhalla, J. McLEOD, Reporter.

Waynesboro District Conference.

The second session of the Waynesboro District, Savannah Conference, convened at Augusta, Ga. Rev. R. R. O'Neal, presiding elder, was promptly on hand. The opening sermon was preached by Rev. M. P. Moore, of the Statesboro Circuit. J. D. Jenkins was elected secretary and Rev. W. H. Brown assistant. From day to day the proceedings were characterized by the greatest harmony, much to the credit of the presiding elder. The district seems to be alive spiritually and temporally. Four new Epworth leagues have been organized on the district, and three or four new church buildings have been put up and in course of construction. Dr. M. C. B. Mason, agent of the Freedmen's Aid and Southern Education Society, delivered one of his delightful addresses. Freedmen's Aid collection, $52. There have been revivals in several of the charges. On the Waynesboro Circuit the late revival there resulted in 149 conversions; total accessions, 160. The SOUTHWESTERN received a large share of attention. One whole evening was given to the discussion of the subject. The matter is to be vigorously pushed in the future. No local preacher or exhorter can hereafter have their licenses renewed who does not take the SOUTHWESTERN. The conference was royally entertained by Pastor Dennis and his good people. Brother Dennis has worked very hard for the upbuilding of our church at Augusta; and, considering the great odds against him there, has succeeded measurably well. He is energetic as a worker and popular with the people. On Sunday evening Rev. R. R. O'Neal, presiding elder, was stricken down with fever. Dr. Bourruss, one of our young physicians, was called in immediately and speedy relief was the result.

The greater portion of Saturday was taken up by the Sunday School and Epworth League convention. Essays on various subjects, relating to Sunday school and Epworth League work, were read by the delegates and interspersed with song. The reports showed that the Sunday School and Epworth League work on the district is alive with interest.

The conference adjourned *sine die* at a late hour Saturday evening, to meet next year at Statesboro.

J. D. JENKINS, Sec'y.
R. R. O'NEAL, Pres't.

The American Publishing Co., of Hartford, Conn., announce for early publication Joining the Navy; or, Abroad with Uncle Sam," by Jno. H. Paynter, formerly of the U. S. Navy, but now in the government's employ at Washington. It is the first race contribution to navy literature, and will undoubtedly have a very large sale. It will be fully illustrated and sold only by subscription. See advertisement in another column.

All Skin Disorders

from simple Pimples to obstinate Eczema and Tetter can be quickly and permanently cured by the simple application of

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October 17, 1895.

The Forty Days After the Resurrection.

Acts 1, 1-26; 1 Cor. 15, 4-8.

For three months we have been studying the miracles of the Christ. Having carried to a glorious consummation the wonderful place of salvation, He takes His leave of His disciples and ascends on high and sits on the right hand side of God. But the work He began is to be carried on, and through the instrumentality of human agencies, the world is to be brought from darkness unto light. Accordingly for the next three months we will study the *Acts* of Men, or Lessons from the Early Church. We begin with the Book of Acts.

The Book of Acts is a thrilling narrative. Beginning with the Ascension of Christ, it gives us a succinct account of how the Gospel, though strongly opposed, leaped over every barrier, and spread itself over a hundred provinces and great cities. So intensely interesting is it, that we would exhort every Epworthian to at once take up its study. It can and ought to be read through at our sitting. Having thus done, turn back and begin the study of it in detail. The following outline will help you:

I. Pentecost and the events preceding it. Chaps. 1-2.

II. The Acts among the Jews. Chapters 3-9, 12.

III. Admission of the Gentiles. Chapters 10, 11.

IV. First Missionary Journey. Chapters 13, 14.

V. The Council at Jerusalem. Chapter 15.

VI. Second Missionary Journey. Chapters 16-19.

VII. Third Missionary Journey as far as Rome. Chapters 20-28. (Schell.)

The forty days intervening between the Resurrection and the Ascension of Christ were just so many days of wonder and anxiety. That Christ had risen and ascended was no longer a matter of concern with the disciples. Of these facts they were satisfied. Their only concern now was to await the further pleasure of their Lord and Master. To say, or to attempt to make mention of all that took place between the Resurrection and the Ascension would be useless. Many things took place of which we have no record. But one thing we do know, that Christ did arise from the dead, and afterwards appeared unto His disciples. These appearances were, no doubt, many, out of at least ten, we are certain. They are as follows:

1. To Mary. John 20; 14 16.
2. To the other women. Matt. 28:9.
3. To Peter. Luke 24:34; 1 Cor. 15:5.
4. On the road to Emmaus. Luke 24:13-31; Mark. 16-12.
5. To ten of the disciples. Luke 24:36-43.
6. To the eleven. Mark 16:6; John 20:26-28.
7. To the seven disciples by the Sea of Galilee. John 21:1-24.
8. To five hundred disciples and the eleven. Matt. 28:16-17; 1 Cor. 15:3.
9. To James. 1 Cor. 15:7.
10. At the Ascension. Luke 24:50-51; Acts. 1:6-9.

The appearance of Christ to His disciples, after His resurrection, was altogether different to what it was before. Says Geikie: "He showed himself therefore to them in such a way that they could never count on his taking up his abode with them again, as in former days; that so they might be accustomed gradually to his absence. * * * He showed himself as one about to quit the world, and as no longer belonging to it, but delaying his departure for a time for their good."

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Aberdeen District Conference.

The following is the program of the Aberdeen District, Upper Mississippi Conference, to convene at Crawford, Miss., Oct. 30 to Nov. 3:

Wednesday—Opening sermon, Rev. W. Campbell.

Thursday—Organization and conference business. Discussion of topics, Does the Atonement of Christ Unconditionally Save Men, or Does it Only Make it Possible For Them to be Saved on Certain Conditions, and if so What are Those Conditions? L. F. White, A. J. Trice, T. W. Davis and W. S. Leavo. Sermon, L. W. Moseley.

Friday—Conference business. Discussion of topics, Does Morality Increase Without Civilization? T. L. Ingram, O. Gillespie, J. W. Winbush and L. J. Terrill; What Was the Import or Significance of the Epworth League Convention Held at Chattanooga, B. H. S. Ferguson and T. W. Davis. Sermon, H. A. Johnson.

Saturday—Conference business. Devotional exercises, conducted by S M. McLond. Conference business and discussion of topics, Should Those Members of the M. E. Church Who Habitually Withhold Their Support From the Church, be Regarded as Members in Good Standing, and if Not by What Rule of Discipline Can They be Called to Account For Such Neglect of Duty? J. W. Winbush, T. W. Davis and T. L. Ingram. Sermon, J. Mayo.

Sunday—Conference love feast and sermons by the following: H. R. Revels, L. F. White and T. W. Davis.

Dear Brethren—I earnestly request that you, as far as possible, raise your assessments for the various benevolent claims of the Church before coming to the district conference. I trust that you have ere this raised and remitted to Prof. G. G. Logan, at Holly Springs, your assessments for the Freedmen's Aid and Southern Education Society. Local preachers will make neat brief preparations on subjects of their own selections. Drs. Hammond and Mason are most earnestly invited to attend.

The topics of the SOUTHWESTERN and Epworth Leagues will be opened for discussion each day. Pastors and local preachers, come prepared to speak on the subjects.

Committee: L. F. White, T. L. Ingram, B. H. L. Ferguson.

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A STRANGE DOCUMENT.

Those of our readers who had the pleasure of reading Dr. Wilbur P. Thirkield's able and comprehensive article in last week's SOUTHWESTERN will be chagrined as well as pained to know that persistent efforts are being made to misrepresent the Church, and put it in a false and equivocating attitude toward its colored constituency. The latest is a circular written by Rev. W. H. Nelson, D. D., of the Central Alabama Conference, and addressed to the colored members of the M. E. Church, with the request that they read it deliberately. The writer of the circular did not favor this office with a copy of his remarkable document, but a brother places us under obligations for the loan of the circular, from which we take some excerpts. Dr. Nelson states that he has been a member of the M. E. Church since childhood, a minister in "fair standing of the Central Alabama Conference," has never been in any other Church, and does not desire to enter any other. He does not complain against the Church "relative to the religious and material kindness of the white element which has done and is doing so much for our welfare," but says that there is "reasonable ground for complaint, and fear that *the pail of milk will be overthrown* [italics ours] when facts are considered as they really exist toward the colored people in the M. E. Church." We have heard the story of the cow and the milk, but do not see where the analogy comes in. If the doctor compares the colored membership to the cow, then we most respectfully ask him to spare his race from the charge suggested. This is really bad on the cow. It will not be possible to consider "all the facts" concerning the colored people before they really exist. They are making history all the time, and it will be well enough not to arm themselves against imaginary foes.

The circular charges Bishop Foster's book with being the cause of "great unrest and dissatisfaction" among the colored ministry and membership of the Church. His specifications are: 1st. "It comes from a bishop," and therefore arouses very potential influences against the colored people. 2nd. "It takes away from us the hope of aspiration and a covetous desire for the best gifts."

There are other specifications, but they might all be included under the second specification. We wish it could get into the craniums of the doctor and all those who think as he does, that Bishop Foster's book to be understood needs to be studied. No merely superficial reading will enable one to arrive at any definite conclusion. But we would emphasize the impression that Bishop Foster's views, as expressed in the book referred to, are his as a private individual, and are in no sense the official deliverances of the Methodist Episcopal Church. But the Negro should understand that the opinions of men are formed largely by what they read, the character of men being the books. If there are some who believe that there is no chance for the colored man to make his mark in the Church, or to attain to the highest offices within its gift, or if there are those within our communion who believe that the colored member of the M. E. Church is the great obstacle in the way of organic union, there is yet a splendid opportunity for the colored brother to demonstrate that that class of thinkers are mistaken. This he can do. First, by being a man. Holding offices, even being elected bishop, is not the badge of manhood; and there is a manhood which is grander than any office. Second, by being a thinking man. Our colored brethren who read the papers and study the books think more, and are consequently better prepared to act than the mere superficial persons who skim along the surface, and are ready to act with that impetuosity which hinders rather than helps. Thirdly, he should be a level-headed man. He should understand that moral fitness, character, intellectual manhood, will compel respect. These are the growth of a lifetime. A gourd may grow in a night, but the oak, which the days and months and years has made strong, and which has grown quietly yet continuously, impresses the greater truth.

He should be a loyal man. The spirit, polity, policy, sentiment and genius of the Methodist Episcopal Church, as expressed in her creed, in her doctrines, usages, practices, are certainly conducive to the very highest development of all who have the honor to be members of its communion. There is absolutely nothing in its written law, or its constitutional and ecclesiastical authority, which justifies the complaints too often made by thoughtless people, that the Church discriminates against its black membership in favor of the white, and that its failure to put a black man on the Episcopal bench is its determination to rob the race of its manhood. We do not believe anything of the sort. We are speaking of the general Church, however, and not of a segment of it. A study of the great Church through its literature, and its various departments of activity, interest and zeal, will show that our views are correct. If there are those in high places, or in low places for that matter, who may feel disposed to stand in the way of the progress of truth, and justice, and fair play, be it known unto them that although wrong and oppression may be upon the throne for a time, yet truth will ultimately triumph.

In concluding the circular Dr. Nelson says: "I only write you, since there is scarcely any way to express our grievances through the organs of the Church. We are quite completely silenced when we would speak for the Negro on certain lines through them." We regret that the doctor should make use of such an intemperate statement. We do not believe that there is an Advocate, official or unofficial, published throughout the bounds of the Church that would refuse to publish any expression of supposed or real grievances when accompanied by the signature of the writer. Of course, there are communications which are rejected frequently because of utterances which would not add either to the literary character or the dignity of a religious journal. We would have it understood also that almost without an exception the editors of our Methodist Advocates are fearless, constant and unflinching friends of the Negro. We know the brethren personally, have watched their utterances from time to time, and have found them invariably in favor of the very highest possible advancement of the colored man. We would calm the troubled feelings of the good doctor by saying that we have very good reasons to believe that there is no very immediate danger of any great number of our colored members "marching out of the Church" because the Church may not grant the thing which we do not, ought not ask for, viz: Autonomy. We commend Dr. Thirkield's letter to the doctor, and all such as indulge in his way of thinking.

CIVILIZED OR HEATHEN?

An Associated Press dispatch states that the lynching of the Negro convict, Neal Smith, who was accused of assaulting a young white woman at Cole City, Tenn., was one of the most horrible lynchings on record. Then follows the usual horrible details of the arrest, confession and sentence by the Southern presses in the case of Negroes accused of this and other crimes. But in this case the mob acted with unusual and almost unparalleled barbarity. Says the report:

"Upon seeing the Negro the mob made a rush for him. Seizing him, they began torturing him and dragging him to the place where the crime was committed. The Negro confessed fully to the crime, after which he was made to place his fingers upon the railroad track, and with a hammer his fingers were beaten off piece by piece. He begged pitifully for his life, but there was no mercy for him. After horribly mutilating his body and cutting off his ears, which Mr. Henderson, father of the girl, kept as souvenirs, the mob literally perforated his body with shot. He did not even groan. About 10 a. m., more men arrived, and not being satisfied with what had been done, a log heap was built around his body and a match stuck to it, and the flesh began to fry. The last seen of the body to-day was a part of the skull and one foot. Late this evening the fire was rekindled by a man passing by, and now only the ashes remain."

The convict Negro may have been guilty of the heinous crime charged against him, but there is not a scintilla of justification or reason in the way chosen by these bloody wretches to avenge the injured young lady. We can hardly believe that the father of the girl would want to keep the ears of the guilty Negro as souvenirs. It is too ghastly to contemplate. And the burning, and the frying human flesh, and the ashes! How does that sound in the closing years of the nineteenth century? What does it add to the civilization, the Christian civilization of Cole City, in the State of Tennessee? Let the once infuriated but now, we trust, sober men hold up to their neighbors and their neighbors' children those ghastly trophies of their vengeance—the mutilated fingers, the dissevered ears, the shot perforated body, the log pile, the match, the frying flesh, the part of the skull, and one foot, and the ashes of the guilty Negro. What lessons! God pity the deluded people who, thus taking the law in their own hands, invite death by the same law which they have violated. But it was only a Negro. In the meantime an educated young white man is being tried in California for a crime which causes the offense of the Negro, Neal Smith, to dwindle into utter insignificance. This young man is accused of taking the lives of two young girls, and the place selected for the horrible crime was the house of worship. The blood of these innocent girls in the holy sanctuary told an awful tale of the most desperate struggle for that which was dearer than life. The accused is given a fair trial by a jury of his peers. Another educated white man is detected in an attempt to swindle an insurance company. On investigation it is found that he had committed several murders. Although the evidence is convincing, the trial proceeds in the usual orderly way, and the accused is guaranteed the protection of the courts. It does strike us very forcibly, that if mob law were at any time justifiable it might be when the offender was educated and of high social standing in the community; for then it might be argued that the possessor of these qualifications, failing to recognize his obligations to his fellowmen, would deserve the most summary punishment. But to discriminate against the poor, ignorant, vicious, untutored and neglected Negro, and to administer the most summary punishment, often for the most trivial crimes and frequently upon the most flimsy evidence, fails to impress the lesson sought, and only furnishes an opportunity for the display of those frenzied and barbarous outbreaks which bring a disgrace upon our boasted Christian civilization. Why not organize in every community, where these brutal Negroes are found, movements for their moral development. Lynching and burning vicious Negroes does not prohibit these outrages, since the lessons, though terrible, fall upon dull and illiterate minds. Let the Negro be thoroughly manipulated through the great moral agencies which inhere in the development of all Christian society, and the vicious and brutal Negro will disappear forever.

PERSONAL AND GENERAL.

—Rev. F. T. Chinn, presiding elder of the Monroe District, left this week to hold his fourth and last round of quarterly meetings.

—We are under many obligations for an invitation to join with the Methodists of Baltimore City and the Historical Society of Harford county, October 18, 1895, in a Pilgrimage to the site of Cokesbury College, which was burned December 4, 1795.

—The Editor of this paper had the pleasure of preaching to the Simpson Chapel congregation on Sunday evening last. The congregation was large, and the singing excellent and inspiring. Rev. F. T. Chinn of the Monroe District was present and inspired us not a little.

—Rev. H. Taylor, pastor of Simpson M. E. Church, preached an excellent sermon to the Ladies of Providence Society last Sunday night. The meeting was held at Union Chapel, which was filled to hear this eloquent young minister.

—We have received from the Chattanooga *Times* a volume containing the full and official proceedings of the second International Conference of the Epworth League. It is a most instructive book, and we regret very much the absence of the magnificent speech of Dr. J. W. E. Bowen, which, as the compiler says, was "a cause for regret that his speech was not given in this book," the publishers having asked for it. Barring this incident, the book will be favorably received by hundreds and thousands of Epworthians everywhere. Chattanooga Times Printing Co., Chattanooga, Tenn., price 50 cents.

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J R Smith	W H Stevens, 5
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C Washington	A Vincent, 1
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NEW ORLEANS AND VICINITY.

That was a sad gathering at Union Chapel on Wednesday of last week, to pay the last tribute of respect to its late pastor, Rev. A. J. Ford, who passed up to the Upper Bethel on Tuesday, Oct. 8; aged 43 years. The spacious church was filled with a sorrowing congregation to hear the last words relative to the life of this eminent minister. Rev. A. J. Ford was born in St. Mary's Parish, this State; was lay delegate to the electoral conference in 1879; received on trial in the Louisiana Conference in 1881; served at Houma, Carrollton, Glenoce, Alexandria, Shreveport, Union Chapel of this city. He was the statistical secretary of the Louisiana Conference, which office he filled with signal ability. He was an all around Christian minister and was very greatly loved for his genial qualities. He was faithful unto death, and died giving praise to God. Among the ministers present were Revs. T. J. Johnson, T. G Montgomery, W. R. Butler, Frank Walker, H. Taylor, S Priestley, C. Monroe, E. Fields, D. J. Price, D. G. Butler, Prof. Richards, D. W. Boatner, S. J. Harris, Emperor Williams, S. Duncan, P. Landry, F. T. Chinn, Armston, Davis, L. G. Adkinson, and Revs. Taylor and Wilson of the A. M. E. Church. Rev. G. E. Taylor announced the opening hymn. Rev. W. R. Butler offered the opening prayer. Rev. F. T. Chinn read the Scriptnre selections. Rev. Stephen Priestley read a brief history of the life of the deceased, after which Rev. Stephen Duncan and the editor of the SOUTHWESTERN made remarks. The heartfelt sympathy of the vast congregation went out toward the very greatly bereaved wife and family. The body was tenderly laid away, several of the ministers acting as pall bearers. A more extended notice of the death of our brother will be given in another number.

The Preachers' Meeting on the 8th was largely attended by the representative preachers of New Orleans and vicinity, including Bishop Cottrell, D. D., Dr. Hawkins, Revs. Bates, Smith and Leech, of the Colored Methodist Episcopal Church; also Misses Hickman and Gibson, superintendent and assistant of Peck Industrial Home. The subject for discussion was "Sanctification: Its Helps and Hindrances." The editor of this paper introduced the subject, after which Revs. Richards, Boatner, Bishop Cottrell, Revs. Smith, Bates, Hawkins and others made remarks touching the subject and other themes. The venerable Rev. Emperor William gave some interesting reminiscences. Rev. Frank Walker presided and Rev. Edward Fields acted secretary. Rev. Thomas J. Johnson gave a very interesting statement concerning the progress in the erection of the La Fon Old Folks' Home, which gave general satisfaction. Misses Hickman and Gibson made interesting remarks concerning the Peck Home, and invited the co-operation of the pastors and people. President Adkinson added a supplementary word on the same subject. Rev. Henry Taylor, of Simpson Church, will address the meeting on "Baptism: Its Significance and Proper Mode of Administration," on the 29th of October. Rev. Frank Walker will speak on the "Inspiration of the Bible" on November 5.

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ABSOLUTELY PURE

Brother Stephen Duncan, presiding elder of Shreveport District, left the city for his work last week. Before leaving he gave the office a pleasant call, and assured us that he would work his district thoroughly in the interest of the SOUTHWESTERN. Brother Duncan is in every way reliable, and we are satisfied that his district will stand in the front rank in favor of the *official* paper.

We regret to learn of the continued illness of Sister Monroe, beloved wife of Rev. C. Menroe, of Williams Chapel. Our heart goes out in sympathy for our fellow laborer.

Don't you know that Hood's Sarsaparilla will overcome that tired feeling and give you renewed vigor and vitality?

For the SOUTHWESTERN.

Christian Education in China.

By REV. G. S. MINER, Foochow, China.

One year ago, in an article bearing the above title, we presented the needs of the young people in this part of China. One of the visible results of said paper is one hundred Christian day schools. To God we tender deepest gratitude and give all praises. The editor of the SOUTHWESTERN has our hearty thanks for publishing our letter, and thus bringing this cause before his thousands of readers. The dear friends who have responded so liberally to our call, we commend to God. He alone can render sufficient reward. Be assured that throughout this territory many Chinese from Foochow will call you blessed.

While war and persecution have raged, the recent war has aroused many of the leading Chinese, and they realize that nothing but Western education and civilization can save their nation. As Christians, we must now teach them that the religion of the Lord Jesus is the only basis of all true reform. As never before the people are looking to us for guidance. The present golden opportunity will never return. Thank God, we are beginning to meet the demands in some degree, and the cause of our dear Saviour is unusually prosperous.

The Anglo-Chinese college, theological school, Biblical training schools, medical work, woman's training schools, boys' and girls' boarding schools and day schools have had an increased attendance; are exerting a wider influence and creating a greater interest than ever before. Bright young men and women are being educated and trained for positions of influence and usefulness. Many who have already gone out from our walls are proving themselves efficient workers; pupils from the day schools are constantly knocking at the doors of our higher educational institutions, which are already thronged. Recently we have taken steps toward enlarging and increasing our educational facilities to meet these demands. At the last conference Bishop W. X. Ninde appointed me "superintendent of day schools supported by special gifts," in addition to teacher in the Anglo-Chinese college, a position I have held for nearly four years. Of these day schools I wish particularly to write, and pray you may become more and more interested therein. Concerning the other schools others will write. Following is Bishop Ninde's testimony concerning my day schools:

"While in Foochow I became deeply interested in the day schools for boys organized and superintended by Rev. G. S. Miner, of the Methodist Episcopal Mission. These schools are sustained by voluntary contributions, and they have been quite fully made in response to Mr. Miner's appeals through the press and by private letters. I took occasion to visit a number of these schools in Foochow and other places, and was greatly impressed with their efficiency and the good being done through them. I believe they are likely to become a great evangelizing agency. There is scarcely a village where the opening of one of these schools would not be welcomed and would be almost certain to prove the forerunner of a preacher and a church. The pupils will be mostly raw heathen children, but they are bright and eager to learn. Many of them will not step with the primary school, but will seek ultimately the better advantages of our higher institutions. In this way we shall have in the near future a Christian constituency in China which will be sure to command the respect of all classes and take a prominent part in the moral and social reconstruction of the empire. I take pleasure in warmly commending Mr. Miner's most valuable enterprise. W. X. NINDE."

[CONCLUDED NEXT WEEK.]

A SPECIFIC
—FOR—
La Grippe, for Colds, Coughs,
AND LUNG TROUBLES,
AYER'S CHERRY PECTORAL

"Two years ago, I had the grippe, and it left me with a cough which gave me no rest night or day. My family physician prescribed for me, changing the medicine as often as he found the things I had taken were not helping



me, but, in spite of his attendance, I got no better. Finally, my husband,—reading one day of a gentleman who had had the grippe and was cured by taking Ayer's Cherry Pectoral,—procured, for me, a bottle of this medicine, and before I had taken half of it, I was cured. I have used the Pectoral for my children and in my family, whenever we have needed it, and have found it a specific for colds, coughs, and lung troubles."—EMILY WOOD, North St., Elkton, Md.

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Cleanse the System with Ayer's Sarsaparilla.

Tennessee Annual Conference.

The thirtieth session of the Tennessee Annual Conference, M. E. Church, met in Braden's Chapel, Sept. 25, 1895. Bishop W. F. Mallalieu presided. After the administration of the sacrament J. A. W. Moore was re-elected secretary by acclamation. Miles Williams was elected statistical secretary. C. E. Alexander was elected conference treasurer. The various standing committees for another year was read by L. M. Moores, presiding elder of the Cumberland River District, and approved by the conference. The following pastors of this city were introduced to the conference: Revs. E. H. Creacy, S. R. Reed, Jas. A. Davis, A. Thorne, I. H. Edwards and Norman. The following General Conference officers were present and delivered addresses to the conference: Dr. E. W. S. Hammond, D. D., editor of the SOUTHWESTERN, and Drs. C. H. Payne and Hamilton. Important resolutions were offered by Dr. Bradon, C. B. Wilson, G. C. Harden, H. W. Key, J. P. Price and J. A. W. Moore. The amount received from the Book Concern was $510. A general increase along all lines was received with applause. Elders Moores, White, Danley and Key showed that they were the right men and in the right place as presiding elders. The amount raised for missions by the conference was $969 76, an increase over 1894 of $100. The Sabbath service was one of joy to all. The love feast was conducted by Rev. Calvin Pickett and Dr. Braden. After the passing of the bread and water 140 spoke in love feast. At 10 o'clock the bishop preached to an overflowing house, and after the conclusion of the sermon the following brothers were ordained deacons: Daniel W. Fields, John W. Atkinson, Francis J. Jacobs, George C. Clark, Gilbert G. Gaiden Williams, D. Petters, Thaddeus W. Stephens, Simon Bidevnh. At 3 p. m., Dr. E. W. S. Hammond preached to an overflowing house. After the sermon the following brethren were ordained elders James S. Foster, Robert A. Dowell, Jessie Stanfield Ephraim, F. Donglass. Under the head of Question 4 the following were received: Joseph Hanison, S. T. Miller, J. M. Moorly, Ambrose Bland, Frank Smith, William D. Peltns. Under the head of Question 5, D. C. Ransom and J. B. Booth were continued on trial. Geo. T. Bolden was discontinued. C. H. Bullington, Andrew Swift, Joel L. Massey and David Scott were each referred to their presiding elder. S. T. Hickerson and R. A. Fletcher were granted supernumerary relation. J. A. W. Moore, A. Porter, Miles Williams, J. P. Price, R. A. Fletcher, P. R. Woodson, G. W. Marsh, G. C. Harden, E. F. Douglass, were nominated and elected as triers of appeals.

J. A. W. MOORE, Sec'y.

Appointments.

CUMBERLAND RIVER DISTRICT—L. M. Moores, P. E., Nashville, Tenn.
Alexandria, Robert Johnson
Brierville, snp N. Pyles
Cherry Valley and Richmond, snp Ben Payne
Cookville, snp S H Hartfield
Gainsboro, snp W L Denton
Gallatin, J P Price
Gordensville, G C Harden
Green Brier, snp G G Gorden
Hartsville, R A Dowell
Jamestown, snp S S Ridevut
Lebanon, J B Bradford
Liberty, B F Whitley
Livingston, snp H P Belcher
Mitchellville, Frank Smith
Mt Zion and Tucker's Cross Road, J W Hall
Nashville, Braden's Chapel, F W Puryear
West End Mission, Ben Sneed
North Lebanon, Thos Ward
Rock Springs, Thos Belcher
Seay's Mission, snp Allen Hancock
Springfield, E J Guthrie
Union Hill, snp James Martin

Calvin Pickett, temperance agent of the Tennessee Conference.

NASHVILLE DISTRICT—H. W. White, P. E., Nashville, Tenn.
Calnsville, snp A Ridley
Christiana, P R Woodson
Farmington, W R Smith
Hillsboro, snp W L Lillard
McMinnville, Henry Primm
McMinnville Circuit, C L Seward
Murfreesbero, A Phillips
Murfreesboro Circuit, snp George Taylor
Nashville, Lunsden Hill, snp T Johnson
Seay's Chapel, J A W Moore
Thompson Chapel, snp D W Byrd
Nolensville, D C Ransom
Shelbyville, J W Richmond
Smyrner and Stone River, A L Nelsen
Sparta, Willis Ellison
Sparta Circuit, snp N Jarrett
Tullahoma and Manchester, Thos Allen

John Braden, president; Wesley Patterson, D W Hubbard, professors in Central Tennessee College, members of Thompson Chapel quarterly conference.

TENNESSEE RIVER DISTRICT—S. B Danley, P. E., Nashville, Tenn.
Adamsville, A F Lane
Beech Grove, G W Marsh
Brentwood and City Mission, Miles Williams
Clifton and Savannah, J S Foster
Columbia and Lewisburg, T E Woods
Cumberland Furnace and Sharlott, snp H E Erwin
Dickerson and White Bluff, S Knight
Dover, snp W Thompson
Franklin, Jas Pickett
Lawrenceburg, J P Gregg
Paris and Springville, H Robinson
Perryville, J R Summerhile
Nashville, Clark Chapel, C B Wilson
Petersburg, J R Reasonover
Spring Hill, F J Yaargin
Waynesboro, Geo Sanford

Jesse Stanfield left without an appointment to attend school.

WEST TENNESSEE DISTRICT—H. W. Key, P. E., Mason, Tenn.
Alamo and Humbolt, J F Richmond
Atoka and Pleasant Green, N C Dunlap
Atwood and Oak Green, to be supplied
Big Creek and Ramsey, C L Fields
Brownsville and Galloway, J H Coppage
Crockett Mills and Mayo, Ambrose Bland
Dyersburg, to be supplied
Foulks Halls and Hardin, E F Douglass
Friendship, J M Moody
Gardner, Sharon and Dresden, snp A E Coleman
Humington, to be supplied
Kenton and Yorkville, snp G C Clark
Lexington and Mt Pleasant, S T Miller
Martin, B F Anderson
Mason and Covington, Joseph Harrison
Memphis Centenary, C E Alexander
City Mission, to be supplied
Memphis Circuit, A Porter
North Memphis, F J Jacobs
Porter Chapel, to be supplied

J B Booth left without an appointment to attend school.

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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, NOV. 3, 1895.

Samuel The Judge.

(1. Sam. 7. 5-5)

GOLDEN TEXT.—"Hitherto hath the Lord helped me." (1. Sam. 7. 12)

It required great courage on the part of Samuel to relate to Eli the words of the heavenly messenger. We must declare the whole truth. The aged priest was resigned to God's will. He had after all more piety than many of us. All Israel soon knew "Samuel was established to be a prophet of the Lord." They went out to battle with the Philistines, were defeated, the ark was taken, and the sons of Eli were slain. When this sad news was conveyed to Eli he fell backwards and his neck was broken. The judgments of God are swift and awful. The ark was taken into a temple of the Philistines and placed beside Dagon, their god. On the morrow he was fallen down. They soon replaced him. On the following morning he had again fallen, and his head and hands were broken off. The ark was then sent from place to place among them, and the curse of God rested on those who received it. It was finally returned, with a trespass offering, to the children of Israel. Seven months were the Philistines plagued with the ark, and the Israelites punished for not having it. The same object may be a curse to one and a blessing to another. Holy things should be kept in sacred place, and handled with sanctified hands. The paragraph, of which this lesson is a part, begins with verse three and ends with verse seventeen. It should be studied as a whole.

I. The sermon (3, 4). 1. "If ye do return unto the Lord with all your heart." If you are returning unto the Lord. If you are in a state of conversion. The assertion indicates a work begun but not finished. The young prophet had doubts about the sincerity of their repentance. It is possible to return to the Lord with only half the heart. Such a turning God will never own or bless. He will be found of those only who seek Him with a whole heart. 2. "Put away the strange God's from among you" It was hard for Israel to give up her idols. They sought to worship God through the work of their hands. We worship strange gods when we bow to pride, honor, pleasure and riches. 3. "Prepare your heart unto the Lord." The *power* to believe, repent and reform is from the Lord, but the *act* of believing, repenting and reforming is from man. God and man labor together in man's betterment. "The preparation of the heart belongs to man, but the answer of the tongue is from the Lord" 4. "And He will deliver you." No one ever renounced his sins and returned to the Lord, and prepared his heart to receive Him who was not delivered. God saves all who come to Him as He has directed. 5. The result of this sermon was twofold. (*a*) They put away their idols. They did not destroy them, but hid them out of sight for a season. We may conceal our sins from men, and yet retain them in our heart. Nothing is hid from God. (*b*) They "served the Lord." This devotion likely consisted in prayer and sacrifice. We may serve God and not be pure in heart. The more we worship Him the more we will be made like Him.

II. The intercession (5, 6). 1. "Gather all Israel at Mizpeh." This city was located north of Jerusalem in the tribe of Benjamin. It was one of the three cities in which Samuel held court while he judged the people. All Israel may only mean a majority of the men. This assembling of the people was for a religious, and not a military purpose. We should come together to worship God. 1. "I will pray for you unto the Lord." This prayer is not recorded. He likely confessed that the people had sinned, asked that they be forgiven, and gently reminded the Lord of His covenant with their fathers. It was no doubt delivered in fiery eloquence, and repeated many times. We should pray one for another. 3. The people "drew water and poured it out before the Lord." This was likely a symbolical expression. It indicated the pouring out of the soul in penitence or grief. The Psalmest, in speaking of his sorrow, said—"I am poured out like water." Jeremiah exhorted the people to "Pour out thine heart like water before the Lord." The flowing of tears is an expression of grief, and is like the pouring out of water. It is well to be sorry because of transgressions. 4. They "fasted on that day." Fasting, as a religious act, implies sin, repentance and prayer. To abstain from food without a deep seated conviction for so doing will do no good. There is a certain kind of evil spirit that "goeth not out but by prayer and fasting." Abstinance from food is a natural result of great grief.

III. The foe (7, 8). 1. "The Philistines heard that the children of Israel were gathered together at Mizpeh." People are ever eyeing their enemies. They are jealous of them, and often misinterpret their work. They no doubt took this to be a military gathering of the Israelites. It is well to have confidence in others. Yet we know this world abounds with bad people. All confidence and no prudence is a poor condition, and all prudence and no confidence is fully as bad. 2. "The lords of the Philistines went up against Israel." When we think our cause is just we act as though it was just. We may know we are right or wrong not by conviction, or observation, or reason, but by the word of God. Conscience is a good guide, but when he conflicts with Revelation, let it stand aside. What the Bible approves is right, and what it condemns is wrong. Our cause is not just because we say it is just. 3. "The children of Israel were afraid of the Philistines." Sin makes cowards of us all. They had disobeyed God, they knew it, and felt they were not able to withstand their foe. We have many strong enemies to overcome. The saloon, the gambling den and the brothel are hard Philistines to conquer. Who is sufficient for them? 1. "Cease not to cry unto the Lord our God for us." They went to the right source for help. They had faith in prayer. They also believed the petitions of one would effect the condition of another. So it did with Moses, Elijah, Samuel, Peter, and others. God will hear prayer. He has all power, and may be influenced to bring about our desired results.

IV. The battle (9-12). 1. Samuel offered a whole burnt offering unto the Lord. In this sacrifice the entire victim was consumed. It was dedicatory. Those who offered it pledged their entire life to God. This was a very suitable sacrifice to make just at this time. The offering God requires of us is our "reasonable service." 2. While this sacrifice was being made the Philistines drew near in battle. They intended to scatter this gathering of the people. They no doubt felt that it meant mischief to them. Often the wicked labor to overthrow plans of the good. It is very dangerous to disturb people in their devotions. 3. The Philistines were "smitten before the Lord." God's eye is upon His worshipers, and when foes assail He may "thunder with a great thunder" against them. Jehovah is a majority. If the Lord is on our side who can be against us? 4. The stone of memorial. The *place* was "between Mizpeh and Shen," that is, between the *watch tower* and the *tooth*. It was likely a short distance northwest of Jerusalem. It is well to remember the places where God has blessed us. The name—*Ebenezer*—means "stone of help." It here signifies victory and greatfulness.

V. The triumph (13-14). The Philistines were so completely conquered that "they came no more into the coasts of Israel" during the days of Samuel. They also restored the cities they had taken from God's people. The Lord never half does any work. When He saves the soul He gives complete victory over sin. "Sin shall not have dominion over you." Praise the Lord.

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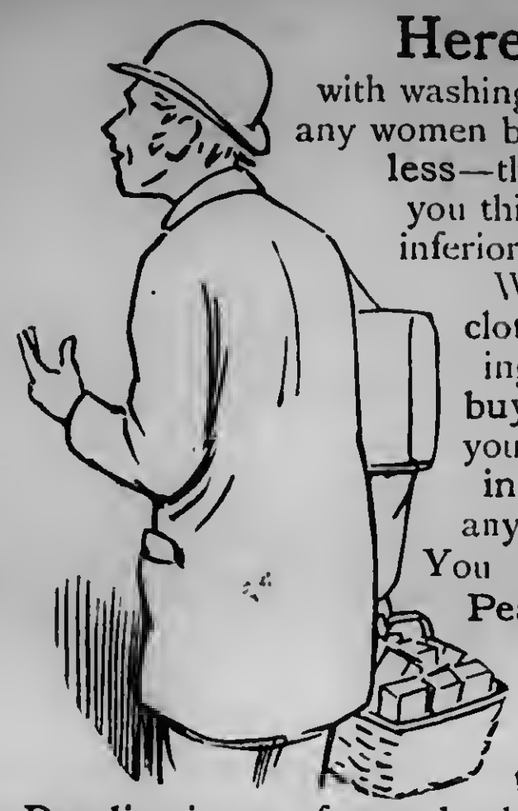
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Chic. limited	6 50 pm	Chic. limited	9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express	10:00am	No. 6, Memphis Local Fast Train	4:00 p.m
No. 21, Vicksburg express	5:50 p.m	Vicksburg express	7:30 a.m

Louisville and Nashville.

No. 3, fast ex	7:40 am	No. 6, fast mail	7:10 am
No. 7, coast acc.	8 50 am	No. 4, fast ex	9 45 am
No. 1, lim. ex	6 [illegible]0 pm	No. 8, coast acc.	3:30 pm
No. 5, fast mail	8 30 pm	No. 2, lim. ex	7:50 pm
Sunday ex	9:30 pm	Sunday ex	7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex	6:15 pm	No. 53, Cal. ex	8:15 am
No. 51, T and A express	9:15 am	No. 51, T and A express	6 15 pm

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8 Coast acc'm	3.30 p.m	1 Lim. Ex	5.00 p.m
2 Lim. Ex	7.50 p.m	5 Fast Mail	10.25 p.m
Sunday Ex	7.50 a.m	Sunday Ex	9.30 p.m

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The next session

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REV. J. BRADEN, President,
Nashville, Tenn.

FROM PRESIDING ELDERS.

Tennessee River District.

Dear Brethren—Don't forget to take collections and forward them at once. Let us take the Church Extension this month, the Freedmen's Aid the first week (on Sabbath) in November, and the Missionary collection on Thanksgiving Day or the Sabbath after you have just returned from the conference. When you resolved thus and thus on the grand old SOUTHWESTERN (now if there was any thing in the resolution) act upon it at once. Let us have by January, 1896, 125 yearly subscribers on this district. Let all the local preachers and leaders subscribe at once. Yours most hopefully,

S. B. DANLEY, P. E.

Marion District.

Finally, brethren farewell. You will see from the SOUTHWESTERN, our grand old Church paper, that I have published my fourth and last round on the district. Six years we have toiled side by side in the promotion of the cause of our God. We have seen our Zion strengthened and better fortified than at any other time in our history. More of our people have homes, and better homes. We are building the eleventh church, almost two per year. Twelve churches have been either remodeled, seated or supplied with church furniture. Four parsonages have been built and one paid out of debt. Five wells have been dug, which to us is a great blessing. The Marion Institute building has been remodeled, seated and furnished. Also a day school building built on the church ground at Eutaw. Three teachers are employed in the institute at Marion and one at Eutaw. God has blessed the work, and the schools are prosperous. The district is standing by the institute as never before. Over 1000 souls have been converted and added to our church. Over $1000 has been raised for benevolent claims. More Church papers have been taken than at any other time, and yet we can and shall increase the number. See to it brethren. Let no one break rank, but keep at the business and let us do better on all lines. Lookout for your benevolent money and be at the conference on time. Your brother,

H. N. BROWN, P. E.

Palatka District.

Dear Brethren—There have been several changes made in the fourth quarterly rounds, as you will notice in the time table in this paper. Please have your officers nominated in the various board meetings preceding the quarterly conferences, and all reports made out in writing. We will be glad to have you report your benevolent collections in full. Begin now and press the work with all your might. Now is the season for revivals; let the fire burn throughout the rank and file of the district. Push the canvass for the SOUTHWESTERN. Put the resolutions passed at the last district conference into action. Let us work together to make this the grandest year in the history of the district. S. A. HUGER, P. E.

Alexandria District.

Dear Brethren—I am anxious that we hold the ground we have, and advance beyond and away over last year's work. We can do it. Don't let us fall back an inch in our benevolent work nor a cent in the collections. God is with us to help. Remember the SOUTHWESTERN and the other matters about which we made strong pledges.

S. E. H. MORANT, P. E.

Western District.

The district conference will meet on Wednesday, Nov. 13, and will continue to the 16th, at Atoka. All the brethren are required to be present on the first day—matters of importance to be attended. The Sunday School Institute and Epworth League will be held in connection with the district conference. Come, brethren, prepared to make a good beginning. H. W. KEY, P. E.

Served in Two Wars.

THE GRIP ALMOST WON WHERE THE BULLET FAILED.

Our Sympathies Always Enlisted in the Infirmities of the Veteran.

[From the Herald, Woodstock, Va.]

There is an old soldier in Woodstock, Va., who served in the war with Mexico and in the war of the rebellion, Mr. Levi McInturff. He passed through both these wars without a serious wound. The hardships, however, told seriously on him, for when the grip attacked him four years ago it nearly killed him. Who can look on the infirmities of a veteran without a feeling of the deepest sympathy? His townspeople saw him confined to his house so prostrated with great nervousness that he could not hold a knife and fork at the table, scarcely able to walk too, and as he attempted it, he often stumbled and fell. They saw him treated by the best talent to be had—but still he suffered on for four years, and gave up finally in despair. One day, however, he was struck by the account of a cure which had been effected by the use of Dr. Williams' Pink Pills. He immediately ordered a box and commenced taking them. He says he was greatly relieved within three days time. The blood found its way to his fingers and his hands which had been palsied, assumed a natural color, and he was soon enabled to use his knife and fork at the table. He has recovered his strength to such an extent that he is able to chop wood, shock corn and do his regular work about his home. He now says he can not only walk to Woodstock, but can walk across the mountains. He is able to lift up a fifty-two pound weight with one hand and says he does not know what Dr. Williams' Pink Pills have done for others, but knows that they have done a great work for him.

He was in town last Monday, court day, and was loud in his praises of the medicine that had given him so great relief. He purchased another box and took it home with him. Mr. McInturff is willing to make affidavit to these facts.

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine but a prescription used for many years by an eminent practitioner who produced the most wonderful results with them, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill to which flesh is heir. The pills are also a specific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, hearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork, or excesses of whatever nature. They are entirely harmless and can be given to weak and sickly children with the greatest good and without the slightest danger. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Notice—Texas Conference.

The brethren and friends who are going to help pay for the new bell for Wiley University will please send in their donation just as soon as possible. A number have done so already, but I am sure there are others who will help us. We need $63. A complete list will be published. Yours truly, I. B. SCOTT,
Marshall, Texas.

Cumberland River District.

In making your reports please say how many times that you have urged upon the people to take the SOUTHWESTERN. I wish for all the pastors to go and stay on their work this year. We made a great success last year in everything, and we wish to make greater gains this year. Oh, brethren, to the work; to the work! For we are servants of God. Let us follow the path that our Master has trod. We must do a grand work this year for Christ. We have voted on the resolutions at the annual conference, now we must put them in action. Begin your revivals at once. This is a good time for them. And while the people are happy give them something to read to keep them happy, and the old SOUTHWESTERN is the best thing to put into their hands so as to keep them posted. Plan and take your collections while the people are happy. We cannot fool away the year, then come to the conference saying what the people have not paid you; at the same time you have not given the people the service that is due them. We must have more papers taken this year and more money—conversion and paying off church debts. Please get in line the first part of this conference year and stay in line all the year for God and his Church. Write to me how you are moving things. Yours for Christ, L. M. MOORES, P. E.

CONFERENCE NOTICES.

Birmingham District.

Fourth Round.	**October.**		
Saint Paul	19 20	Mount Pleasant	26 27
	November.		
Enon	2 3	Irondale	9 10
Bessemer	16 17	Avondale	18 19
Blount Springs	23 24	Warrior, Dec 1	30
	December.		
Oneonta	7 8	Ft Payne	14 15
Gadsden & Attalla	21 22	Cedar Bluff	23
Howells	26	Centre	28 29
	January.		
Springville	4 5	Heflin	11 12
Talledega	18 19	Anniston & Oxford,	25 26

Wesley Prettyman, Presiding Elder.

Jackson District.

Fourth Round.	**October.**		
Benton	26 27	Madison	31
	November.		
Canton and circuit	2 3	Carthage	6
Brandon	9 10	Morton	16 17
Forest	20	Pelahatchie	21
Jackson	23 24	Clinton	23 24
Green Hill, Dec 1	30		
	December.		
Lake George	4	Yazoo City circuit	5
Yazoo City	7 8	Roseneath	14 15

J. C. Houston, P. E.

Tennessee River District.

First Round.	**October.**		
Perryville	19 20	Waynesboro	23 24
Lawrenceburg	26 27	Petersburg	30 31
	November.		
Lewisburg	2 3	Springhill	6 6
Beach Grove	8 9	Franklin	16 17
Brentwood	19 20	Clark chapel	23 24
Dover, Dec 1	30		
	December.		
Paris & Springville,	7 8	Cumberland	12 15
Charlotte	12 15	Dickson	21 24

District conference, Franklin, Tenn., Nov. 12 15

S. B. Danley, P. E.

Alexandria District.

Fourth Round.	**October.**		
St. Peter	19 20	Glencoe & Island,	20 21
Sorrell & Unionch	23 24	Hubertville	26 27
Jeanerette	27 28	Patoutville	27 28
Olivier	30 31		
	November.		
Abberille circuit	1 4	Abbeville mission	5
St Martineville	9 10	New Iberia	10 11
Cade & Breaux B'ge,	12	Lafayette	13
Crowley & Kayree	14	Jennings & Welch	15
Washington	16 17	Opelousas	17 18
Plaisance	17	Waxia & Palmetto	19 20
Morrows	21	Lake Charles	23 24
Moreland	27 28	Sunflower	28
Lamouree	27 28	Eola, Dec 1	30
	December.		
Cheneyville	1 2	Boonville	7 8
Bunkie	8 9	Cottonport	10 11
Willow Glenn	12	Pineville	14 15
Alexandria	14 15	Avoca & Reguletta,	21 22
Lecompt	28 29	Spring Creek	28 29
Woodworth	31		

S. E. H. Morant, Presiding Elder.

Western District.

First Round.	**October.**		
Memphis circuit	26 27		
	November.		
Alamo	2 3	Centenary	9 10
Atoka	16 17	Pleasant Grove	16 17
Lexington	23 24	Oak Grove	23 24
Martin Dec 1	30	Sharon, Dec 1	30
	December.		
Friendship	7 8	Crockett's mills	14 15
Kenton & Yorkville,	21 22	Mason station	28 29

H. W. Key, Presiding Elder.

Nashville District.

First Round.	**October.**		
Manchester circuit	22 23	Tullahoma circuit,	26 27
District conference,	29 31		
	November.		
Shelbyville	2 3	Farmington	9 10
Murfreesboro cir	13 4	Murfreesboro sta,	17 18
Stones River circuit	23 24	Canesville circuit	26 27
Christiana circuit,	December 1		30
	December.		
Nolensville circuit	7 8	Lunsden Hill cir't	3 4
Sea chapel	7 8	Thompson's ch'l	14 15

H. W. White, Presiding Elder.

Cumberland District.

First Round.	**October.**		
Seay mission	24 25	North Lebanon cir,	26 27
West End mission	29		
	November.		
Union Hill mission,	1	Hartsville circuit,	2 3
Gallatin station	9 10	Lebanon station	16 17
Cookville circuit	23 24	Livingston circuit,	25 26
Gordonsville circuit		Gainsboro circuit	27 28
December 1	30		
	December.		
Rock Springs circuit	2 3	Brysville mission,	7 8
Braden chapel	8 9	James Town mis,	13 15
Mitchelville circuit,	14 16	Springfield circ't,	21 22
Greenbrier mission,	22 23		

L. M. Moores, Presiding Elder.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, OCTOBER 24, 1895.—Vol. 30, No. 43. HUNT & EATON, PUBLISHERS.

THE AFRICAN CRY.

BY REV. J. O. RICHARDS.

Christians we have heard the summons
Of the suff'rers o'er the sea;
Must we close our ears against them,
To the summons pay no heed?
Can we keep the great commission
Which the Lord has giv'n to each,
Saying, Go to all the lowly
And my precious Gospel teach?

Chorus—Yes the heathen still are crying,
Crying for the bread of life;
Hasten, Christians to release them
From the bond of sin and strife.

Every zephyr brings some tidings
Of the souls in darkness still;
Waiting, sinking, suffering, dying,
Till the Church her charge fulfill.
May this summons rouse the slothful,
Who the word of life have heard,
To proclaim the blissful tidings,
Spread abroad the healing word.

Savior, fill our hearts and consciences
With a burning love for souls;
May we never be contented
Until all are in the fold;
Until every soul that liveth
On the isles across the sea,
Learns that Jesus Christ, the Savior,
Purchased them upon the tree.

EDITORIAL COMMENTS.

—The General Committee, composed of the bishops and General Conference district representatives, with the officers and representatives from the Board of Managers of the Freedmen's Aid and Southern Education Society, will meet in Chicago, Monday, Nov. 11. The first session will begin in First Church, corner of Clark and Washington streets, at 10 a. m.

—The great Congress on Africa, to be held at Gammon Theological Seminary Dec. 13 to 15, promises to be a meeting of unusual significance. Among the speakers expected are: Bishop Wm. Taylor, of Africa; the Hon. E. W. Blyden, ex-president of Liberia and minister to the Court of St. James; Orishetuka Faduma, an African prince, graduate of the University of London. Chaplain McCabe, two of our bishops and other eminent representatives of American churches will also probably take part. The latest missionary reports from the great societies laboring in Africa will be a feature.

A FRATERNAL INCIDENT.

The Oregon Conference of the M. E. Church, with Bishop Bowman presiding, and the Oregon Conference of the A. M. E. Church, with Bishop Lee presiding, met in the same city in that State recently. Our brethren sent greetings to the African brethren and invited them to join in a protracted meeting, which they accepted. It was a magnificent gathering. Bishop Bowman addressed the brethren in a speech, remarkable for its tenderness and pathos, and closed by invoking the blessing of God upon this daughter of our Methodism. Bishop Lee, who is one of the truly great men of the African M. E. Church, grandly and ably voiced the sentiment of his brethren in favor of that union which stands for mutual sympathy and helpfulness in the great work of spreading Scripture holiness throughout our land and of bringing the benefits of the gospel to bear upon all men without regard to race or color. All honor to the Oregon brethren, who see the way clear to stand upon the broadest Christian platform in their adherence to the grand doctrine of human brotherhood.

—Subscriptions have been pouring in at the rate of over 100 a week for the past three weeks, and a goodly number of them are yearly. Keep the ball rolling and see how it will increase.

A FOUL BLOT UPON THE STATE OF TENNESSEE'S ESCUTCHEON.

The Associated Press dispatches tell another horrible story of outrage, bloodshed, butchery, by an infuriated mob of 300 men. Jeff Ellis, a Negro who confessed (of course) to the murder of a white woman near Braden, Tenn., was the subject of torture unsurpassed since the days of the inquisition. While the crime, if any was committed, was indeed revolting, the method adopted for the punishment of the so-called self-confessed murderer is one of the most diabolical in the history of our civilization. Unhappy Tennessee is again the scene of an outrage upon public justice, which should stamp it as the lynchers' paradise. Memphis, Millington, Cole City, Summit, and other places which we cannot at this moment recall, have been christened with the blood of Negroes and dedicated to the moloch of anarchy and race hatred. It is hard to realize that the great commonwealth which gave to the Union's cause during the late civil strife some of its bravest defenders, and which hallows the last resting place of her immortal and honored dead at historic Chickamauga, should allow her fair escutcheon to be polluted with the record which these bloodthirsty mobs are making. But here is the ghastly record which these later day Tennesseeans are making:

"MEMPHIS, Tenn., Oct. 15.—The mob, with Jeff Ellis, the Negro murderer, in custody, reached Braden about 1:30 this morning. It numbered about 300 men, who had gathered from Galloway, Braden, Mason, Summit and neighboring towns. Upon reaching the scene of the crime the torture of the Negro was begun. His fingers, toes and nose were cut off. He was further mutilated and hanged to the nearest telegraph pole, after which his body was riddled with bullets. The bloody work began by slashing one of Ellis' ears. One of the better element in the mob left when this was done, saying he did not want to take part in anything except the hanging of the murderer. The Negro screamed from his torture, but his other ear was cut off a few minutes later. The mob became madder at the sight of this work and those who were mutilating the Negro found ample encouragement. They next cut off all his fingers and tore away part of his clothes. They mutilated him in a horrible manner. The Negro was covered with blood and his head looked like it had been scalped. The mob was not even then willing to end the Negro's agony. They made him stand up so all the crowd could see him. Finally, fully thirty-five minutes after the torture of the Negro began, the rope was put around his neck. The telegraph pole was seventy-five feet away. The rope was a very long one. The free end was taken up the pole by a man and thrown across the cross. The crowd jerked the Negro to the base of the pole, and while the crowd shouted the mutilated form of the Negro was swung to the cross-arm."

This is the sowing. But what will the harvest be?

—October 1 the ladies of the Five Points mission, New York City, threw open their new six-story building to the public. It is one of the largest and finest of its kind in the city, having every advantage and improvement in the line of its work for the poor children of that famous neighborhood. No public school of New York has a finer corps of teachers. Mrs. Skidmore, one of the founders, fifty-one years ago, was present. Rev. Dr. A. K. Sanford is the efficient superintendent of the mission.

—The General Missionary Committee will meet at Trinity Church, Denver, Colo., November 14, 1895, at 10 a. m.

THE AFRO-AMERICAN PRESS ASSOCIATION AT THE EXPOSITION.

Pursuant to a resolution adopted at the Baltimore meeting of the Afro-American Press Association, the following program will be followed at the adjourned meeting of the association at the exposition grounds at Atlanta, Ga., Thursday, Nov. 21, at 10 a. m.:

Address of Welcome by I. Garland Penn; Response, Emmett J. Scott, of the *Texas Freeman*. At 10:30 a. m., address by the president—"Reviewing the Newspaper Situation," by T. Thomas Fortune. At 11 o'clock, discussion—"Journalism and Industrial Development." Opening address by M. W. Lewey, of the *Florida Sentinel*, and followed by J. H. Deveaux, of the *Savannah Tribune*; J. W. Johnson, of the *Daily American*; C. P. Crum, of the *Charleston Messenger*; C. T. Walker, of the *Augusta Sentinel*. Opening address, thirty minutes; other addresses, ten minutes. At 12:30 p. m., business meeting and announcements. At 12:45 p. m., recess. At 3 o'clock, Symposium—"Shall We Have a News Service?" by E. E. Cooper, of the *Colored American*; S. E. Griggs, of the *Virginia Baptist*; L. E. Christy, of the *Indianapolis World*; J. T. Turner, of the *Watchman*. At 3:40, Symposium—"How to Cultivate Good Relations Among the People of the South," by John Mitchell, of the *Richmond Planet*; John C. Dancy, of the *Zion Quarterly*; J. H. Easen, of the *Baptist Leader*; C. H. Phillips, of the *Christian Index*. At 4:20, "Shall We Emigrate?" by H. T. Johnson, of the *Christian Recorder*; E. W. S. Hammond, of the SOUTHWESTERN; W. J. White, of the *Georgia Baptist*; Chris. J. Perry, of the *Philadelphia Tribune*. Papers and addresses limited to ten minutes each. At 4:50, business session. At 5:15, adjournment.

T. THOMAS FORTUNE, President.
WM H. STEWARD,
Chairman of the Executive Committee.

This will undoubtedly be a meeting of great importance, and the press generally throughout the country ought to be directly represented. One day is far too short for the discussion of the subjects outlined in the program and for the consideration of other topics which must necessarily engage the attention of the association. We are informed that there are two hundred and six papers published and edited by Afro-Americans in this country, and the amount of good or evil they are accomplishing is almost without calculation. It would be a wonderful forward movement if these editors and publishers, and others connected with these journals, could get together, become acquainted, and have an interchange of thought and sentiment, and plan for the uplifting of the race.

—With its capital in the hands of the victorious French, under General Duchesne, and civil authority administered by a French governor, General Metzinger, and terms of peace agreed upon between the Hovas and their conquerors, subject only to ratification in Paris, Madagascar becomes, to all intents, a French province. Thus, one by one, the semi-independent nations are absorbed by the insatiable powers, none protesting because all are involved in the same criminal pursuits.—*Western*.

—Two dire conflagrations visited this city last week—one covering a small area, but causing a big insurance loss; the other covering five squares, in Algiers, and causing untold privation and loss to the citizens.

—We hope our readers will take advantage of the prevailing high price of cotton, and get in a year's subscription to the SOUTHWESTERN. Balance of this year free to such.

TIDINGS FROM THE FIELD.

Vicksburg, Miss —Wm. McMorris, pastor, writes: The rally in Wesley Chapel M. E. Church, to complete the church, resultod as follows: The Stithiles, $74 20; the Johnsonitos, $14; the Rullinites, $15; the Hollanditos, $36 10; scattering 70 cents. Total, $200..

Forrest, Miss.—Pastor M. White writes: We have just closed a glorious revival meeting, which insted one week and a half, and 75 were happily converted and out of that number 68 joined our church. We were assisted by Rev. J. C. Hibbler of Jackson, who rendered valuable help. Presiding Elder J. C. Houston came in to hold his third quarterly conference, and preached grandly. He also spoke in the interest of the SOUTHWESTERN.

Fort Worth, Texas.—Brother H. J. Goff writes: My appointment this year has required much hard work, but the Lord was with me. Rev. H. Swann has held his third quartorly conference and helped us very much. We have added 65 souls to the church so far this year.

Vicksburg Circuit, Miss.—Brother M. Cooper writes: My third quarterly conference was held on time, with Presiding Elder S. A. Cowan in the chair. The work is in a spiritual condition.

Algiers, La.—Rev. H. O. Williams says: We have some good, loyal members of the church on this side of the river. The SOUTHWESTERN has not been worked up by me, but now my mission has started.

Mt Carmel, La.—Brother J. H. Rylander writes us: We were not a little surprised by a company of members and friends of Mt. Carmel M. E. Church, who called at the parsonage on an evening in September last, and presented us with many good and valuable presents, together with a sum of money. Of course, we appreciated very highly such a prominent effort to make us feel happy and comfortable.

Eola, La.—Pastor D. Sholby writes: We have closed a grand revival meeting. The Lord gave us 31 souls. I also had a grand camp meeting at Eola.

Newburg, Ind.—Pastor Jool Perkins informs us that he has closed a ten days' camp meeting, and the church is doing well spiritually and financially, God being in their midst, and they are bound to succeed.

State Line, Miss.—Rev. G. W. Brame writes: We have closed our revival in a new church built since the annual conference, which resulted in the conversion of five precious souls.

Paulding, Miss.—Brother R. B. Anderson says: My protracted meeting closed with 31 conversions and 21 accessions, making a total of 52. Presiding Elder Trotter held our third quarterly conference. Reports showed the work to be spiritually alive The oldor is much interested in the SOUTHWESTERN. We obtained twelve cash subscribers.

Moshulaville, Miss.—Brother L. W. Moseley writes: Our church at Center Ridge, on the Hashuqua Circuit, was destroyed by fire on the 19th of August, which was a sad loss to our people.

Campte, La.—Brother M. S. Goins says: I am glad to say that the church is alive and moving along nicely. We are in the midst of a revival meeting and 16 were happily converted to the Lord; in all, 33 were added to the church and 37 at the mourners' bench.

Bolton Circuit, Tex.—Pastor J. I. Garrott writes: We are carrying on a protracted meeting at St. Paul's Church and are having great success. Revs. S. Jossell and H. W. Waller assisted to the satisfaction of all. We added 17 souls to the church. The Holy Ghost is being poured out upon us and our work.

Morton, Miss.—Brother H. Hesley says: I have just closed a protracted meeting, which resulted in 43 conversions and all of them joined our church. Quarterly meeting was profitable all around. The Lord is with us.

Belleville, Tex.—Pastor P. H. Jenkins writes us a concise letter: We ended our third quarter with a successful revival. Conversions 13, backsliders reclaimed 8, received by certificate 5, by recommendation 1; total 27. The church is spiritually alive. Plans are in operation for the erection of a new church at one place and the remodling of an old one at another.

Collinsville, Miss.—Pastor C. L. Colton writes us a letter that has the right ring: This circuit is alive. Our revivals closed with 34 conversions. One new church built this year. We want every convert to take the SOUTHWESTERN; by so doing they will in their youth learn of our great Church.

Butler Circuit, Mo.—Brother B D. Dixon writes: My second quarterly conference was a profitable gathering. Rev. W. C. Ellis presided. Forty-five communed. The collection was $15 55; trustees' rally collection, $68 18; total $83 73. total for quarter, $197 47. We have nearly paid for the addition to the parsonage.

Opelousas, La.—Brother E. B. Richards writes: Our presiding elder preached for us recently, to the satisfaction of all. His sermon made a lasting impression. The third quarterly meeting was largely attended and was profitable throughout. Three new subscribers to our paper and two conversions this quarter.

Victoria, Tex.—Brother C. P. Westbrook writes: Presiding Elder E. Henderson being seriously ill at the time, our quarterly meeting was held by Rev. H. Brown. A glorious time was had. Collection $27 25; 174 communed.

Quitman Circuit, Miss.—Brother L. Tate says: We have just closed a glorious protrated meeting, which resulted in the conversion of 79 precious souls and 52 baptized. I am now working to get up my ten cash subscribers for our paper.

Baton Rouge, La.—Brother C. M. Angram says: James Creek Charge had a grand rally meeting and on Sunday we collected $22 25.

For the SOUTHWESTERN.

Are We Gaining or Losing Ground?

REV W L. DUNCAN, P. E., Texas Conference.

When I see the negligence of our conferences I cannot hold my peace. From Hearne, on the H. & T. C., all the way up to Dallas, we scarcely have a church. Take the town of Mohair, with its growing inhabitants, especially with our people, there we haven't a single church; though I find some of our people in that town. We (the Texas Conference) have a growing church, possibly four or five miles from the town, and at a word would have one in the town.

Take the towns of Ennis and Hammond, especially the first named town; why it reminds one of a city with any number of our people both in and out of town. I cannot truthfully say that we have a church either in town or country. These places, for the want of proper attention, have suffered too long already. West Texas Conference "Turn on the lights." Somebody may say, what is this to you? This is not in your conference. I say it is a good deal to us; we are a part of the great Church, and the things that concern her concern us. When we hear the cry from Macadonia—"Come over and help us"—is it not our duty to speak? True, I love men, but I love the Church of God better, and must speak out the things that concern her. These towns must be built up with Methodism and we must do our part of it, though we have waited long. There is Corsicana, almost a city, I don't know what for church we have there.

I was in the city of Dallas the other day, and while there visited our church and others. In that city of 75,000 or 80,000 inhabitants, more or less, we have only one church, and that by very hard struggle. We ought to have there two or three churches instead of one. The people are surely there. Brethren of the West Texas "Turn on the lights." I see the inevitable. If you don't make haste and occupy these towns, etc, you will sadly find yourselves in the sea and that without oars. Heed the Master's instructions: "Occupy until I come."

From Brenham, taking in the towns of Burton, etc., all the way up to Rockdale, we (Methodists) scarcely have a single place or church. Somebody is to blame for this sin (to neglect duty is sin). We are not simply to go into these cities where paved sidewalks, electric lights and street cars are, but go into these small towns where our people are suffering for the old Church. Your conference, the West Texas, is as old as ours, or nearly so, but we double you both in membership and territory. Give us those towns, etc., and we will show you what Methodism means. Between Lee and Burleson counties, just across the Awar, many of our Methodists from Brenham and other parts are there without shelter. Some of them prayed Rev. S. E. Ewing, one of our preachers at Caldwell, to come and help them—"A cry from Macadonia; come and help us." Of course he did not go. He was afraid, because that part of the territory belongs to the West Texas Conference. "Turn on the lights brethren." To lift up a prone and prostrated race is an immense work, requiring skill, wisdom and power of the highest conceivable order. We want men that are consecrated to God and His cause, and that will go wherever sent to build up His kingdom. Some men, it is said, get into the ministry to get from the plow or hard carrying, to have an easy time. If this be true, they had better stop down and out before the Master comes.

The borders of our Methodism must be widened, the race must be lifted up. To accomplish this, men must forget self, seek the fallen, cheer the faint, and lead them with bleeding feet to Christ. We want unselfish, cause-created men for Christ, that will go and have the people among whom they labor to divest themselves of all elements that tend to weaken, and continue to point them to Christ. I mean nothing but love to the ministers of Jesus Christ, and am your brother in tribulation, and will be until we strike hands in glory. We, the Texas Conference, have not done what we could have done; but we, in the name of the Master, are widening the borders of this territory slowly but truly. The General Conference is just a head, and we shall ask that the boundary line be changed. Some of us understand this change. "Turn on the lights!"

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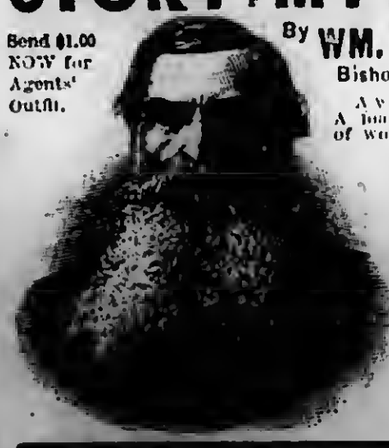


being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla Inside of two months, I was able to walk without a cane. In three months my limbs began to strengthen, and in the course of a year, I was cured My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith."

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Conducted by Rev. E. B. Bumgardner, Cheraw, S. C

October 27, 1895.

The Miraculous Draught of Fishes

Scripture Lesson: Luke 5:1-11.

"Thy way is in the sea;
Thy paths we cannot trace;
Nor solve, O Lord the mystery
Of thy unbounded grace."

It is a blest truth the Son of God once walked upon the face of the earth. Nineteen centuries ago He lived, and moved, and had His being even as we now live, move, and have our being. Hence it was that one bright and beautiful morning He was seen walking along the banks of the lovely Lake of Galilee. The scene stretching out before Him was at once picturesque and beautiful. The little lake was as calm and peaceful as are the dreams of a nursing babe. Vessels of every description are seen floating upon its bosom, "from the war vessel of the Romans to the rough fisher boats of Bethsaida, and the gilded pinnaces from Herod's palace." But it is not long that He walks alone. He is soon recognized, and immediately surrounded by an eager, anxious throng. Being completely hemmed in by the crowd He enters into one of the ships, and pushing out a short distance from the shore, He sat down and taught the people.

1. Scene of the Miracle.—It was the Lake of Gennesaret; a place of unusual beauty and activity. Says Schell: "Surrounded by the hills of upper Galilee, with snow-capped Hermon standing like a sentinel overlooking all, lies the lovely Lake of Gennesaret." Stanley says that "it is the most sacred sheet of water which this earth contains."

2. Christ Teaches the People.—Though disliked, abused, and falsely maligned, Jesus was nevertheless a popular preacher. What vast crowds attended His preaching! Why? For the reason that He taught them as one having authority. The people recognized His teachings to be the Word of God. Hence it was that they dogged His footsteps and followed Him day and night in order that they might catch the precious truths that fell from His hallowed lips.

3. His Commands.—Christ knew that Peter and his companions had toiled all night and yet had caught nothing. He commands them, however, to "launch out into the deep." "His word could have brought the fish to land, but had he thus done, there would have been taught no lesson of faith. It would have been a wonder and nothing more. The world has lost faith. It has tried the various panaceas without relief, and so despairs of any good. Christianity comes—Jesus comes—saying, 'Forget the past, make another trial, launch out according to my word'." Once more he spoke: 'Let down your nets for a draught." Cumming beautifully says: "Verly lovingly does Peter add, 'Nevertheless'—though my own reason is against thine .... it shall be prostrate at thy feet. My conclusions shall be dismissed; and because thou biddest me, I will do it. What a precedent! Peter, if he had rugged features in his character, had also under these rugged features depths of tender and beautiful emotion, lowliness and humility of heart, worthy of all imitation on our part."

4. The Miracle.—"And when they had this done"—fulfilled the conditions—"they inclosed a great multitude of fishes, and their net broke." This was indeed astonishing! Such results they had not anticipated. And what was perhaps equally as remarkable and astonishing, if not more so, was the fact that though "their net broke," they did not lose their draught. Thus Christ demonstrated his "power over the beasts of the field and the fowls of the air and the fish of the sea."

5. Results.—Peter at once recognized his unworthiness of Christ's presence. Laidlaw says: "A sinful man! Yes; it is well. Just such sinful men come to themselves, most deeply conscious of their sinfulness, the Lord needs to be his messengers." Consequently Christ says to Peter: "From henceforth thou shalt catch men," and accordingly "when they had brought their ships to land, they forsook all, and followed him."

Gleanings.

It is a good thing to be able to adjust one's self to circumstances.

All work is useless unless performed in obedience to Christ.

It is when we get a vision of God that we feel our littleness.

God always summons busy people to do his work.

Our acknowledgments to God should always be just and sincere.

They who would be true followers of Christ, must leave all and follow him.

How to Secure New Members.

1. A desire to secure new members. While a chapter is young the need of increase in membership is apparent to every one, but as it grows older and more prosperous there is danger of losing sight of this important object, and, instead, devoting our energies to preparing fine literary and social entertainments, and in building up the Christian character of those already inside. We must not forget our motto, and should ever have in our minds the necessity of reaching out after the young people and drawing them inside the influence of our societies.

2. A knowledge of the aims of our league, and an appreciation of the good things which are in store for those who enter. If we do not think well of our society we are not likely to be active in bringing others in.—Epworth Herald.

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Dear Editor—I want to find my people, whom I left in Georgia. My father's name was George Barns and my mother's name Easter, and belonged to Widow Alison. My mother and father were separated by their owner in 1855, and my father lived in Butts county and my mother lived in May Weather county. My mother had five living children when I left her, the oldest being Betsy and the youngest Patsy. I left them in 1857. My name then was Emanuel Allison. We two came to Texas and were bought by Widow Alison's son Pastors in Georgia will please preach this notice from their pulpits. My address is, Emanuel Washington, Marshall, Tex.

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E. W. S. HAMMOND, D. D., EDITOR.

DOWN WITH PUGILISM.

The action of Governor Culberson, of Texas, in convening the legislature to put a stop to the proposed slugging match between the celebrated bruisers, Corbett and Fitzsimmons, meets the hearty endorsement of all good American citizens. But the horde of pickpockets, gamblers, hoodlums, bunco-steerers, burglars, wine hibbers and the sporting fraternity generally, who follow up and live by these brutal exhibitions, or by horse racing and other kindred amusements, are determined to defy the constituted authorities, and boldly announce that the slugging should come off elsewhere. It will be a wonderful triumph of good, decent government when the legislatures of the several States in which these favorite contests are held, should pass the most stringent laws against prize fighting, the lottery, horse racing and the other numerous forms of gambling that are a constant menace to the youth of our land. The craze for gaming, betting and other questionable sports has become so serious as to enter into the great social and commercial concerns of the country. We frequently read of the downfall of young men who trace their first downward steps to the race track, the gambling saloon, and the places generally frequented by those who are under the fascinating influences of a sporting life. Good people everywhere should give every movement looking toward the suppression of pugilism with its kindred evils, the benefit of their best moral support.

IT IS NAUGHTY.

It is a very delicate question, but we think one that deserves attention, nevertheless. It is well known as colored represent nearly all shades of color, from the jet black to the pearly white. Indeed, some white people are called colored if there is even a tinge of African blood in their veins. As we pen these lines, there are three men sitting near, the whitest man of them goes as a colored man; the other two being known everywhere as white men. If one-eighth of African blood will make a white man colored, how many eighths of white blood would be required to change an African into a white man? And if in the process of the change the African is degraded or the white man improved, or *vice versa?* are important questions. But we leave all such problems for the philosophers of the coming century, since those of our own who have labored assiduously to predicate social superiority upon the mere question of color have miserably failed. "So mote it be." But the "tinge" or visible admixture is the matter that concerns us just now not a little. In the estimation of ever so many white people this little tinge of African blood marks the dividing line between the races, determines their relationship and furnishes the pretext for that treatment which results in the ostracism of the people who happen by this illogical process of reasoning to be inferior. It is not our purpose to discuss this question ethnologically, but rather commonsensically. We assume that we are all related to the great human family, the good book teaching us that God "hath made of one blood all the nations to dwell upon the face of the whole earth," etc.; determining their bounds, fixing their habitations, and teaching them upon every page of his great code of moral ethics to be brotherly, helpful, kind. In this the Father of us all sets a most wholesome example, loving all his children, and making equal and ample provision for the happiness of all. But this existing abhorrence and aversion! this great dread of the admixture of the races will not appear so formidable when it is known to be almost exclusively an Americanism. Strange as it is, and paradoxical as it may seem, habit, practice and sentiment were once directly opposite in this country, evidences of which are just numerous enough to establish the fact. As to whether there has been marked improvement by this admixture is a debatable question. It is the habit, character and environment which determine the status of people, rather than the blood. Color cuts no figure in the general aggregate, although in some instances it is a most effective bar to the individual who is more or less touched by the brush of this material artist. But it cannot always be this. In bringing about this desired change the colored people themselves must be leading factors. The colored people must not be ashamed of their color. No matter how dark nor how bright, the color of the skin is a very insignificant thing. The Negro has reached some very high social conditions, and has won the admiration of friends and foe, not because he was a black, or brown, or copper colored, or mulatto, but because he showed himself a man. It is manhood that the people will respect. We have heard of instances where colored people of brighter skin have sought employment as white people, and who were compelled to discard their associates, and even relatives; and stories are told of organizations of colored people from which either darker or lighter people were excluded. This is all wrong. It will assuredly bring all who foster and encourage such unnatural practices into contempt. Mr. Henry Rightor, the distinguished correspondent of the New Orleans *Times-Democrat*, in giving a critical and impartial statement concerning the Negro exhibit at the Cotton States Exposition, has, among other good things, this to say:

"A rather odd and perhaps significant fact that is observable in going through the exhibits of the Negro building where those in charge are dominantly mulattoes, is that the word Negro is avoided in speaking of the race, and 'colored man' or 'colored woman' used instead. This one fact seems to point the way to a moral, and that is that the black man and the yellow man as well must learn that if he hopes to dignify and elevate his race he must not be ashamed of his name. The leopard cannot shed his spots, and if he throw the skin of a lion over him it is but a harder burden to carry."

Without discussing the propriety of either the word colored or black or Negro to distinguish the Afro-American from other races, we do believe that in order to dignify and elevate the race, with which the Negro is essential, he should neither be ashamed of his color or the names which point to his distinguished ancestry.

—Readers will remember the account published some years since of the Rev. Calvin Fairbank, of Angelica, Allegheny County, N. Y., one of the heroes of the anti-slavery contest. About 1840, while a school teacher in Kentucky, he was the means of rescuing a beautiful slave girl who was put up at auction. Some of the most prominent abolitionists of the day—Levi Coffin, Edward Harwood, Salmon P. Chase, Nicholas Longworth and others, joined in contributing the amount necessary for her purchase. She was made free at Cincinnati, and graduated at a young ladies' seminary with great honor. Mr. Fairbank, however, had aroused the bitter hostility of the entire slave-holding interest. He was arrested under charge of aiding slaves to escape, was imprisoned in the penitentiary and lashed nearly to death. He remained in prison for seventeen long years, and endured hardships and sufferings more terrible than it is possible for us now to understand. The release which freed him left him broken down in health and resources. A little time since he prepared a small book, "How the Way was Prepared," telling the story of his own tragic career, and this was published by a friend with a view to providing for his declining years. The sale has in a degree accomplished its purpose; but now, as he is on the verge of his eightieth year, the necessities are still great and his needs are urgent. There are not many years remaining to him, and surely those who recall the heroic witness that he bore to freedom and right will be glad to assist in some degree; at least by the purchase of the book, costing $1.50.—*Independent.* [It is for sale at this office.]

—The Singer sewing machine and a year's subscription can still be had for $14; also the peerless "Advocate" machine for $18. No other paper makes so liberal an offer.

A GOOD STAND.

"A good stand is better than a bad run" is an old aphorism. We honor the man with convictions; but we especially honor him who believes he is right, and who stands by his convictions because he believes they are right. Our genial and able confrere of the *Texas Freeman* has been saying some things about "The common Negro," which has provoked not a little comment, favorable and otherwise. We would not give a fig for that sickly sentimentalism which panders to the whims of a few people who pose as friends to the Negro, but are afraid to point out his weaknesses. There is a common Negro, and he is very numerous also. It is also true that this class is more often found among the law's violators, and as often the victims of the mobs, than are the more respectable. In the very nature of things this is true. Of course, many of the very best of our people have fallen victims to mob violence. No one with a grain of common sense will deny that. But it is just as true as Gospel that the "common Negro" has not always been innocent. But this does not mitigate the crimes of the blood-thirsty aveugers, of whom we are writing, on the slightest pretext to take the law into their own hands, and torture, and burn, and mutilate them. The better class of Negroes who live in the Southland have the tremendous work before them of lifting these "common" and vicious classes up to the higher and better social conditions which they have reached. Our Northern editors sympathize with us, as they ought, but they can form but a feeble conception of the tremendous work which is required, and which is being done by our Southern Afro-American journals, which, with a few exceptions, are loyally and earnestly helping to better the condition of this "common class." Our esteemed contemporary says:

"There can really be no denial that we have among us a vicious element that lacks race pride and is without the saving grace of ambition to rise to either a higher moral or intellectual altitude. It is a conceded fact that the odium cast upon the race by all the other elements of our citizenship is due to the continued and inexcusable conduct of this element; and yet it can hardly seem fair for the more favored, intellectual and ambitious element to leave these people to their fate. They certainly do not merit our respect, but the duty we owe to ourselves is to assist in the regeneration and education of these people. They are of us, and their conduct, whether good or evil, affects us in the eyes of other people."

This expresses our idea exactly. "They are of us," and we must, must help better their condition.

—The *Christian Advocate* of a late date says: "A minister of large experience and extensive observation, a member of another denomination, but of large heart and most fraternal views toward all the orthodox churches, remarked in our hearing: 'You Methodist people were wisely directed when you went into your Epworth League organization. I see already a marvelous stir among young people in all directions, far beyond what I saw a few years ago. Your Epworth system will keep the young people as a working force in their church home, where they ought to be as much and as certainly as the parents ought to be there. If it is better for the world that we old people should work under separate denominational banners, then, also, it is better for the world if our young people work in the same way. There cannot be any difference of system in Church work between parents and children without serious loss to each. You Methodists, I repeat, were wisely directed when you organized your Epworth League. Ere long we shall do likewise.' This and more in the same line was said in substance by the distinguished minister whose words are here quoted. Are they wise words?"

PERSONAL AND GENERAL.

—Our Bishop Fitzgerald landed in New York on the 20th.

—All who now subscribe to the SOUTHWESTERN for the year 1896, will get the remainder of this year free.

—Rev. Geo. L. Easton, who was transferred from the Louisiana to the Cincinnati Conference, has been appointed in charge at Goshen, O., and is very happily situated.

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Christian Advocate.

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S A Cowan, 3	M B Cain, 1
M B Cain	M T Franklin
S Priestley	J W Weakley, 1
A McC ol	B F Woolfolk
C W Butler, 1	D P Shaw, 1
E I Rogers	A J Pacely
C W Wa ton, 7	G H Haney, 2
N L Lackey, 10	W H Hundley, 3
B H S Ferguson, 2	C H Brown, 5
A M Mason, 1	S M Boldon, 1
M Adams, 1	J H Thompson
James Willis	O H Flowers, 2
J J Johnson, 2	W H Whitlock, 3
J A Tirenit	H Primm, 1
A J Phillips, 7	Robt Terrell
H L Kennedy, 1	O N Samples, 7
G W Beamon	S M Taylor, 1
Jos Johnson, 2	R Roberts, 4
Robert Williams, 1	J M Wa ton, 4
H A Johnson, 6	Wm Neardle
G Orange, 2	L Tate, 2
H R Revels	J T Gibbons
J T Jacobs, 1	R T Thomas, 2
L W Coates, 1	C L Walls, 1
J P Rowe	

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As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

Hood's PILLS are the best after-dinner pills, assist digestion, cure headache. 25c.

Illustrative Notes on the Sunday School Lesson for 1896, by Jesse L. Hurlbut, D. D., and Robert R. Doherty, D. D., are an improvement over their past excellent work. The Sunday School lessons are so beautifully illustrated, and illuminated with original and selected comments, with the latest and most approved methods of teaching, with practical and helpful illustrations, making this volume a most comprehensive and useful help to the study of the Word of God. The authors are deserving of much praise for this contribution to the religious literature of the Church. Price $1 25. New York: Hunt & Eaton. Cincinnati: Cranston & Curts.

All subscriptions to the SOUTHWESTERN for 1896 will include the paper for the balance of this year free.

College Association of the M. E. Church.

Program of fifth annual session of the College Association of the Methodist Episcopal Church, to be held at Ohio Wesleyan University, Delaware, Ohio, November 13-14, 1895:

TOPICS.

1. Report of committee appointed, meeting held November, 1894, to formulate matters pertaining to the work of education, which, in the judgment of association, should be brought before the next General Conference. Committee: Doctors Bashford, McDowell and Payne.

2. "To what extent may the laboratory method be employed in college work?" discussion to be opened by President Wildor, of the Illinois Wesleyan University.

3. "Should chapel exercises be compulsory?" discussion to be opened by President Crawford, of Allegheny College.

4. "How can Methodist children be induced more largely to attend the institutions of the Church?" discussion to be opened by Chancellor Day, of Syracuse University.

5. "What should be the program for commencement day?" discussion to be opened by President Rogers, of Northwestern University.

6. "How much authority should be vested in a college president by the governing board?" discussion to be opened by President Marsh, of Mount Union College.

7. "Should the College Association be enlarged so as to include principals of collegiate preparatory schools, and presidents or deans, of theological seminaries?" discussion to be opened by President Reed, of Dickinson College.

RESERVE TOPICS.

1. "Under what conditions is it wise for a college to maintain a preparatory department?"

2. "To what extent should social amusements be prohibited among college students?"

3. "Influence of fraternities on college life and the extent to which they should be under control of college authorities?"

4. "The matter of school and college advertising?"

Wednesday, Oct. 13, 4:30 p. m., meeting of the association with the students of the Ohio Wesleyan University, on invitation of the president. Program of exercises to be arranged by President Bashford.

Committee—J. P. D. John, Henry Wade Rogers, Geo. Edward Reed.

GEO. EDWARD REED, Sec'y.

It is announced that ex-President Benjamin Harrison is engaged in writing a series of magazine articles for The Ladies' Home Journal, in which periodical they will begin in the December number. The series will be called "This Country of Ours," and will consist of ten or more articles. They have no bearing on politics whatever. While directly intended for women, the articles will naturally have a much broader scope and likewise interest men, and especially young men.

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Houston (Texas) District.

Houston District Conference.

The Houston District Conference convened at St. James M. E Church in Houston, Texas, Sept. 3-6, with Presiding Elder Wm. Bartley in the chair. The secretary of last conference called the roll when all pastors, except three, responded with a large number of delegates. F. Parker was elected secretary, with J. Jones assistant. B. M. Taylor was elected recording secretary and F. Garry treasurer. The usual committees were appointed, including one to write up the report on the SOUTHWESTERN, urging the pastors to do more for the circulation of this Christain paper.

The presiding elder made his report on the spiritual and temporal condition of his district, which showed that good advancement had been made all along the line. The pastors reported on the religious condition of their charges, pastorial labors, benevolent collections and circulation of our Church periodicals and books. These reports were full and good.

At this juncture, after some discussion, it was agreed to return home and do better by the valuable SOUTHWESTERN. The reports showed that $625 had been raised for the connectional societies of the Church as well as many souls saved. The local preachers and exhorters made good reports. R. H. Warren and Jesse Speed were licensed to preach. District stewards, S. S. superintendents, presidents of Epworth leagues, class leaders and delegates presented written reports of their work, which showed that those departments are looked after with much care.

Dr. I. B. Scott, president of Wiley University; Presiding Elders W. H. Logan and W. L. Duncan, and O. I. Jones, S. S. agent, were introduced to the conference and made appropriate and helpful addresses.

The religious and literary program was taken up each afternoon with telling effects. Conference adjourned to meet next at Columbia, Tex.

HOUSTON DISTRICT LEAGUE CONVENTION.

The annual session of the District League was called to order on Saturday morning by President T. A. Fortson, A. M., professor in mathematics at Prairie View State Normal School. F. Parker was elected secretary.

The president made his report on district league work, which was encouraging. The religious and literary program was taken up, when Professors F. I. Richardson and O. T. Wilson, Mrs. L. J. Travis, Revs. B. M. Taylor, O. I. Jones, Wm. Bartley, T. A. Fortson, F. Parker, J. Jones and others prepared and read excellent papers.

Having given the greater portion of the day to the literary program, discussing the different phases of league and league work, we entered into election of district league officers, which resulted as follows: Prof. T. A. Fortson president, with Revs. O. I. Jones, E. D. Ramsey and J. A. Thompson vice presidents; O. T. Wilson corresponding secretary, F. Parker recording secretary, Mrs. Eliza Williams treasurer, Revs. Wm. Bartley, B. M. Taylor and Dr. J. H. Wilkins executive committee.

SUNDAY SCHOOL INSTITUTE.

Monday, Sept. 9, was given to the Sunday School Institute work, with Rev. Wm. Bartley presiding. A regular program of exercises were carried out, with many good papers from representatives of this work. The session was a profitable one. The institute having run down, we proceeded to elect a full set of officers for the ensuing year: Rev O. I. Jones president, with F. Parker, J. A. Thompson, J. Jones and E. W. Peltaway vice presidents; B. M. Taylor, Mrs. G Graves, W. A. Parks and J. W. Martin secretaries; F. Parker recording secretary, and Mrs. B. M. Taylor treasurer.

Thus closed a prosperous week's work.

Sunday was a grand day in Houston at St. James: 10 a. m., Love Feast, by Rev. J. Jones; 11 a. m., Rev. Wm. Bartley preached; 3 p. m., Rev. F. Parker delivered the missionary sermon; 8 p. m., Wm. Brooks filled the pulpit.

WM. BARTLEY, P. E.
F. PARKER, Secretary.

OUR BOOK TABLE.

The Spirit of the Age, and other sermons, by David James Burrell, D. D. Price $1 50. New York: Wilbur B. Ketcham, 2 Cooper Union.

This beautiful volume contains thirty-seven brief, but highly interesting, sermons taken by dictation, and somewhat briefer than in their original form. The author has given to the world this beautiful series of discourses upon the current topics of the age, "clear, direct, and adapted to the needs of the average man." A careful perusal of this delightful volume will amply repay the reader, since it will assuredly furnish an inspiration to all who seek the truth as it is.

Prof. James Bryce, M. P., the eminent English statesman, has written a paper for the November number of The Century on "The Armenian Question." Prof. Bryce declares that the European powers are morally responsible for the sufferings of the subjects of Turkey to the extent "that they have kept in being a monarchy which has long since deserved to perish.

The complete novel in the November issue of Lippincott's, "In Sight of the Goddess," by Harriet Riddle Davis, deals with life at the capital. The tale is written with abundant local knowledge and striking ability. Dr. A. L. Benedict writes lucidly and most sensibly on "Medical Education and the Education of Medical Men." Philadelphia—25 cents a number.

"The Pocket Magazine" is the title of a new candidate for journalistic success. It promises to give its readers the best literature of the day in compact and attractive form. Each number will contain a novelette, besides short stories, essays and poems, and each number will be complete in itself. Among its contributors will be the best writers in the English language. Primarily, "The Pocket Magazine" is intended to amuse and not to instruct. Its projectors will aim to make it clean, wholesome, and at all times interesting. Froderick A. Stokes Co., New York; price, 10 cents a number, $1 a year.

Holman's Self-Pronouncing Bible



Containing: Concordance, with context, over 40,000 references. Index to persons, places and subjects, 16,000 references, Scripture Atlas, with index. Glossary of Bible words. Bible calendar; self-pronouncing dictionary of all proper names, with their meanings and pronunciations; summary and analysis of the Old and New Testaments. Exhaustive articles on Biblical history, geography, topography, natural history, ethnology, botany, chronology, music and poetry. A complete harmony of the Gospels, tables of parables, prophecies, miracles, prayers, money, weights and measures, Jewish sects and orders, Bible lands, etc.

Style C.—French seal, divinity circuit, limp lined, round corners, red under gold edge, minion type, 5x7¾ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber for $2.25.

For the SOUTHWESTERN.

Christian Education in China.

By REV. G. S. MINER, Foochow, China.

[CONTINUED FROM LAST WEEK—CONCLUDED]

In 1893 I had three such schools; in 1894 sixteen, and now I have just one hundred, with about 3,0 0 pupils. Think of it! Within the past six months we have brought fully 2,000 children under Christian influence for the first time. They are now daily studying Christian books and learning to sing our beautiful hymns. Your free-will offerings and prayers are being accepted and heard. At nearly every quarterly meeting some from the schools are baptized. Last January we adopted new regulations and courses of study for day schools. A four years' course of study for the teachers, upon which they are to be examined annually, and a course for the pupils upon which they are to be examined quarterly, were adopted. Teachers' institutes are held annually, during which the Bible course of study and methods of teaching are carefully taught, and lectures upon practical topics delivered. At the end of each quarter the teachers come together, make their report, receive their salary, and also such instructions as I deem advisable. A very efficient young graduate of the Anglo-Chinese college superintends the schools under my direction, visiting each as often as possible.

My colporteurs visit each school assigned them at least once a month, spending a day with the patrons of the school, selling God's Word and giving instruction therein. A pastor visits each school at least once a week for the purpose of helping and encouraging the work; he also superintends the quarterly examinations. Our college and theological students, local preachers, exhorters and gifted laymen hold services and Sunday school in the several day school rooms each Sunday afternoon. During vacations, women from the women's training schools and young men from our theological and Bible training schools go out and work in the villages and wards where the schools are located, thereby frequently organizing classes and circuits and leading many to Christ. A man with a magic lantern visits the schools, spending one night in a place exhibiting Biblical and also American scenes, fully explaining the same. This is proving a most valuable method for enlightening the masses and gaining their favor. Thousands throng to see and hear. I require written reports from all workers, and personally visit each school as often as time will permit.

Some of my best schools are held in heathen temples and ancestral halls. Where idols have been worshiped for generations the Bible is now studied, its truths preached, the songs of Zion sung, and the God of the universe worshiped. Rev. N. J. Plumb recently dedicated a heathen temple to the worship of the true God, and the time is nigh at hand when scores will be thus transformed. I have been obliged to refuse more than thirty urgent requests to open schools in as many different places. In eight instances the people were told that if they wanted schools they should go on and support them as far as possible themselves, and if money could be raised they should have help. The money came, but not until the schools had been opened for six months. We insist upon every pupil paying something toward the support of the schools, unless poverty compels them to live on two meals a day. The self-support will average about twenty per-cent of the expense of the schools.

Now, dear friends! What of next year? "How much owest thou?" Do you want to make an investment that will pay at least one hundred percent? Do not all feel like helping these poor boys and girls, now seeking for the "true light." Remember these schools are supported by "special gifts" and the people here. We depend on no missionary fund, but upon God and the generosity of His people. These sources have not failed us in the past, and we believe will not in the future. Before January 1, 1896, I hope to receive pledges to support two hundred day schools—one hundred in addition to those already established. My contributors for 1894 increased their number of schools for 1895. I trust those of 1895 will do the same for 1896. Some have already signified their intention so to do. May I not have the satisfaction of hearing from the others soon? Who will help support the new schools that will be asked for next January? Who will heed the Macedonian cry for help? Any person or persons pledging $10 to support a day school as above described, one half to be paid in January, 1896, and the remainder the July following, can name their school, will receive a detailed quarterly report in Chinese and English, a photograph of the school, a Chinese letter with translation from the teacher, and an idol that has been worshiped. For $20 I will send a photograph of the school the money helps to support and an idol. For $10 I will send an idol. For smaller sums (not less than one dollar) I will send a photograph of the school supported by these gifts. Please send pledges direct to me as soon as you decide to help, in order that I may promise as many schools as possible. February is the best time to open day schools in China. Send the money to Dr. A. B. Leonard, 150 Fifth avenue, New York City, requesting it to be forwarded to me to support a day school. Please do not let your special gifts lessen your contribution to our Missionary Society. Thousands are depending upon her, and she must be supported. I also want thousands of picture cards and Berean leaf clusters. Any card with a picture on one side will be acceptable. We paste texts on the back and give them as rewards of merit, requiring the pupils to memorize the texts. For every hundred cards I will send a Chinese copy of the Lord's Prayer and Ten Commandments. For every Berean leaf cluster I will send the same and a Chinese curio. Every boy and girl, every Sunday school and Epworth League, all young and old, can share in this glorious work. Send cards direct to me, unsealed, as printed matter. Send prayers daily direct to the "Throne of Grace," that these millions now sitting in heathen darkness may be brought into the light and liberty of the Lord. Help us, dear friends, to lift up Christ so this people may be drawn to Him. This field is white unto the harvest, but the laborers are few. Who will volunteer? Those who feel that God wants them in this field, please write Dr. A. B. Leonard. We actually stand in need of at least twelve new missionaries. They should be on the field this very year.

August 15, 1895.

In Memoriam.

A tribute from Simpson Chapel, Epworth League, of Second M. E. Church, Cadiz, Ohio:

Brother Vincent Thomas, a faithful member of the M. E. Church, and of the Epworth League, died in peace on Monday evening, Sept. 9, 1895. His dying words were: "Victory through our Lord Jesus Christ" His death fills our hearts with sorrow. Our league has lost one of its best members. Therefore,

Be it Resolved, That we tenderly express our condolence to the grief stricken family of our dear brother. We temper their heavy calamity and assure them of our heartfelt sympathy.

Be it Resolved, That we send a copy of this memoriam to the SOUTHWESTERN.

MRS ELIZA HENRY, Pres't.
MISS MATTIE NUBY, Sec'y.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Timely Warning.



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Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

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DORCHESTER, MASS.

Greenwood District Program.

The second District Conference of the Greenwood District, Upper Mississippi Conference, convenes at Kosciosko, Miss., October 23-27. Following is the program:

Wednesday—Organization; Discussion of Topics: The difference between Arminianism and Calvinism, C. P. Head and M. C. McEwin; Is the Church loosing its saving power in our towns and cities? If so, why? W. H. Hundly and J. W. Parks; Opening sermon, D. A. Bragg.

Thursday—Devotion, conducted by J. H. McMilean, Conference business; Discussion of Topics: The present demands for a trained ministry, J. W. Washington and F. G. Wilbon; Self-control as an element of success in the ministry, N. R. Clay and B. F. Woolfolk.

Friday—Devotion, conducted by Ed. Newton; Conference business; Discussion of Topics: The difference between the old Jewish Church and the Christian Church, A. D. Gerron and D. P. Shaw; True leadership the basis of success in Church and State, opened by N. L. Lackey and discussed by the conference; Sermon, by M. C. McEwin.

Saturday—Devotion, conducted by M. H. Wilkins; Conference business; Discussion of Topics: The influence of the SOUTHWESTERN on the home, L. L. Shumpert; The work of Rust University in this State, W. E. Mask and others.

Sunday—Love feast, conducted by W. H. Scott and H. Y. Sanlter; 11 a. m., Sermon, W. E. Mask, P. E.; 3 p. m., Sermon, B. F. Woolfolk; 8 p. m., Sermon, N. R. Clay.

Committee—B. F. Woolfolk, A. D. Gerron and N. R. Clay.

W. E. MASK, Presiding Elder.

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Waynesboro District Conference.

The second session of the Waynesboro District, Savannah Conference, convened at Augusta, Ga., August 21, 1895. Rev. R. R. O'Neal presided. J. D. Jenkins was elected secretary and W. H. Brown assistant. The introductory sermon was preached by Rev. M. P. Moore to the edification of all. The reports of the pastors showed a steady and healthy growth in the work of the district. Recent revivals had added large numbers to the churches, and the financial increase is largely in advance of last year. Visitors from abroad were Rev. M. M. Alston and Dr. M. C. B. Mason. Saturday was devoted to the Sunday School and Epworth League conventions. Next session of the conference will be held at Statesboro.

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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, NOV. 10, 1895.

Saul Chosen King.

(1. Sam. 10. 17-27.)

GOLDEN TEXT.—"The Lord reigneth: let the earth rejoice." (Psa. 97. 1.)

When Samuel was old "he made his sons judges over Israel." It is well for fathers to associate their sons with them in business. Samuel's sons "turned aside after lucre, took bribes, and perverted judgment." It is not strange that Israel desired to get rid of them. Good fathers sometimes raise bad sons. This was true of Aaron, Eli, Samuel and David. "All the elders of Israel" met in council, and went in a body to Ramah, and asked Samuel to give them a king. They gave three reasons for this request—"Thou art old; thy sons walk not in thy ways; now make us a king to judge us like all the nations." Samuel was grieved and took the matter to the Lord in prayer. This showed wisdom and piety. The Lord told him, it was Himself, and not the aged judge, they had rejected. We cast off God when we set aside His people. Samuel called the people together and told them the results of a kingly government. Their children would be made servants; their lands would be confiscated; their servants would be put under the yoke; and a tenth part of their increase would be taken for the kings support. Yet they said—"Nay: but we will have a king over us." God had commanded Samuel to "protest solemnly unto them" against having a king, but if they "refused to obey his voice," then "hearken unto their voice, and make them a king." The Lord sometimes gives what we ask, not because it is best for us, but because we desire it. The story of the asses going astray, of Saul searching for them, and of his finding Samuel and being anointed king, clearly shows Divine power and guidance. When God saw they were determined to have a king, He helped them bring about their desired result.

I. Before choosing the king (17-19). 1. The people were called together. They assembled at Mizpeh, a town four or five miles northwest of Jerusalem. There they met before the great battle with the Philistines; there Saul was chosen king; and there Gedaliah was assassinated. It is not necessary to suppose the ark was there. "Unto the Lord" may only mean that Samuel invoked the Divine blessing. The object of this gathering was to elect a king Every voter should take part in the elections.

2. The address of Samuel teaches— (1) "That God had *chosen* Israel. Out of all the world He had selected this race to be His peculiar people. not because He loved Israel and hated the rest of the world, but because He would work out the salvation of the world through Israel. (2) That God had *guided* Israel. He had led them out of Egypt, through the wilderness, and into their own land. He had given them the cloudy pillar and the working of Providence to direct their paths. (3) That God had *protected* Israel. He had delivered them from all their foes, had raised up defenders and rulers, and had given them a place among the nations. (4) That God had *ruled* Israel. He had expected them to look to Him for a personal ruler in their affairs. He wished to train them up to become a nation of kings, a self-reliant people, not slaves to any monarch, but free men of the Lord" (Hurlbut). (5) That they had *rejected* God. They had cast Him from them and taken another in His stead. We reject God when we slight His offers of mercy, when we neglect His Word and worship, when we refuse to acknowledge His benefits, and when we trample His laws under our feet.

II. Choosing the King (20-25). 1. The tribes presented themselves before the Lord. They drew near to Samuel and felt that they were in the presence of God. They understood that all that should be done would be ordered by the Lord. We should often present ourselves before the Searcher of hearts, confess our sins and ask His pardon. We may draw near to Him by faith, prayer and thanksgiving.

2. The king was chosen by casting lots. The whole matter was under Divine guidance. Surely it was God's will that Israel should have a king. Kings were to proceed from Abraham; Balaam had prophesized of a scepter yet to rise in Israel; and Moses had made provision in the law for the appointment of a king over the Lord's people (Whedon). The elders were no doubt familiar with these facts. Their sin lay not in asking for a king, but in not awaiting God's time. They were over anxious. We are exhorted to be patient.

3. After the new king had been chosen "he could not be found." He had been anointed before this, and knew the nature of this gathering. He was humble, unambitious, and loved best a lowly life: hence he "hid himself away among the stuff." He likely did this because he was conscience of unfitness for so great a work; because it would expose him to the enmity of his neighbors; because he understood, from what Samuel had said, that the people had sinned in asking for a king; and because the affairs of Israel were at that time in a bad condition (Henry).

4. Saul was found and brought forth. We cannot hide from God. We do well to submit to His will. He will, here or hereafter, cause every one of us to be brought to the light. All our deeds, words and thoughts will be made known to the world. We may hide our sins from men but not from God. May we ever live with the last judgment in view.

5. When Saul stood before the people they saw he was "A choice, and goodly, young man." He was a perfect specimen of humanity. Tall, broad, and of a fine spirit. It was the possession of these great gifts that caused him to be chosen king. God has done much more for some than others. It is much easier for some persons to be greater than others. Yet those who are not so well favored by nature, may by greater effort on their part, succeed as well or better than nature's favorites. Ability, opportunity, tact and perseverence are essential to success. The reign of Saul, with all his natural gifts, was a consummate failure. Success and failure have their degrees.

6. The tribes as a body received him and said—"God save the king," or "Let the king live." So they shouted when Adonijah, Solomon and Joash were made kings over them. Popular sentiment ebbs and flows like the tide of the ocean. It may cheer to the echo to-day and sink to perdition to-morrow. When Jesus made His triumphal entry into Jerusalem the people cried out "Hosanna," but in less than a week the same crowd shouted "crucify Him." Popular applause is easily won and as easily lost. Better far is the favor of God than the transient praise of men.

7. "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." This kingdom was to be a limited monarchy. It had its constitution and laws, to which its king same as its people were subject (Dent. 17. 14-20). When this book, on "the manner of the kingdom," was completed, it was given to the priests for safe keeping. The tender, sympathetic, loving Christ is our King.

III. After choosing the king (26, 27). 1. The people were sent to their homes They had been called together to do a certain work, that duty had been performed, and now they are sent home. It is not best to remain longer in any one place than is necessary. Samuel was a man of prayer, but he also knew how to preach and transact business.

2. Saul did not immediately assume the reigns of government. He "also went home." A company "whose heart God had touched" went with him. The Lord moved a certain number to admire, even love, the new king. God inclines our heart toward Himself, and touches it with His Spirit that we may love and serve Him.

3. There were some opposers. Who ever knew a good work to go without opposition? The ground of their complaint is not given. It was likely founded in jealousy, ignorance or wickedness, for they were "children of Belial." It was all unjust, for Saul had not wronged them. The new king "held his peace." He was as though he had been deaf.

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Chic. limited....8.50 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 10 am
No. 7, coast acc 8 50 am	No. 4, fast ex... 9 45 am
No. 1, lim. ex....6 50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7 50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... 9.15 am	No. 51, T and A express ..... 6 15 pm

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Cincinnati... 11 55 a. m and 6:50 a. m.	Cincinnati.... 7:20 a. m and 3:20 p. m
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FROM PRESIDING ELDERS.

Jacksonville District.

Dear Brethren—We have entered upon the duties of the last quarter of our conference year. Let us put forth our best efforts in bringing up the benevolent collections, especially the Missionary, Freedmen's Aid and Southern Education, and Church Extension. I rejoice to say that two-thirds of the charges on the district have had very successful revivals during the last quarter; let the other third make an effort to do likewise, for without the salvation of souls as a result our preaching is vain and our ministry a failure. We shall expect and insist upon a full itemized report from the trustees to the fourth quarterly conference. Let us remember our pledge made at our district conference relative to our periodicals, especially the SOUTHWESTERN. Your co-laborer in the vineyard of the Lord,

J. GRANT, P. E.

Tupelo District.

Brethren—Your second district conference will convene at Amory, Miss., Nov. 20-24. Please collect your Freedmen's Aid and forward to Dr. Libby, president of Rust University, at once. Collect all other benevolences and be ready to report in full at the conference. The licensing and renewing of license of local preachers and exhorters depends upon their subscribing for the SOUTHWESTERN. Brethren be in the first day.

S. H. NEVILS, P. E.

Little Rock District.

Dear Brethren—The very serious sickness in my family for the past few months has prevented me from being among you as much as I had hoped; yet, I am thankful to a kind Providence that the work moves on grandly. The reports at our last district conference showed quite an advance in our benevolent collections, and if this rate of increase is kept up to the end of the year, our district will make a record of which we may feel proud. Now is the time to push every interest. If we fail now in the months of harvest, we can't hope to make any material advance over the past year. Some of our charges are having good revivals with glorious results. Push every interest and success is assured. May His grace abide in your hearts. Cordially,

W. H. MORRIS, P. E.

Notice.

All local preachers of Aberdeen District, Upper Mississippi Conference, will meet the committees on the first day, which will be Wednesday, Oct. 30, 1895.

L. J. TERREL, Crawford, Miss.

Forest City District Conference.

The district conference convened at Cotton Plant, Arkansas, according to announcement, with Presiding Elder J. W. Jackson in the chair. Fifty members answered to their names. W. S. Sherrill was elected secretary, with E. R. Grayley and J. H. Green assistants.

Reports show an increase in all departments of Church work. Raised for benevolences up to date, $210.

Dr. M. C. B. Mason was with us and spoke in strong terms concerning his work in the F. A. and S. E. Society.

Our presiding elder is full of energy and push for the SOUTHWESTERN. No local preacher's or exhorter's license will be renewed unless he takes the paper.

The Forrest City District is trying to put herself on a self supporting basis.

On Sunday at 11 a. m., Dr Mason preached to a crowded house; at 3 p. m., D. W. Johnson preached, and 7 p. m., Dr. A. J. Fletcher, one of the leading men of our conference, preached.

W. S. SHERRILL, Secretary.

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[From the Red Wing, Minn., Republican.]

"I am now twenty-four years old," said Edwin Swanson, of White Rock, Goodhue county, Minn., to a *Republican* representative, "and as you can see I am not very large of stature. When I was eleven years old I became afflicted with a sickness which baffled the skill and knowledge of the physician. I was not taken suddenly ill, but on the contrary I can hardly state the exact time when it began. The first symptoms were pains in my back and restless nights. The disease did not trouble me much at first, but it seemed to have settled in my body to stay and my bitter experience during the last thirteen years proved that to be the case. I was of course a child and never dreamed of the suffering in store for me. I complained to my parents and they concluded that in time I would outgrow my trouble, but when they heard me groaning during my sleep they became thoroughly alarmed. Medical advice was sought but to no avail, I grew rapidly worse and was soon unable to move about and finally became confined continually to my bed. The best doctors that could be had were consulted, but did nothing for me. I tried various kinds of extensively advertised patent medicines with but the same result.

"For twelve long years I was thus a sufferer in constant agony without respite; abscesses formed on my body in rapid succession and the world indeed looked very dark to me. About this time when all hope was gone and nothing seemed left but to resign myself to my most bitter fate, my attention was called to Dr. Williams' Pink Pills for Pale People. Like a drowning man grasping at a straw, in sheer desperation I concluded to make one more attempt—not to regain my health (I dare not to hope so much) but if possible to ease my pain.

"I bought a box of the pills, and they seemed to do me good. I felt encouraged and continued their use. After taking six boxes I was up and able to walk around the house. I have not felt so well for thirteen years as during the past year. Only one year have I taken Dr. Williams' Pink Pills, and I am able now to do chores and attend to light duties.

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Shubuta District Program.

The following is the program for the literary exercises of the Shubuta District, Mississippi Conference:

To preach the opening sermon, R. N. Jones.

To preach the missionary sermon, O. H. Flowers.

How to open and close service, C. H. Brown.

Order in Church service, E. E. Rouseau.

The minister for the times, D. F. Dudley.

Where and how to preach, P. F. Robinson.

The best way to study the Bible, A. C. Lacy.

A care to the ministry, H. P. Hampton.

Are there more colored than whites called to the ministry—if so, why? W. McNeil.

How best to get subscribers to the SOUTHWESTERN, C. Washington.

The power of the M. E. Church in the South, T. A. Cotton and L. Tate.

The colored membership in the M. E. Church, A. B. Logan and H. L. Kennedy.

The difference between the M. E Church and other Churches, G. W. Brame and A. Bardwell.

The training of the rising generation, G. W. Smith.

Which is the most useful among our people—the literate or illiterate, H. May.

Committee—A. B. Logan, H. May, Geo. Smith.

Lake Providence District Conference.

The Lake Providence District Conference convened in St. Peter's M. E. Church according to announcement, with Rev. F. T. Chinn presiding. E. Hutchinson was elected secretary, with Misses Tucker and Johnson as his assistant. N. McNeal was elected statistical secretary, with Miss Howora and Mrs. Tyler as his assistants. Miss P. A. King delivered the welcome address. E. Hutchinson preached the responsive sermon.

Monroe District is moving upward and onward. The presiding elder made his report, which showed marked success on all lines of the Church work. Well prepared sermons were delivered during the session of the conference. Reports from the different charges showed that the work was successfully moved. Local preachers, exhorters, class leaders, Sunday school superintendents, Epworth League and King's Daughters reported, all of which were encouraging. The good old SOUTHWESTERN was remembered. We hope in the near future to have the paper in every home on our district. The different subjects for discussion were handled with ability. A. B. Venable, G. J. Rogers, W. H. Hannah, F. M. Lashington, N. McNeal and Emerson Hutchinson preached during the conference. The conference was blessed with the presence of Rev. Nickerbocker of the M. E. Church South, who spoke of the improvement among the colored ministers and members.

Prof. Harris, principal of the colored high school of Lake Providence, gave us a grand lecture. Sunday was a grand day throughout. Presiding Elder F. T. Chinn preached the closing sermon, which was very edifying. Brother F. M. Lashington and his good people made all feel at home.

Next conference will be held at Mt. Nebo. EMERSON HUTCHINSON, Sec'y.

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CONFERENCE NOTICES.

Birmingham District.

Fourth Round.	October.		
Saint Paul	19 20	Mount Pleasant	26 27
	November.		
Euon	2 3	Ironda'e	9 10
Bessemer	16 17	Avondale	18 19
Blount Springs	23 24	Warrior, Dec 1	30
	December.		
Oneonta	7 8	Ft Payne	14 15
Gadsden & Atlanta	21 22	Cedar Bluff	23
Howells	26	Centro	28 29
	January.		
Springville	4 5	Heflin	11 12
Talledega	18 19	Anniston & Oxford	25 26

Wesley Pratlyman, Presiding Elder.

Marion District.

Fourth Round.	November.		
Selma	2 3	Walthal	9 10
Oak Grove	16 17	Old Town	23 24
Gainesville, Dec 1	30		
	December.		
Clinton	7 8	Bothany	14 15
Union	21 22	Eutaw	28 29
	January.		
Tuscoloosa	4 5	New Berne	11 12
Marion	18 19		

H. N Brown, P. E.

Jacksonville District.

Fourth Round.	October.		
Lake City	26 27	New Hope	26 27
	November.		
King's Ferry	2 3	White Springs	6
Lone Star circuit	16 17	Fernendina	23 24
Franklinton cir.	24	Sanderson	26
Ingleham	26	Hunteville, Dec 1	30
Lake Ogden, Dec 1	30		
	December.		
Mt Moriah	7 8	Manduren	7 8
Live Oak	8	Simpson Chapel	15 17
West Jacksonville	—	St Joseph	15 16
Densmore	15 16	St Augustine cir.	22 23
Ebenezer	29	Wrightsville cir.	29 31

J. Grant, P E.

Montgomery District.

Fourth Round	November.		
Mobile—Warren St.	16 17	St James mis.	18
Tensaw	20	Wesley Chapel	23 24
Pensacola	25 26		
	De.ember.		
Brewton	1	Pollard	1
Castleberry cir.	7 8	Evergreen	14 15
Greenville	16	Montgomery	21 22
Union Springs	28 29		
	January.		
Brown's Grove	4 5	Abarfoil	4 5
Troy	11 12		

E. M. Jones, P. E.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, OCTOBER 31, 1895.—Vol. 30. No. 44. HUNT & EATON, PUBLISHERS.

SWEET COUNSEL.

By CHARLES WESLEY.

Glory be to God above,
God, from whom all blessings flow;
Make we mention of his love,
Publish we his praise below:

Called together by his grace,
We are met in Jesus' name;
See with joy each other's face,
Followers of the bleeding Lamb.

Build we each the other up;
Pray we for our faith's increase;
Solid comfort, settled hope,
Constant joy, and lasting peace.

More and more let love abound;
Let us never, never rest,
Till we are in Jesus found,
Of our paradise possessed.

EDITORIAL COMMENTS.

—The old standard hymns of the Church should not—must not—be discarded for the newer and often meaningless hymns which are so often introduced into our service. Our hymnal contains the best selection of hymns extant, and our preachers should insist upon it that they shall be used in our pulpits.

—The Rev. Edward W. Blyden, D D., LL. D., having been summoned to England on important business, many of those who expected to see him in our Southland may be deprived of the privilege. The doctor hopes, however, to return if possible in December, in which event he may make his contemplated visit to New Orleans and other Southern cities.

—We call especial attention to the very timely suggestions of Bishop Mallalieu, which will be found on page 2. We insist upon it that the Holy Scriptures will furnish to the minister of the gospel the most thorough and complete equipment for his work that can be found this side of heaven. Very few will be able to master the good book as a whole; but many, aye, all, ministers and laymen can become very familiar with some portion of it. The good bishop has pointed out the way in which this can be done in his admirable suggestions.

—The article of Rev. R. L. Hickson, of the South Carolina Conference, on "The Status of the Colored Man in the M. E. Church," states the case plainly and comprehensively. It is putting it rather strongly to say that the greatest barrier the colored man has to his advancement is himself. This statement is worthy of deep thought, and contains much sound logic. The entire article abounds in good strong utterances, and should attract the attention of those who are disposed to look at matters from a merely sentimental standpoint. We cordially endorse the views expressed.

OUR GREAT RACE TRIUMPH.

A brief stop over at Atlanta, Ga., afforded us an opportunity of looking into our Negro exhibit there. We were surprised, delighted and inspired. Chief Commissioner Penn was at his post, and in his genial and affable manner impressed the visitor more and more with his sterling qualities. The exhibits are a study. Art, industry, literature, science, philosophy, are all here, and grandly proclaim the capacity of the Negro to do something worthy of the admiration of all men. The easy, graceful and polite attentions of the ladies and gentlemen in charge of the exhibits was among the things to be very highly commended. As we looked upon these exhibits our idea was, that to say these exhibits speak well for the Negro expressed little or nothing; but to say that they represented the best thought of the age and reflected credit upon every American citizen, would be putting the credit where it justly belongs. In quality there are indeed no better exhibits on the grounds. Nearly all the space is about filled, yet there would have been many more really fine exhibits by Negroes were it not for the fear of the outrageous discrimination practiced against these people by several of the railroads running into Atlanta; the Southern railroad system being possibly the only exception. But this exposition will do more to break up this diabolical outrage than anything that has ever happened. Notwithstanding these inconveniences, we could wish that every Negro man, woman and child could attend this exposition. Quite a number of important congresses are announced; but none will surpass, and few equal, those beginning with December 12 and continuing until the 15th inclusive. During these congresses our own Methodism will be represented by an unusually large attendance. A congress of Episcopal Methodism, represented by hundreds and thousands of her colored clergy and laity will furnish the grandest opportunity of the century for taking an inventory of what the Church has been doing toward the social, moral, intellectual and industrial elevation of the Negro. This meeting will be held on the grounds of the exposition on the 12th of December. We propose to have a great love feast, and to have living testimonials from living witnesses, as to the influence, power and spirit of the Church upon the hearts and lives of the race. On the 13th, 14th and 15th of December, and immediately following the Methodist Episcopal Congress, will be held the Congress on Africa, which will be the greatest event of its kind in the history of the world. There will be no clap-trap, or attempt at drawing the crowds by the use of questionable methods, but a real congress of the best representatives of the race from the United States and from distant Africa, with some of the most distinguished philanthropists of the century. It promises to be the most important gathering that has ever assembled. Africa—its teeming millions; its vast agricultural, commercial and social interests; its relation to American civilization; its present and future history; its influence upon the future history of the world, and the Negro race in particular; the relation of the Afro-American to its future, etc., are among the questions which will be considered. We hope that during these days our people will pour into Atlanta by hundreds and thousands.

By all means, the Negro exhibits should be seen by the youth of the race. The building in which these exhibits are displayed is a splendid piece of architectural skill, erected entirely by Negro hands, and is as attractive as any other building on the grounds. The exhibits are well placed and arranged, affording the visitor a most excellent opportunity for observation and study. There is a splendid cafe attached, which is patronized liberally by both races without the slightest friction. Altogether, the Negro building, with its splendid exhibits, is the most magnificent object lesson ever presented to the children of Ham; and must, in the estimation of all thoughtful people, present the great Negro question in a newer and better light. As we stood among these wonderful exhibits our thoughts went back, back, back through the centuries where once the light that shone through glittering hall and stately throne cast its beams upon those who held in their hands the destinies of the world. Africa's glory faded, and surrendering her altars to idolatry, she has slumbered through forty centuries, to be aroused only by the advancing civilization of the nineteenth century. The Negro exhibit at the Cotton States Exposition stands as one of the best results of that civilization, and presages the thorough awakening of the teeming millions of the Dark Continent more than anything that has ever occurred.

BISHOP HOLSEY TO DR. THIRKIELD.

The very able letter of Bishop Holsey, of the Colored Methodist Episcopal Church of America, to Rev. Wilbur P. Thirkield, D. D., president of Gammon Theological Seminary, which we gladly publish, is a most comprehensive document and reveals a condition of affairs in the M. E. Church South, toward her acknoledged black protege, which we would rather have to be not true. We have heard it stated, over and over again and have applauded it, that the Methodist Episcopal Church South was spending thousands and tens of thousands of dollars to improve the moral and intellectual condition of the Negroes in the South, and especially those over whom that great Church exercised a sort of a supervision, that we all felt was mutual. It is quite probable that in a general way many of these good Christian people contribute toward the enterprises which are instituted for the benefit of colored people. But it is very evident that but little help, comparatively speaking, is being given to Lane and Paine Institutes, which are established especially for the benefit of colored people alone, and which are controlled largely by boards who are members of the M. E. Church South. Just what might be expected under this unique and quasi system of autonomy! We do not care to discuss this "setting off" business. Personally, the thought is only and all the time obnoxious, and since such a course has no warrant in Scripture, we are opposed to it in any denomination and especially among Methodists. Our brethren of the C. M. E. Church certainly deserve credit for holding on, with all these things against them and of carrying forward their educational enterprises thus far with so little outside help. They certainly need not feel ashamed of so brilliant a record. These heroic brethren have certainly been taught to depend upon their own resources, a lesson which will be found to be exceedingly helpful. But what is all this to the continued reminder that they are socially and religiously the inferiors of their Christian brethren. The bishop has spoken wisely doubtless, yet we could wish, for the sake of our glorious Christianity, that some of the conditions which he reveals were materially changed. The last few lines of his remarkable letter shows that the bishop has not been favorably impressed with the moral tone of the Church which has steadfastly stood against that Christian fellowship, without which all profession of religion is a farce. But these great questions, touching the civil and religious rights of the people, can only be settled in one way and that is, in God's way. We are glad to be numbered among those who believe that such a way will soon be accepted by the followers of Jesus.

The Bishop's Reply.

MR. EDITOR SOUTHWESTERN CHRISTIAN ADVOCATE:

I have read with intense interest the very able article of Dr. Thirkield in your paper of the 3d instant, on "The Master's Prayer and the Negro's Plea." The article is the sentiments of a noble, true and high-toned Christian man, in which the living Christ breathes upon his golden words of love. The Church, the world, and especially the Negro race, should thank God (and take courage) that such a man lives among us.

Dr. Thirkield indicates in his excellent paper that the M. E. Church South has done much, "adequately to equip" "Paine and Lane Institutes," for the work and prosecution of Negro education. This seems to be the common impression among those on the outside, but I am sorry to say that the M. E. Church South has done nothing comparatively in behalf of the two schools referred to. They are both "on the ragged edge of despair," and are a reproach

[Continued on Page Four.]

Some Important Suggestions.

Dear Dr. Hammond—At the Tennessee Conference the question of the importance of committing passages of the Bible to memory was up for consideration. The desire was expressed that I should insert in the SOUTHWESTERN some choice and helpful portions of the Word of God, suitable especially for preachers. They are the following: The Ten Commandments found in the twentieth chapter of Exodus—the fourteenth chapter of Job; the first, nineteenth, twenty-third, fifty-first, ninetieth, one hundred and third, and one hundred and sixteenth Psalms; the first chapter of Proverbs—fifty-second, fifty-third, sixty-first and sixty-fifth chapters of Isaiah.

In the New Testament I would recommend the Sermon on the Mount; the fourteenth, fifteenth and sixteenth chapters of John's Gospel; the twelfth chapter of Romans, and the thirteenth chapter of first Corinthians.

If any Christian man or woman, and especially if any preacher, will read and study these chapters until they have committed them to memory they will find themselves possessed of a wonderful intellectual and spiritual treasure. Indeed one verse of the Bible, like John 3:16, stored away in the memory, is a great treasure. If anyone can repeat from memory the first three verses of the fourteenth chapter of John they have something that will comfort and cheer them in the darkest hour.

These portions of the Bible just specified will be of greatest value to the preachers as they are full of most profitable and inspiring texts. There are in them first rate texts enough for a hundred sermons. Every thoughtful and studious preacher must know that nothing so much enriches a sermon as an apt quotation from the Bible. Besides we may well remember that the sword of the spirit is the Word of God, and also that the Lord Jesus repelled every temptation of the devil with a quotation from the Old Testament Scriptures. The preacher who is mighty in the Scriptures will always command the attention of the people, and his ministry will be fruitful of good.

Brethren, study the Word, preach the Word, commit the Word to memory, and God will bless his own truth.

W. F. MALLALIEU.

For the SOUTHWESTERN.

The Status of the Colored Man in the M. E. Church.

By R. L. HICKSON, Columbia, S. C.

Having studied the question of the colored man in the M. E. Church very thoughtfully and prayerfully, I have arrived at this conclusion: That the greatest barrier he has to his advancement is himself. Let the subjected be viewed from any standpoint reasonable, and any man free from a prejudiced mind, one who is full of Christian liberality in his views, cannot but arrive at a similar conclusion. I remark, in the first place, that the platform of the M. E. Church is as wise and Christian-like to my mind as any, as far as I know, and far beyond many. She believes in the Fatherhood of God and the brotherhood of man. Now, any church that discriminates against a man because of race, color or nationality is not in possession of Christianity; but religion only which is possible, not only for special persons to have, but for any individual in the world, even heathens. But there are churches, denominations, whose organic names carry with them the idea of discrimination, and it is not surprising to ever hear of their speaking disparagingly of the colored man in the M. E. Church.

Are their statements founded on fact? Has the colored man made less advancement in the M. E. Church in the past thirty years than in the others? How do they compare intellectually, morally and religiously? That they are in the front ranks, goes without saying. This is accorded to him by colored men of other denominations; their many shortcomings and weaknesses notwithstanding.

Why should men of our own ranks and in other denominations magnify the bishopric and other offices of high standing as they do? Those who are not of us, do it to proselyte. They try to make the future look as dark to a colored minister in the M. E. Church as midnight; and, strange to say, some of our brethren believe it.

Is there any one jealous of the schools and colleges in the South, planted there for the education of the colored youth? We have so many more than other denominations that the "Old Church" sends out boys and girls as preachers and teachers respectively, who come to us, back to their own churches to work in them for the betterment of their church. This no one can truthfully deny, and it is done more extensively in the M. E. Church than any other. She does more: for many a time those who are thus educated and are not preachers, are employed as teachers in our own schools without any unmanly demands made upon them. But when others desire to employ our young men and women, as a rule, they first demand that they join their church or there is no place for them. A great deal may be said along this line to the shame of the guilty. But, let us come within our own doors for awhile and view the dilema. Every article in the papers, every speech that is made and every conversation that is held about the future of the Negro in the M. E. Church, are damaging to his future success in said Church. I mean the practice of such by their own people. This is not my practice, but a necessity. I desire to be distinctly understood that what I say about ourselves, does not throw us below colored men in other churches. I think it is generally believed and known that the Negro in the M. E. Church will hold his own in the various walks of life with not only other Negroes, but with any man. But the true situation is to follow: The work of Negro education is, in a sense, just begun. Travel through the extreme rural districts of the Southern States and get the true situation as it is, and the whole North will be startled, as perhaps never before, on account of what is yet to be done toward the elevation of the Negro.

We have educated men in the true sense of the term, and they can be counted by the thousands. It is also true that they will to some extent continue to suffer in many instances because of the yet uneducated millions of their contemporaries.

There is no need of a crisis at this period, but there *will* be if the actions and expressions of unrest do not cease.

Are the intellectual and educational attainments the only necessities of merit that the Negro needs to take his place among men? I answer, No.

Will the man so bury his manhood and continue to receive the thousands, nine-tenths of which is contributed by those of another race? On the other hand, is it a pleasant thing for the contributor to suffer? Are we getting along slower than others? Bishops and general secretaries are not the only smart men in the world, and being elected to such positions of high standing does not make them any more learned. Now, in all candor, let me ask, who pays our bishops' salaries, and the salaries of our general secretaries, college presidents, professors and agents? Suppose the Church would say in the next General Conference, "We will put colored men in any position in the Church that will risk the pay out of the pockets of colored men." Do you suppose that the number of candidates for positions would remain as great?

To be plain, I think we had better "let well enough alone." Go to our colleges, editorial sanctums and over the field of agents and you will find our men among them, who are evidently receiving their pay from other sources than from our own colored people. We need to be educated up to the standard of giving more largely and more freely before wisdom can be seen in even the shadow of unrest.

Elevation and positions will come to any people who are prepared for it. I hold that we are seriously unprepared until our people are trained to depend more upon themselves and less upon others.

Furthermore: What causes the colored man to think of demanding more than he is now getting? Deserve it? What has he done—what is doing? Is he to be a perpetual parasite? Take a man and educate him, pay his expenses, elevate him and give him the best places in against the law of nature, and I do not blame the Church if she turns a deaf ear to all such demands. It is a great thing to be a college president, bishop or missionary secretary, but it is a greater thing to pay him for his services! I believe that the time would naturally come when the color of men would be lost sight of in the Church; but I believe that he will have to be more thoroughly identified with the spirit and purposes of the Church before it will come.

England and Rome.

Under this heading Harper's Weekly says: "A welcome evidence of the softening of the asperities of religious controversity is furnished by the letter which Pope Leo XIII has addressed to the English people. If the traditional odium theologicum has not wholly disappeared from the field of religious discussion elsewhere, there is no trace of it in this document, which is couched in the language of the most exquisite courtesy and animated by the true spirit of Christian charity. In the elevation of its sentiments and the dignity of its tone the letter is among the most admirable productions of one of the ablest of Popes. It is worthy of study as a literary effort and as a state paper. Of the consummate skill which dictated it, it is enough to say that in a long and earnest appeal for the restoration of unity between the Church of England and the Church of Rome there is not a word which could offend the sensibilities of the stanchest English Protestant, not an expression which does not carry with it the conviction that it was dictated by genuine kindliness and sincere esteem. And yet it is only as a literary production, or as an evidence of the bettered tone of religious discussion, that the letter has any value. It may well remain as a pleasant memory. It will neither mark nor cause any change in the situation. Neither in England nor in any English-speaking country is it possible to conceive of a body of Protestants of any degree whatever accepting an invitation to return to submission to the Church of Rome. The whole of English history since the separation forbids it. There is not an event of national importance from the first dissolution of the monasteries to the last vote on the Irish land bill which has not widened the separation. All English history would have to be reversed, to be rewritten, to be written backwards, to make a restoration of unity possible. English history for the last three hundred and fifty years has been chiefly a history of success, but success and defeat alike have helped to make England Protestant. The lesson is taught alike by the Tyburn gallows and the Oxford fagots. The candle which Latimer lighted has never been put out. The defeat of the Armada, the regicide at Whitehall, the Protectorate and the Restoration, the union with Scotland and the rebellion against James, in a word, every event that has taken place on British soil since the time of Henry VIII has intensified the feeling which makes Great Britain irrevocably and inexorably Protestant."

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HOOD'S PILLS cure liver ills, constipation, billousness, jaundice, sick headache.

OUR BOOK TABLE.

The series of articles on India, by Edwin Lord Weeks, which have been appearing for some time in Harper's Magazine, ends in the November number with a paper on "Recent Impressions of Anglo-Indian Life," beautifully illustrated by Mr. Weeks. Perhaps no other man could give so faithful and striking a picture of the clashing conditions incident to the British occupation of India as Mr. Weeks.

The Ladies' Home Journal for November is an admirable Thanksgiving magazine. Dr. Parkhurst's paper on "The Father's Domestic Headship" lucidly, and with fine discrimination, defines a father's duties and responsibilities in the home. Edward W. Bok editorially directs serious attention to our national evil—extravagance. The November Journal is especially engaging in its illustrations and bright in every line, exactly adapted to the Thanksgiving season's diversion of all members of the household. Curtis Publishing Co., Philadelphia; one dollar per year; ten cents per copy.

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that nine-tenths of my troubles were caused by constipation, I began the use of Ayer's Pills, with the most satisfactory results, never having a single attack that did not readily yield to this remedy. My wife, who had been an invalid for years, also began to use Ayer's Pills, and her health was quickly restored. With my children I had noticed that nearly all their ailments were preceded by constipation, and I soon had the pleasure of knowing that with children as with parents, Ayer's Pills, if taken in season, avert all danger of sickness."—H. WETTSTEIN, Byron, Ill.*

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PROF. GEORGE F. COOK, Ph. D.,
Secretary of Faculty

EPWORTH LEAGUE -:- -:- DEPARTMENT.

"Look Up, Lift Up."

Conducted by Rev. E. B. Bourdons, Cheraw, S. C.

November 3, 1895.

The Day of Pentecost.

Scripture Lesson: Acts 2:1-41.

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing spirit art,
Who dost thy seven-fo'd gift impart:
Thy blest unction from above
Is comfort, life, and fire of love."

There was annually held at Jerusalem those great feasts: The Passover, commemorative of the deliverance of Israel from Egyptian bondage; the Feast of Tabernacles, commemorative of Israel's wanderings in the wilderness, and the Feast of Pentecost, commemorative of the giving of the law on Mt. Sinai. The Feast of Pentecost came fifty days after the Feast of the Passover, and was originally called the Feast of Weeks. It was the largest of all the memorial feasts, and was looked forward to with great pleasure and delight, celebrating, as it did, the end of harvest. "The spiritual analogy of the Pentecost, therefore, is Christ the Bread of Life by the anointing and indwelling of the Holy Ghost."

1. The Disciples in One Place, and of One Accord,—Whether they were in the Temple or in their own upper room, we cannot say. They were at Jerusalem, however, and in one place. They were also of one accord. How strange this! While the Master was with them they occasionally engaged in strife as regards which should be the greatest. But we hear of no such now. Gathered together and of one heart and mind, they patiently await the descent of the Holy Ghost.

2. The Descent of the Holy Ghost.—"And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And then appears unto them eleven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." "This," says Whedon, "was the great *fact* of the Pentecost; the great fact of the New Testament dispensation—the advent of the Spirit."

3. The Effect upon the Disciples.—They began at once to speak in strange tongues. Before, they were known as ignorant fishermen and taxgathers. But now, they speak with other tongues, not stammeringly, but readily, properly and elegantly. It was indeed a great and wonderful miracle. No wonder the people were all amazed and marvelled. Says Cox: "Whatever those may say who wish to reduce the miraculous element of Scripture to a minimum, we can only believe that the disciples were for the time made to speak in foreign languages which they had never learned."

4. Peter's Great Sermon.—What a wonderful transformation! He who had thrice denied his Lord and Master, now stands forth in His defense. Nor does he do so hesitatingly, but boldly. Truly, he had not received the Holy Ghost in vain. He begins, in order to secure their attention, by appealing to the writings of their prophets. Having thus done, he draws their attention to, first, that Jesus was the Son of God; second, that they had wickedly slain him; third, that God had raised him from the dead; and, fourth, that of these truths they were witnesses. Wonderful sermon! Hard though it was to prove his points, yet he succeeded in establishing them.

5. The Effect of the Sermon.—Their consciences were stirred; they were pricked in their heart, and said unto Peter and the rest of the apostles: Men and brethren, what shall we do? Thus they acknowledged their guilt, and plainly saw their lost condition. Peter then said unto them: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Three thousand gladly received his word and were baptized. "And they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Says Goodwin: "They joined themselves to the apostles' company, listened to their teachings, and acted accordingly; they were not ashamed to confess that they belonged to the new society, who owned a crucified Master, and they did not wish merely to adopt a new name and not also to show by their conduct that their Christain name was a reality."

For the SOUTHWESTERN.

What Special Benefit Do We Derive From Attendance on the Epworth League?

By FLORIDA TAYLOR, Cromwell, Ky.

The word special means particular, the word benefit means to gain advantage; hence we have what particular advantage we gain in attendance of the Epworth League. We notice first the object of the Epworth League is to promote more moral piety among the young members and friends of the Church, and to assist them in the attainments of purity of heart. This is the object as set forth in the League, and our motto is "Look up and lift up." It is natural for us to suppose that one cannot be elevated too high in the moral standard of Christianity, and the particular advantage one may gain by attending the League is that they are brought in contact with the best members of society, and therefore receive the principle and elements of the moral law, and are led to embrace the precious truths that underlie the fabric of true moral manhood and womanhood, and assist them in the accomplishments of the true moral task; therefore, they gain the vantage ground and find themselves to the top of the alps of difficulty. They are assisted in the path to godliness and true holiness, and are made to realize the great, grand and glorious purpose for which man was created as social beings. These, Mr. Presidents, are some of the particular advantages that one may gain by attending upon the service of the League; and last, but not least, it is the means by which they are brought into the Church and obey the commandments of the Lord: "Come ye out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and ye shall be unto me sons and daughters, and I will be unto you a father; thus saith the Lord God Almighty."

For the SOUTHWESTERN.

The Importance of Music in the Sunday School.

By Miss JENNIE E. WRIGHT, Eola, La.

Says one of our poets, "Music is the voice of the soul." If that be so, we can readily say that it is much needed to guide our weak voices in uttering praises to the Most High. In our Sunday School it helps the little ones in various ways, especially in keeping up time, and in perfect unison and accord. It is a wonderful guide in mingling the numerous voices together and blending them all in one sweet tune.

"It is the delight of the soul," says Tennyson, and that which delights the soul interests us, and gives life to every thing around us. Whatever can help to make home attractive, and to cultivate and strengthen family ties, it is to be sought for as a great good. Likewise, in the manner it applies to the Sunday school. While it serves as an unfailing recreation, it also tends to cheerfulness and good feeling. It is not only helpful to the Sunday schools, but is a help in other ways. Girls are prepared as teachers and for other avocations. Now, a knowledge of music sufficient to enable one to teach, direct a choir, or to be useful in some other way, is attainable by a great majority, and this with the expenditure of less time and effort than is necessary to qualify one as a good teacher of common English branches of education. The great demand for such services has in times past been inadequately supplied, and there can be no doubt that this need will continue and increase. We perceive then that it not only helps the Sunday school at large, but it benefits us if we adopt the study. As long as music refines our nature we may feel sure that we cultivate it as an art, that the spirit of music is with us. But whenever it fails to ennoble us, our singing and playing is but an empty sound. Music is for all, and while many may neither have the time or the inclination to study, they have, nevertheless, given to them the power to enjoy it when having it performed. There is scarcely a human being who does not love to hear music. Some, however, polish it so highly that its rays shed a flood of light into the hearts of many. It is a respectable profession, which is open to women. It is not a useless luxury, when considered in this light. Sacred music has many charming qualities and great attractions, more especially in the Sunday school. It acts something like a magnet, as it has the power of drawing and attracting. It gives life to the little ones and wonderfully delights them. Good music will strengthen, while silly music will weaken our characters. Vulgar music will hurt our morals, and though the best of music may at times fail to do us good, it is sure never to do us any harm. Next to a good life, music is best calculated to make man happy. The hearing of good music invariably tunes our hearts to love God and live better, and if the passing clouds of gloom throw a shadow over the many blessings surrounding us, music often brings back the sunlight and makes us again thankful for the privilege of being in so beautiful a world as this. We will always be better for hearing good music. As we enjoy sunsets the best when seen from our own porch, so music sounds sweetest in our Sunday school. As some words of the Lord are sweeter than the most winning phrases of strangers, so music sounds sweetest if considered from the lips of those we love best. Yet music may lift us higher and higher, until the whole world appears as one family. If it hath charms for us at our home, it certainly hath the same attractions for our Sunday school. If there were no music in this world of ours, it would be a very cold and dreary place; but we have music on earth and we are told that there is music in heaven. "If music be the voice of the soul," then play on until the shrewd notes shall sound as sweet as the strains of the harp in heaven.

To Walk Properly.

Lippincott's Magazine says: Stride out to your full measure, but don't try to go beyond it; and try not to fall short of it as you go on. Keep the knees as straight as you can conveniently, and this will oblige you to rise on the ball of the foot behind at at each step. The calf of the leg is a valuable element in walking, and yet many walkers, by throwing their weight upon the knees and the muscles of the front of the upper leg, lose the push and spring of the calf altogether. Such men habitually stand with knees bent, like a "sprung" horse, and only straighten the knees by an effort. The arms should swing freely, the head should be up and the chest expanded; breathe deeply and breathe slowly. Few people walk right, yet it is an easy thing to learn; and when it is learned you can walk farther, faster and more enjoyingly than if you do it wrong.

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IN LEAGUE WITH EVIL.

For downright cruelty, if not say a persistent determination to depart from the teachings of the Golden Rule, the following excerpts, taken from the *Epworth Era*, an official organ of the M. E. Church South, and the *Texas Christian Advocate*, of the same Church, takes the palm. The most rabid Negro-hater could not handle bitter invective, nor stir up race prejudice more effectively than have the professedly Christian editors of these journals in the excerpts which follow these lines. The *Epworth Era*, speaking of the action of the South Carolina Constitutional Convention, with reference to the wholesale disfranchisement of the blacks, says:

"This is true, first, that no considerable portion of the white people in any Southern State desire to deprive the Negro of any of his just rights; and, secondly, that the Negroes are infinitely better off under the white man's government than under his own; and, thirdly, that the proposed movement in South Carolina is the instinct of self-preservation, and has behind it the whole history of the progress of mankind."

It is a very great pity that the minds of the young people of the Methodist Episcopal Church South are to be poisoned by such wilful misrepresentations. It is late in the day, indeed, to be informed that the "Negroes are infinitely better off under the white man's government than his own." We have had enough of that heresy. The glory of our government lies in the fact that it is "of the people, and by the people, and for the people." Will the young philosopher tell us that the only qualification required of those that shall govern is, that they are white? That talk about South Carolina's "instinct of self-preservation," and attempt to connect the piratical acts of the Tillmanites and Nullifiers with the "whole history of the progress of mankind," is mere sentimental gush. "Self-preservation" indeed! It is a reflection on the "chivalry" of the great commonwealth that—with all the machinery of government in their hands, backed by the moral influence at times of a narrow and bigoted ministry—they cannot easily hold in check these much-to-be dreaded Negroes!

The *Texas Christian Advocate* evidently sympathizes with the devoted and loyal South Carolians in their heroic efforts to disfranchise the vast illiterate vote within the State by introducing into the organic law a property and intellectual qualification for Negroes only. Our distinguished contemporary says:

"This step is absolutely necessary to maintain the supremacy of the intelligent and moral element of the State. * * * To talk about universal suffrage in a State where the ignorant, demoralized Negro element is largely in the majority, is preposterous. The white man ought to rule and must rule. This is an axiomatic and indisputable proposition."

There is remarkable unanimity between the utterances of these modern journals, in whose estimation, doubtless, the government administered by the hands of white men—no matter what their moral or intellectual qualifications—is their highest ideal! It is, after all, then a question of color, and these persons will continue to exhort their followers to bow at the shrine of an unholy prejudice, which has already been characterized as the crowning villainy of the nineteenth century!

On the other hand, the *Michigan Christian Advocate*, organ of the Methodist Episcopal Church, commenting on these utterances, declares that they are unworthy of the Christian spirit, and further, that:

"This is true, first, that no considerable portion of the white people in any Southern State desire the Negro to enjoy his full political rights; and, secondly, that in the Southern white man's estimation the Negroes are infinitely better off under the white man's government than under their own; and, thirdly, that whether or not, we propose to keep them there."

Verily, these words from Michigan are the words of a friend, and the Negro will highly appreciate them.

We believe, as we read between the lines of these delicate Southern excerpts, that we perceive the fear, not of the illiterate Negro, but of that other one who—in spite of just such pernicious and uncharitable utterances, in spite of odious discriminations, in spite of even "spiritual wickedness in high places"—will be recognized as an important factor in the coming social and moral and political problems of our land.

BISHOP HOLSEY TO DR. THIRKIELD.

[Continued from Page One.]

to the great M. E. Church South and Southern Christian manhood. What little has been done, has been done by the co-operation of the colored M. E. Church and the mother Church. All sorts of inducements, and all sorts of appeals, have been made, but our mother seems deaf, with no plan or the power to exercise a respectable share of Christian liberality to those who late were their trusted slaves and chattelled heathens. One thing seems clear—that is, the time has not come, if ever it will come, for these Southern Methodists to do anything for the colored race. Sentiment is against it—in Church and State. Those good people among them who would do something by way of creating a better sentiment on this line are too few and feeble to change or revolutionize the moral mass. The work of establishing the two schools (Paine and Lane) to any respectable degree grows less and less in interest as the years go by. Ninety-five percent of the preachers are all right on the work of Negro education, but not ten percent of their congregations are with them, and the preachers can do nothing that is not in accord with public sentiment. The commissioners sent to them have all been failures, and what has been contributed for the purpose has been given by the preachers and not by the members of the Church. I think it is time for all persons on both sides to quit talking about what the Methodist Episcopal Church South is doing for the Negroes. She is doing nothing, and does not intend to do anything that is worthy of note. Bishop Lane is going from conference to conference, and in the name of God and humanity begging pennies, and pennies is all that he gets. He is building a small brick house on an obscure lot of four acres, in an obscure town, and in an obscure part of the great State of Tennessee. On this small enterprise both white and colored have contributed and made it what it is. The Paine Institute is but a little better in its limited facilities. What it has done, it has done it on half rations, and is hoping to live, yet expecting to die. The fact is, the M. E. Church South can do nothing in the way of establishing and maintaining institutions of learning for the Negroes. The prejudice against Negro education is too great, and will always be too great until a period shall be reached in the march of Christian civilization when the Negro will not see it befitting to appeal to them for aid. God speed the time!

But Dr. Thirkield says again, "Many broad-minded men of that Church (the M. E. Church South) express the conviction that it is a misfortune for the South and for the Church that such separation ever came." This is a charitable view to take of a bad case. Where are those "broad-minded men of that Church" now? The colored Church was "set off" by these "broad-minded men of that Church," but not "set" so far "off" that we could not be found. Nay, the trouble is, the colored Church is too easily found. The M. E Church South takes a great deal of trouble in seeking for the heathen in far-off lands, while the most interesting and needy heathens are in their yards, fields, kitchens, rural and urban districts, filling the jails, penitentiaries, and chain gangs, which in themselves are a disgrace to barbarism as well as an index to a so-called Christian civilization. As to the colored members remaining in the M. E. Church South, it could not be done, unless by physical force. First, because the Negroes would not stay; secondly, because elements so dissimilar as ex master and ex-slave could not, for a day, remain in harmonious Church relations any more than they could abide in harmonious social relations. The two peoples occupied two different social levels and two different lines of moral and civil propulsion. The master was a civilized, intelligent and refined gentleman, while the slave was a crude heathen with some superficial ideas of Christianity. The slaves were mere heathen Christians. They were without any clear knowledge of the truth and exalted virtues of the Christian religion. They had neither time nor capacity to investigate, think or reason. Indeed no people can be elevated to any respectable degree by the mere preaching of the Gospel. The mental faculties must be trained and the elements of the mind expanded, so as to form proper conceptions of the duties of Christian life. This degree of mental culture could not obtain in a system of African slavery like that which existed in this country.

Had the colored members remained in the Methodist Episcopal Church South they would have been practically out of it while legally in it. In no case could a colored man have been admitted as a delegate to the General Conference, and the colored conferences would have been without voice or representation in the general government. This would have not only placed the colored conferences in a unique position, but every act of the General Conference would have been questionable if not spurious. How could one class of free men make laws for the other class of free men, all having the same rights upon the grounds of equity and justice, which is the very essence of Christianity. Again, so far as the helping hand is concerned, we are practically in the Methodist Episcopal Church South. All that they could have done for us within her pales, can be done for us without her pales. The Paine Institute was created by the official acts of their General Conference. She holds and controls it conjointly with the colored Church. The trustees of the school belong to both Churches, with a controling majority on the side of the M. E. Church South. Everything awaits her dictation, and moves only with her approval. So far as the effect upon the South is concerned, by the separation, the new organization has kept the faith once delivered to the saints. The standard of morality is as high as it would have been had we remained with her. I know there is great advantage to be constantly in contact with a superior civilization, but we are in as close contact now as we would have been had we remained. Our bishops and leading men have been as pure morally as they could have been in the mother Church. As there is now no social and religious mingling and fellowship, there would have been no more in the former relation. As to that—social and religious contact—we have neither lost nor gained.

L. H. HOLSEY.

A SPLENDID WORKMAN.

Rev. Vincent D. Jenkins, pastor of Oak Hill Circuit, in the Savannah Conference, is one of the most wide-awake pastors in our Southern work. There is a splendid future before him, and as sure as he is faithful and consecrated to the work, the Church will recognize and advance him. Such letters as the following have the right ring:

KINGS, Georgia, Oct. 24, 1895.

Rev. E. W. S. Hammond, D. D.:

Dear Brother—Enclosed you will please find $12, for which you will send the paper to the persons named in my letter of this date. Silver Dollar Day at Richard's Chapel on October 20, resulted in $81 27 and twelve cash subscribers for the SOUTHWESTERN. I can send in a much larger number before the fiscal year ends and I have a mind to do it. I have just closed out a glorious rival, and every church on the circuit has been blessed; about 100 souls have been happily converted to God and added to our great Church, and $50 have already been raised for benevolent purposes and my committees are still at work. I am yours for Christ and the M. E. Church,

VINCENT D. JENKINS.

The SOUTHWESTERN certainly will help in promoting revivals and in building up the Church generally. Try it.

PERSONAL AND GENERAL.

—The attendance at George R. Smith College, Sedalia, Mo., is far in excess of that of any previous year.

—Bishop Wm. Taylor expects to sail from New York for Africa about Dec. 1. After holding the Liberia Conference he will return to the United States some time in April.

—The *Republican*, of Vermillion, S. D., says: "It is said that the recent conference of the South Dakota M. E. Church showed up over 250 clergymen. Now, who would have supposed there were that large a number of Methodist ministers in this State? Methodism is mighty and it will come awful near prevailing in this commonwealth—and no harm will result if it does."

—Rev. H. W. White, the efficient presiding elder of the Nashville District, Tennessee Conference, has prepared a beautiful souvenir, containing a choice selection of beautiful and inspiring reading matter. The first to fourth round of quarterly appointments, a number of choice texts of Scripture, with benevolent apportionments to each charge, closing with a swarm of Bs worth knowing. The injunction "To B loyal and faithful in circulating the SOUTHWESTERN" was timely.

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NEW ORLEANS AND VICINITY.

The Columbus (Ohio) Evening Press of October 19 has the following appreciative notice of one of the SOUTHWESTERN's most ardent supporters:

"Mrs. Frank Walker, the colored delegate from New Orleans, was invited to sing during the evening, having sung at the convention (Women's Home Missionary Society) yesterday. She was assisted by Mrs. D. C. Meade, also from New Orleans. Mrs. Walker is president of the Auxiliary Society of the Church and district manager of the South New Orleans District."

—A brief paragraph can hardly do justice to the interesting announcements which The Youth's Companion makes for the coming year. No fewer than three cabinet ministers are announced. In a fascinating group of articles Frank R. Stockton tells how he became an author, General Nelson A. Miles gives reminiscences of his army days, and Andrew Carnegie recalls his earliest struggles in getting a business footing. The publishers make the following liberal offer: New subscribers who will send at once their name and address and $1.75 will receive free a handsome four-page calendar for 1896 (7 x 10 inches), lithographed in nine colors, the retail price of which is 50 cents, and The Companion every week until January 1, 1897. The Youth's Companion, 195 Columbus avenue, Boston.

For the SOUTHWESTERN.

The Sunday School and Its Influence.

MRS. A. T. STRICKLAND, A. M., Hensly, Ark.

When we look around us in our astronomical world, in our physical world, and in our moral world, and see how much one body is effected and controlled by other bodies, we see how great and how necessary is the power of influence.

This essential quality is very beautifully and forcibly depicted by the Creator both in the solar system and in our universe.

The sun, the great center of our solar system, reflects its heat and light, warming and brightening our earth directly by day, and as reflected by the moon and other members of the planetary system by night.

Thus the sun illuminates the moon and other planets, and they in turn illuminate our earth. So does all plant life absorb and reflect the light of the sun. The lily in the valley, the daisy by the roadside, speak to man of the goodness of God and brighten the earth by reflecting the light of the sun.

We see the sunlight in every blade of grass, every blossom and bud, in the frolic of lambs and the warble of birds. We ourselves are animated by it. The sun is, for a season, hid from our view; when the clouds are dispelled our life is brightened, and all who come in contact with us feel the effect.

The Sabbath School is the cradle of the Church. It is by the Sabbath School that the Church is perpetuated. The Sabbath School of to-day is the Church of to-morrow.

A little child is conducted to Sabbath school by his parents, or by an older brother or sister, before he understands the purport of it, he is assigned to a class where there are other little boys and girls of his own size, he is pleased with the surroundings, his companions, the brightly colored picture papers, and the loving countenance of his teacher. He goes home bounding with joy, carrying with him a beautiful mental picture of what he has seen. He is anxious for the approach of another Sabbath. He grows up under the influence of the Sabbath School, nurtured by Scriptural truths and inspired by beautiful word pictures of noble characters, given him by his teacher.

Some ladies discussing the subject of holiness turned to a tiny girl and asked: "Little one, what is your idea of holiness?" The child, after meditating a moment, replied: "I don't know unless it is to be like my Sunday School teacher." Thus the child gets her meaning of the Scriptures from the shining face, the gentle words and the Christian ways of the one who ministers to her on the Sabbath.

A child thus brought up under the influence of the Sabbath School and Christian teachers has implanted within him a moral stamina that will be to him a wall of defense as he enters upon the arena of life. He loves the Church as a child loves his parent, and for its interest he will live and labor.

The Roman Catholic Church, that most zealous of creeds, having for its aim the ingathering and enslaving of souls under Roman papacy, directs the strength of its attack upon the children. The bishops and priests are stealthily planning some method of ensnaring the young. With the shrewdness of a spider they lure them along by offers of artistic and industrial education, etc., and watch every opportunity to seize their prey. They do not give so much time or attention to the older persons, for they know they will be able to see the fallacy of their system.

It is such influences as these that our pastors, Sunday School superintendents and teachers should speak out against. We should be as watchful to guard and shield our children from these influences as they are to ensnare them. The world is full of allurements to the young. Satan comes not only in the form of a serpent challenging Eve with the forbidden fruit, but is on every street corner, in every social gathering, and often in the garb of religion. It is the duty of the Church to be ever on the alert to guard and shield them from these snares, and no branch of the Church is better able to do this than the Sabbath School. Millions of young people are gathered together in the various Sabbath Schools for the study of God's Word. Here they listen not only to the views of others, but are asked to express their own views. The teacher holds up before them the noble characters found in Scripture in such a manner as to inspire emulation. And this should be the aim of every teacher to make the lessons so practical, the characters so humane, as to inspire the pupil to the imitation of the worthy and the shunning of the unworthy. Have them see the truthfulness and uprightness of Joseph, the courage and manliness of David, the faith and endurance of Daniel, the high educational and moral development of Paul, and greatest of all, the purity of the meek and lowly Savior. A teacher should not go before his or her class without having made a prayerful study of the lesson, having availed himself of every source of help, both by association and study with the superintendent and other teachers, and by consulting the opinion of different writers, and he should not consider his money misspent in purchasing such help as can be obtained. He should be acquainted with each of his pupils, not merely to know him when he meets him, but should know his temperament, know where is the weak point of each, know something of his home life and social life, and have him feel that his teacher is his friend. The teacher can, in this way, warn them where the shoals are and help them to steer clear of them. For as the Grecians were always warned to steer clear of Scylla and Cherybdis, so there are many temptations in life which it is safest to steer clear of.

If we would have a race of strong moral character let us look carefully to the young, let us think more highly of refraining than reforming. If we would have a man strong in muscle we would not barter his health in his youth or allow him to grow up without the proper amount of exercise; or if we would have him a power in mind, we would not allow him to grow up to manhood without developing his mental faculties. The same is equally true in morals. Take our men and women of strong moral worth, who are bold in the defense of the right and in condemnation of the wrong, whom all races delight to honor, and we find they are those who had the proper environments in early years. But if we would trace the record of those whom we find in our county and State prisons, in the slums of our cities, or those whose end is the gallows, we find that they are the class found at baseball, in the streets, or other places of revelry on the Sabbath, and not in Sabbath School, while they are children.

The superintendent and teachers should endeavor to make the Sunday School attractive and entertaining by presenting the good and useful in such a way as to fascinate the young. They should keep the fact that they are learning God's Word ever before them, and that they should fashion their lives thereby. Each pupil should be taught that he is the light of the Sabbath School, and should help to lead others. For our influence, silent or laudable, is emanating from us constantly; and whether this influence be for good or evil, is the question which we should each settle. How many of us, when our deeds are reckoned, will find that we have come short by saying or failing to say, by doing or failing to do, the right thing to save some youth from degenerate paths. It was a great thought, born of a mighty mind, generated by an all-wise God, when Robert Raikes called the neighbors' children to talk to them about Christ. Others seeing the good results caught up the strain, and it has echoed and re-echoed till to-day there are Sabbath Schools in every country and in the isles of the sea, taught by every nation and tongue. They each first selected their own lessons, then the United States adopted a system of lessons, and finally the whole world has a uniform system in our International Lesson Papers, prepared by a committee of representatives from every Christian denomination. And each Sabbath the same lessons are studied, the same Scriptures are searched, and the same praises are sung to the same Creator the world round.

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Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

MARRIAGES.

.....Give Name and Place Distinctly.....

New Orleans.—Joseph Stevens to Miss Virginia Bulleney, Sept 30. J. O. Richards officiated.

At residence, October 14, Peter Pinkney to Miss Mary Wheadon. Stephen Priestley officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

New Orleans.—Brother William Page, after five years on his sick bed, died Oct 6, leaving a wife to mourn. J. O. Richards, pastor.

Fayette, Miss.—Rev. P. Hirth departed this life May 28, in his 69th year. His career as a minister was sublime and deserves great honor. His last words were "I have finished my course." N. Cannon, pastor.

West Point, Miss.—Brother Columbus Moore died Sept. 25, in triumph. Also, Rev. Elias Perry, a local preacher for a number of years, died Oct. 4. Heaven has gained a saint. J. W. Winbush, pastor.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

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OUR : WOMEN'S : ROUND : TABLE

The Influence of the Home in the Uplifting of our People.

TWENTY-FOURTH LETTER—BY T. E. W.

Too Much Woman.

For conscience sake, let us cease this everlasting prattle about the present being "woman's century" and "woman's age," implying each time that we say it that the women of any previous age were driveling idiots, and casting a slur upon the very women who gave us our being, writes Edward W. Bok in a vigorous defense of the woman of a generation ago, in the May Ladies' Home Journal. Why is this "woman's century" any more than was any century before it? Just because a few more thousand women are engaged in business? Does that fact make a "woman's century?" We haven't determined yet, by any means, whether the present tendency of woman going into the rougher commercial pursuits is to her interest or to the benefit of those who will follow her. A little caution here is a very good thing. What sense is there in this constant ding-doning into the ears of our girls that they are born at the "dawn of woman's emancipation?" Emancipation from what? Will this sort of thing teach our girls to have a greater respect for the women of past generations? If we keep up this harangue much longer I shall not blame our youngest girls if they get the notion that the world only began about forty or fifty years ago. If we expect children to have a respect for their mothers, and their mothers' parents, we cannot eushroud the times in which they lived with the darkness of ignorance and bigotry. The women who lived before the present agitators of the "woman's century" were born did a thing or two in the world's history, far more, I venture to prophesy from their present talk, than the women of to-day will do in these latter days if they pursue their present course.—Ex.

The Minister's Wife.

Many and diverse are the expectations of the people in regard to their pastor's wife, differing, to be sure, in various charges, but always sufficient to tax to the fullest extent her physical, intellectual and spiritual powers, if she is willing to do whatever she finds to do.

First, she should be so thoroughly good-tempered naturally, or have become so through grace, that she can cheerfully submit to the upsetting of carefully laid plans, although involving seeming necessities, because of the unexpected things so constantly occurring.

She must be ready to assume, and capable of filling, any vacant office in the Church societies when difficult to find a lady adapted to the place.

She should be present, as far as possible, at the social and religious meetings, promptly doing her part and thus setting a right example.

Sometimes she is expected to be the leader among the ladies in their financial enterprises, fruitful in resources and plans, wise and energetic in carrying them out.

Often children's meetings of various kinds, class meetings, Junior Leagues, mission bands, as well as (among the adults) missionary auxiliaries, Bible classes, etc., are dependent upon the minister's wife for their inspiration and the watchful care necessary to keep them active blessings to the Church.

Moreover her house should always be in order, her children neatly clothed and well trained, a credit to the society her husband serves, and the said husband should, on no account, ever be neglected.

She must be a comforter, a confidante, a counselor.

Surely, an ideal Methodist minister's wife needs to be a wise, thoroughly practical, fully consecrated, untiring Christian woman; but the usefulness of a minister with such a wife by his side is increased many fold.—Mrs. G. C. Osgood, in Zion's Herald.

After Thirty Years.

[From the Achtabula, Ohio, Beacon.]

Mr. Fred Taylor was born and brought up near Elmira, N. Y, and from there enlisted in the 189th regiment, N. Y., V. I., with which he went through the war, and saw much hard service. Owing to exposure and hardships during the service, Mr. Taylor contracted chronic diarrhœa from which he has suffered now over 30 years, with absolutely no help from physicians. By nature he was a wonderfully vigorous man. Had he not been, his disease and the experiments of the doctors had killed him long ago. Landanum was the only thing which afforded him relief. He had terrible headaches, his nerves were shattered, he could not sleep an hour a day on an average, and he was reduced to a skeleton. A year ago, he and his wife sought relief in a change of climate and removed to Geneva, Ohio; but the change in health came not. Finally on the recommendation of F. J. Heffner, the leading druggist of Geneva, who was cognizant of similar cases which Pink Pills had cured, Mr. Taylor was persuaded to try a box. "As a drowning man grasps a straw so I took the pills," says Mr. Taylor, "but with no more hope of rescue. But after thirty years of suffering and fruitless search for relief I at last found it in Dr. Williams' Pink Pills. The day after I took the first pills I commenced to feel better and when I had taken the first box I was in fact a new man." That was two months ago. Mr. Taylor has since taken more of the pills and his progress is steady and he has the utmost confidence in them. He has regained full control of his nerves and sleeps as well as in his youth. Color is coming back to his parched veins and he is gaining flesh and strength rapidly. He is now able to do considerable outdoor work.

As he concluded narrating his sufferings, experience and cure to a *Beacon* reporter Mrs. Taylor, who has been his faithful helpmeet these many years, said she wished to add her testimony in favor of Pink Pills. "To the pills alone is due the credit of raising Mr. Taylor from a helpless invalid to the man he is to-day," said Mrs. Taylor. Both Mr. and Mrs. Taylor cannot find words to express the gratitude they feel or recommend too highly Pink Pills to suffering humanity. Any inquiries addressed to them at Geneva, O., regarding Mr. Taylor's case they will cheerfully answer as they are anxious that the whole world shall know what Pink Pills have done for them and that suffering humanity may be benefited thereby.

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The Chemistry of the Kitchen.

Some benefactor of the human race ought to set an example to his fellowmen by endowing in one or more of our leading female colleges a chair of cooking, or rather of domestic chemistry. It is well enough for young women to be trained in all the learning of the age. For them to know Latin, Greek and Hebrew, to understand mathematics, astronomy, piano playing, vocal music, art and the other elements of elegant education is highly desirable; but, at the same time, while these are remembered, it should not be forgotten that as every young woman, sooner or later, expects to have a home of her own, she should be thoroughly indoctrinated into the manner in which it should be kept. Until the happy day comes when co-operative housekeeping shall become the fashion, and all the victuals consumed in the household be brought from the central depot and district three times a day, the cooking must be done at home and every mistress of a household ought to understand every detail of cooking as well as of the other mysteries of housekeeping.—St. Louis Christian Advocate.

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LESSON FOR SUNDAY, NOV. 17, 1895.

Saul Rejected.

(1. Sam. 15 10-23)

GOLDEN TEXT.—"To obey is better than Sacrifice." (1. Sam 15. 22.)

Saul remained in seclusion but a short while after he had been proclaimed king. He was soon put at the head of the army, and defeated the Ammonites. He was then established in this kingdom at Gilgal. Samuel made his farewell address to the people. Saul aroused the Philistines. They made war on Israel. The people of God were filled with fear. The king offered sacrifices for them. For this rash act God told him his dynasty would end with his reign. The Philistines were defeated. Saul made a hasty, wicked vow. His son Jonathan unknowingly broke it. The people prevented him from being put to death. This was the king's second grave mistake in ruling Israel. Yet God gave him victory over the kings of Moab, Ammon and Edom.

I. God and Samuel (10, 11). 1. "The word of the Lord came unto Samuel." This message must have been clear and forcible. The prophets were men, and no doubt often shrank from deliverlug an unpleasant message. We should not fear to declare the whole counsel of God. It is not known how this message came to Samuel: likely by dream or vision. The will of God is revealed to us through His written Word.

2. The Repentance of God. It does not mean, as with us, a change of mind. He said—"I am the Lord, I change not." It is attributed in Scripture to Him when bad men give Him cause to alter His course and method of procedure, and to treat them as if He did repent of kindness shown (J. F. B.). The emotions of indignation, grief and pity no more imply imperfection in Deity than does the emotion of love. Verse twenty-nine of this chapter teaches that God is not subject to the fitful changes that sometimes mark the conduct of men.

3. The sin of Saul. (1) "He is turned back from following me." He has ceased to do the Lord's will. Apostasy usually begins in the neglect of duty. We follow God when we live in the teachings of the Bible. We are exhorted to "Neglect not the gift that is in" us. (2) "And hath not performed my commandments." The precept here broken was—"Now go and smite Amalek, and utterly destroy all that they have." This order was given because the Amlekites had opposed the children of Israel in their journey through the wilderness. They had slayed the feeble, faint and weary. It was not observed by Saul. He and the people had spared Agag the king, and the best of the sheep and oxen. Disobedience was the sin that caused Saul's overthrow.

II. Samuel and Saul (12-23.) 1. Samuel praying for Saul. (1) "And it grieved Samuel." He "was wroth." He was filled with righteous indignation. He was not angry at God, or himself, but at Saul for his disobedience. He loved the king. When love is disregarded it sometimes produces resentment. There is a kind of anger that is allowed, even commended, in the world of God. (2) "He cried unto the Lord all night." This was an *intercessory* prayer—it was for Saul. It was an *earnest* prayer—he cried in the agony of his soul, It was an *importunate* prayer—he wrestled with God all night. It was a *non-prevailing* prayer—it accomplished nothing. Saul had twice before displeased God, and he was not again to be trusted. Not one word of this prayer is put on record.

2. Samuel searching for Saul. (1) "Samuel rose early to meet Saul in the morning." It is not likely he slept any during the night, and in the early morning he set out to find Saul. The message was weighty and powerful, and must be delivered immediately. God's people push their work. They are "not slothful in business." (2) "Saul came to Carmel." This was a town in the land of Judah, seven or eight miles southeast of Hebron. Extensive ruins in that place still bear the name of *Kurmul*. The object of this visit was to "set him up a place." To erect a monument, or hand, in commemoration of his great victory over Amalek. His design in this was no doubt vain glory. The man who vaunts his good deeds is usually trying to hide his faults. He had better been repenting of his sins. (3) Saul "passed on" and went "down to Gilgal." The wording of this clause indicates that he marched in great state. He was now a popular king. In going down from Carmel to Gilgal he descended about 3000 feet in thirty miles. Gilgal was in the Jordan valley, about half way between Jericho and the Dead Sea. There was the tabernacle and the ark, there he had been, in a public way, proclaimed king, and warned against disobedience, and now at that place he is to be rejected. The object of his visit to Gilgal was to "sacrifice unto the Lord." The wicked same as the good may offer gifts unto the Lord.

3. Samuel meeting Saul. (1) The address of the king. *a.* "Blessed be thou of the Lord." This is an overstrained courtesy. It savors of hypocrisy. It is well to address in a pleasant way those we meet. *b.* "I have performed the commandment of the Lord." This was half true and half false. The order was for him to destroy all. This he had not done. Yet he had smitten the Amalekites and gotten a great victory over them. To affirm he had done right before he had been accused of doing wrong was to virtually acknowledge guilt. Sinners are ever laboring to justify themselves. (2) The question of Samuel—"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" This interrogation has in it an air of holy humor and cutting irony. It was a clear, bold way for Samuel to introduce his mission to Saul. It at once placed the king on the defensive. It is foolish to boast obedience to God, when we love the world, seek the praise of men, and indulge the flesh. (3) The answer of Saul is a feeble effort to excuse himself. He gave two reasons for his disobedience. *a.* "The *people* spared the best of the sheep and of the oxen." Elsewhere we read—"But Saul and the people spared." Here he excuses himself and casts all the blame on the people. Those who are forever justifying themselves and condemning others are usually the greatest sinners. The people dared not spare anything without his consent. It is a bad heart that will not confess its own guilt. *b.* They were spared "to sacrifice unto the Lord thy God" This was likely false. The idea of sacrifice seems to have been an after thought. It was probably the love of gain that caused them to save the sheep and oxen, and the love of praise that constrained them to praise the king. But we know God hates robbery for a burnt offering. A good intention will not justify a bad action. Every word uttered by Saul indicates the breaking down of his moral character.

4. Samuel delivering God's message to Saul. (1) The dealings of God with Saul. *a.* The Lord had exalted him. He had chosen him when he was little in his own eyes. They that humble themselves shall be exalted. He had made him the head of all the tribes. In addition to this He had anointed him king over Israel. We should appreciate the blessings of God. We do well when exalted to remember from whence we came. *b.* He had given him a plain command—"Utterly destroy the sinners, the Amalekites." This order Saul understood. He consented to obey for he set out on this mission. But the love of plunder overcame him. He broke the law. Rejection and death for transgression is well. Our doom is as sure as his if we violate God's law, and do not repent. (2) The conduct of Saul toward God. He disobeyed, lied, acted the hypocrite, and played the coward. It is no wonder God cast him off. We need not hope for the Lord's favor while our heart is vile and we are self-willed. (3) "To obey is better than sacrifice." God made us. Creation implies the right and ability to govern. He has given laws to rule our heart and life. We have the power to obey, and it is best for us to do so. Obedience was first, and sacrifice followed as a result of disobedience. God is more glorified and self more denied by obedience than by sacrifice. It is much easier to bring a bullock to the altar than to surrender self to God. (4) "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Here is the conclusion of the whole matter. The heart of Saul was not right. He displeased God in many ways. He began well, but he did not so continue. Awful are the scenes of Gilboa. The life of Saul forcibly proves a growth in sin.

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No. 1, lim. ex....6 50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

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CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Gainesville (Fla.) District Conference.

The Gainesville District Conference convened at New Zion M. E. Church, Sept. 24, to end on the 30th in a Pentecostal meeting. On Tuesday morning the roll was called, and 75 traveling and local preachers answered to their names, it being the largest body of delegates over assembled on this district, which brings out clearly the executive ability of our worthy presiding elder, Rev. Peter Swearengen. The reports showed pregress on all lines, especially in the growing membership. Owing to the hard times now prevailing here we are not in advance of last year in raising our finances. There were some able papers read by James F. Elliott, pastor at Gainesville, on "The Negro in the M. E. Church," and one by Prof. Wm. Rochelle, on "Why I love the M. E. Church," which were able and instructive. The Pentecostal was all that could be hoped for. Our worthy presiding elder threw his whole soul into it, and it was indeed a spiritual feast. Many crowded the altars, and many claimed to be sanctified.

Sunday was a great day in Zion. Long before 11 o'clock buggies, carriages, horse carts, wagons, hacks, ox carts and footmen were gathered; and when Rev. Swearengen, the presiding elder and theologian, ascended the rostrum, there was not standing room. Our church at Jonesville, which is 55 feet long by 35 feet wide, could have been filled twice again for those that were on the outside. All who heard that glorious sermon will not forget it. At 3 o'clock Rev. J. Grant, presiding elder of the Jacksonville District, preached in his usual logical way, which was a masterly effort indeed. At night Rev. A. S. J. Allen, fraternal delegate from the Palatka District, in his usualy way preached; everybody happy. Thus ended the largest and most progressive district conference ever held on this district. F. M. SPICER, Sec'y.

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—That the colored man is wanting in confidence, race pride, and honor is a sad but lamentable fact; but after all he is not to blame for so little of these essential elements in a race's developments when we remember the fact that they were for more two hundred years taught just the opposite. It is an easy thing to overcome evil with evil, but it is very hard to overcome evil with good. But as soon as the colored man begins to think, we have no fears but what he will rival any race for wealth, intelligence and morality.—Knoxville, Tenn., Gleanor.

Ayer's Sarsaparilla, though not a beverage, is a very palatable blood medicine.

Five Minutes.

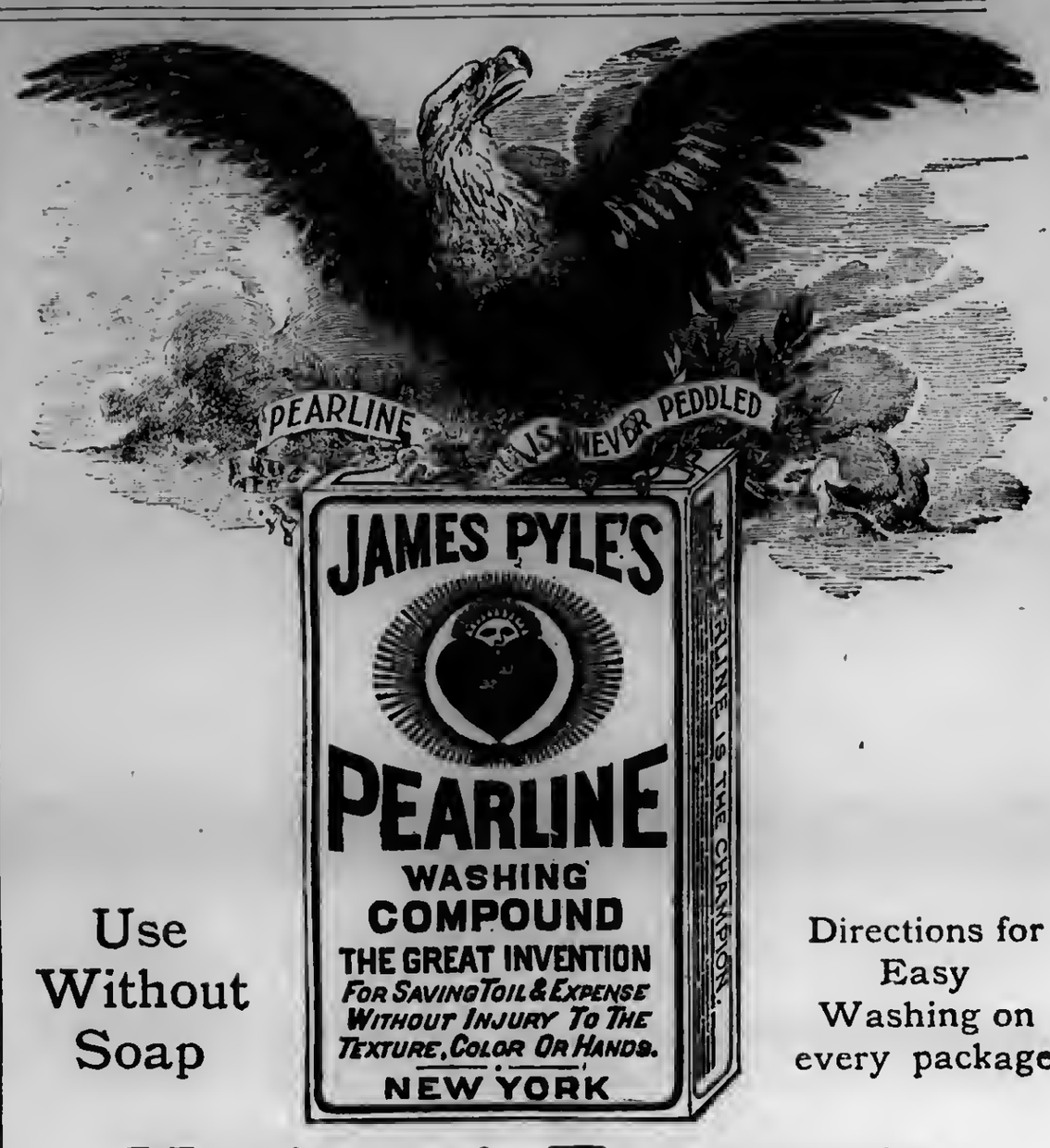
Few people realize the value of five minutes. It is a small fragment of time. Most of us waste many more than five minutes every day. Yet destinies lie hidden away in these spare five minutes. Five minutes a day spent in systematic reading of good books would make any man fairly intelligent. At the ordinary rate of reading a man can read over two thousand pages in a year. This would be five books of four hundred pages each. Let them be good books, and the mental power generated will be enormous. Save your time, young people. It is worth more than gold. If a man had to take his choice between saving spare minutes or saving gold dollars he would be the far wiser of the two who preferred the minutes to the gold coin. Look after the five minutes.

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One of the best evidences of the progress of the colored race is to be found in the Hotel Howell, run by a colored man exclusively for colored people. This Hotel is better than many of the hotels in Atlanta for whites and is well fitted up with the best carpets, furniture and convaniences. The plan is American and European rates $1 and upwards. Lodging 50 cents. The location is central, with Exposition cars at the door. Capacity with annexes is five hundred. We have a Suburban Annex, No. 235 Fort street, for the reception of those who may wish private accommodation. This hotel is a monument to the colored people, and every colored person coming to Atlanta should either write and secure rooms or stop at Hotel Howell.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, NOVEMBER 7, 1895.—Vol. 30. No. 45. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

OUR GREAT CONGRESSES.

We very greatly desire to see a mighty outpouring of our Methodist clergy and laity at Atlanta, Ga., during our great congresses. The Methodist Episcopal Congress will be held on Tuesday, November 12, at which time representative Methodists will speak on matters pertaining to the progress of the Church in the several departments of its great activities as they relate to her colored membership. A splendid program will shortly be issued. This will be followed by the great congress on Africa which is expected to be the greatest gathering of its kind during the century. This important meeting will be held under the anspices of the Stewart Missionary Foundation. On the 13th, 14th and 15th of December, immediately following the Church Congress. Bishops Taylor, Ferguson, Dr. Blyden and Prince Orishetuka Faduma of Africa, Bishops Joyce, Grant, Potter, Williams, Walters, Dr. Alex. Crummell, Prof. Booker T. Washington, Hon. J. H. Smyth, and the Editor of this paper are expected to address the congress. We clip the following from the *Bulletin* just issued:

"With this array of talent qualified to represent the condition and needs of Africa and the obligation of the American Negro to missionary work, a program of unsurpassed interest and profit is assured. With the contemporaneous attractions of the Exposition, especially of the marvellous exhibits of the progress of the colored race in America during the last thirty years, as seen in the Negro building and its contents, and with the very low railroad rates, there is a reasonable prospect of enthusiastic audiences which will crowd the largest auditorium."

We hope our brethren will arrange to visit the exposition during these great congresses. Railroad rates will, by that time, be in better form; hotel accommodations can be secured at lower rates; besides there will be the great advantages derived from touch with the best representatives of our Methodism and the race. Keep the dates in mind—Congress of the Methodist Episcopal Church, Dec. 12; Congress on Africa, Dec. 13, 14, 15. Let all pastors, laymen, educators, Sunday School superintendents, and in fact every American Negro, arrange to be present during these congresses.

THE KIND OF MEN TO PUT IN THE LEAD.

Accompanied by a good list of cash subscribers, came the following from one of our most efficient presiding elders:

"Dear Sir—I shall do all possible for the paper, as it seems to become more and more interesting in point of reading matter, and the people on my district are now taking a greater interest in the paper. I am trying to put it into as many homes as possible. The people begin to speak out in the highest terms of the SOUTHWESTERN. A. J. PHILLIPS, P. E.,
"Hot Springs District, Little Rock Conference"

—Just as we go to press, the sad news comes to us of the death of Rev. J. H. Williams, member of the West Texas Conference and pastor of our church at Sherman, Texas. His death, which occurred October 26, was sudden and unexpected, but his life was thoroughly consecrated to God. He rests from his labors. Rev. J. H. Wormley of Denison, Texas, conducted the funeral services.

—The North Carolina piles up the majority which the colored conferences are giving the Baltimore-Colorado amendment to admit women. Its vote stood, ayes 50, noes 3. It may be the colored vote that will emancipate Methodist women. All honor to the North Carolina Conference!—*Western Christian Advocate.*

BUTCHERY BY THE UNCIVILIZED.

Burned at the Stake in the Public Square of Tyler, Texas—A Negro Murderer the Victim of the Lynchers' Rage—The Husband of the Murdered Victim Applies the Torch.

Thousands of people from all parts of the State, among them many ladies and children, came on special trains to see a Negro burned to ashes! If we are to believe the Associated Press dispatches, all those horrible things occured at Tyler, Texas, on Tuesday, October 29. The unusual thing about this "lynching bee" was that the mob took a vote as to the mode of punishment to be meted out to the self-confessed murderer. It has been reported, also, that the mob was composed of some of the best citizens; judges and officers of the civil courts being among the spectators, and no attempts are made to conceal the identity of those participating in the burning. The lynching of Negroes is on the increase. The most horrible tortures are resorted to by the mobs. Women and children are evincing, more and more, a curiosity to witness these diabolical exhibitions. The reaping has begun. Railroad companies transport hundreds of people to the place where it is known that a Negro is to be lynched. Women and children stand by and witness the tortures of the "black brutes," as they are called, with evident satisfaction! Sworn officers of the law surrender their prisoners with hardly a show of resistance; teachers of the public schools dismiss their pupils that they may witness these horrible scenes of barbarity; the local press, religions and secular, often vacillating, and frequently encouraging the lynchers—we confess that we are dumbfounded and amazed.

But what are the people going to do about it? It is a fearful thing, those outrages, by vicious and brutal Negroes and white men. Negroes do not have a monopoly of this business—only, the white fiend either gets away or worries the courts out of patience by long and expensive trials, more frequently mistrials. We believe the guilty ought to be punished—surely and speedily; but, in heaven's name, let it be done legally. What splendid immigration advertisements! What inducements to Northern people and others to invest capital in Texas, Tennessee and other Southern States where such horrible incidents are of frequent and almost daily occurrence! The prompt action of Governor Culberson, and the strong words of condemnation by the leading secular and religious journals, is evidence of the popular disapproval of the methods resorted to by the lawless fiends at Tyler. But this is not enough. A grave responsibility rests upon the better class of the American white people in the South to institute speedy and effective measures, whereby the conditions which produce these brutal outrages shall cease.

In our humble judgment, the "dive," the "brothel," and the inexorable laws fixed by the white man, by which the Negro is compelled to live in enforced isolation from the better class of citizens, are among the fruitful causes of the evil. And it will remain so, or changed for the better, just as the Southern white man wills. The Negro is not alone responsible.

—It is very desirable to have a full exhibit of the work of Negro authors, journalists, and other literary work of the race, to be in place before the meeting of the Afro-American Press Congress on Nov. 12. Chief Commissioner I. Garland Penn has issued an important appeal, which we were not able to publish in time, calling attention to this exhibit, and also officially denying that any discrimination is made against colored visitors at the exposition. Having twice visited the exposition, we cheerfully confirm the statement of the chief commissioner.

DR. J. W. E. BOWEN'S ORATION.

No mere excerpt will do justice to the magnificent speech of our Dr. Bowen at the formal opening of the Negro exhibits at the Cotton States Exposition at Atlanta, Ga., on Monday, October 21. It was a clear, concise, comprehensive putting of the Negro's case in equity, with such convincing logic, matchless oratory and impassioned eloquence as to carry conviction to all hearts. Part of the magnificent speech will appear in this number and the conclusion in our next.

We take pleasure, also, in publishing the remarkable address of President Collier, on receiving, on behalf of the commissioners, the Negro Buildings. No intelligent person can read this splendid address without being convinced that the Negro is winning the confidence of the people of the great Southland, as a most important factor in its great problems. The compliment paid to the race by the distinguished gentleman, outlines, in our judgment, the future policy to be pursued in dealing with the Negro and promises an era of interest, and sympathy and activity, such as has never been witnessed before.

The whole race is indebted to the indefatigable Chief Commission I. Garland Penn, with the few gentlemen who assisted him so nobly in stirring up such an interest and securing such co-operation as has made the Negro Building the centre of attraction. Every Afro-American in this country, who has not visited this remarkable exhibit, should avail himself of the cheap rates that now prevail, and hie him away to Atlanta.

The Afro-American Press Congress Nov. 12, and the Methodist and African Congresses Dec. 12 to 15, will be occasions of special interest to to the race.

A WELL-DESERVED TRIBUTE.

Rev. T. Cotton, in a letter to the *Western Christian Advocate*, concerning "Central Tennessee College and its President," closes his letter with the following well-deserved tribute:

"It is a great blessing for this people, and for the entire South, that so many of the colored race, in seeking the educational advantages found at this great institution, have been brought into contact with, and under the influence of, such pure and excellent Christians as are found in the faculty of Central Tennessee College. I refer especially to President Braden, his afflicted but saintly wife, and their devoted daughter—the accomplished and self-sacrificing Mary—on whom the lamented Bishop Wiley long ago pronounced a blessing. Mingled with the admiration which must be felt for such noble work and workers, there is, to my own view, something pathetic in the completeness with which their lives have gone out to the cause for which they have toiled and endured during nearly three decades—given to a still despised race, too many of whose representatives are apt to fail in gratitude toward their wisest and best friends, and listen to the deceitful words of self-appointed, self-seeking leaders and demagogues of both races."

Our sentiments exactly; and we believe we voice the sentiments of tens of thousands of our people.

PROPHECY FULFILLED.

Chaplin C. C. McCabe says:

A million for missions was once prophecy. It is now history.

One million two hundred thousand for missions was once prophecy. It is now history.

One million and a quarter for missions is a prophecy that bids fair of being fulfilled in 1895.

A million and a half for missions is a prophecy now. It will be history by and by.

TIDINGS FROM THE FIELD.

Fredonia and Five Point, Ala.—Pastor F. L. Teague writes: Our third quarterly conference was a success; conversions 115, accessions 123; raised this quarter $128.

St. John, La.—Pastor H. C. Armston writes: The St. John M. E. Church is progressing finely. We had a glorious meeting on October 6, and baptized three converts, one of them a creole gentleman 64 years old.

Pendleton, S. C.—Brother H. F. McElwee says: On rally day we raised $44 on pastor's salary. We have organized a new church at the Smith School House. Raised for improvement this year, $150; conversions, 17; accessions, 24.

Kent Store, La.—Brother I. R. Scott writes us: We have just closed a two weeks' revival at Macedonia Church, resulted in 12 conversions and 20 backsliders reclaimed. The Lord is on our side and we are still holding the fort.

Mt. Jordan Circuit, Miss.—Pastor R. Howze writes: My third quarterly was held, with Presiding Elder Trotter in the chair. Reports show general prosperity on all lines. Collected during the quarter, $112 97. The work is alive.

Selma, Ala.—Brother J. H. Huggan says: Our church was dedicated on the first Sunday in October. The services were condneted by our pastor, Rev. W. J. Smith, assisted by Rev. E. Hunter of the A. M. E. Zion Church. The Lord was with us.

Beonville, La.—Pastor H. C. Gair says: We are moving along nicely, spiritually and temporally. The members gave me a $30 suit for the district conference. On my arrival the Willing Workers and many friends surprised me with many good things.

French Camp, Miss.—Pastor Fred H. Bunton writes: Our beautiful new church was dedicated, Rev. A. G. Houston, of Starkville, preaching the dedication sermon. Rev. J. M. Nevils, of Ackerman, preached at night. Our revival resulted in 47 conversions.

Seneca Station, S. C.—Pastor Y. Goodlett writes: My revival has just closed with 44 accessions and 14 additions, and the church greatly quickened. We were ably assisted by Revs. A. Lowis and J. McLeod, and Presiding Elder Brown. To God be the glory.

Oak Grove, Ala.—Pastor T. J. English says: We have just closed our revival, with 35 converts and added to the church, and the whole church is revived. Our rally resulted in $53 85 on pastor's salary, $10 on benovolence and 15 subscribers for the SOUTHWESTERN.

St. Martinsville, La.—Brother J. W. Turner writes: The members and friends of Maliafieu Chapel presented me with a $55 dollar buggy on Oct. 1. On Oct. 6 Prof. J. E. L. Haskins spoke to the young people in behalf of our school at Baldwin, and several left for the school to-day.

Aitamaha, Ga.—Brother G. W. Ashley writes: We are doing our best this year on benevolence. Our young ladies' race for the benevolence cause netted $14 25, and they are still working. I think our pastor, S. H. Jordan, will lead the district this year. I am doing my best for the SOUTHWESTERN.

Lake Providence, La.—Brother F. M. Lashington writes: I wish to thank the members and friends of St. Peter's M. E. Church for visiting the pastor and wife with a handsome pound party, led by Mmes. E. L. Daniels and Ida C. Johnson. Enclosed find cash for four subscribers, and expect eight more soon.

Starkville, Miss.—Our third quarterly conference met in Zion, Franklin, with Presiding Elder P. O. Jamison in the chair. Reports showed success along the line of church work. Ten were happily converted, baptized and reported; 153 communed; $18 30 collected during conference. So writes Bro. J. M. Thompson, Pastor.

Millican, Texas.—Brother F. Gilmore writes: Our fourth quarterly conference was held with Presiding Elder W. L. Duncan in the chair. It was a success. Total amount raised, $111 89; 75 partook of the Lord's supper. The elder preached two good sermons. He aroused the people in a way that will not soon be forgotten.

DeKalb, Miss.—L. J. S. Bell writes: Since my last letter I have held my last revival for this season. Glory to God for what he has done. The revival has closed. We have 27 more new converts. Our meeting at the headquarters was a success indeed, which gives us 75 converts for the year. We were greatly aided by Rev. W. H. Smith of Scooba.

Hazlehurst, Miss.—Brother M. A. Hobson writes: Fourth quarterly conference was held at Gallatin, with Presiding Elder J. L. Pratt in the chair. Reports proved this charge to be in a splendid condition. Conversions during the quarter, 14: accessions, 27; collected for all purposes, $152 45, and since conference we raised $53 to repair our church at St. Morris.

Aberdeen, Miss.—Brother W. H. Whitlock says: We had a glorious outpouring of the Holy Spirit on Union Grove circuit this year, which resulted in 53 conversions and 70 accessions to the church. Presiding Elder S. H. Nevils was with us at our last quarterly meeting and preached to the edification of all. We also secured 3 subscribers to the SOUTHWESTERN.

Marshall, Texas.—Pastor A. Taylor says: This closes my fourth quarter with a good report. All my claims have been raised. We had a grand time in the quarter. All the brethren were present with written reports. Collection was $3 95. We have raised this year for all purposes, $1002 75. We are now running a revival. Pray for us that we may have a full report at conference.

Pittsburg, Texas.—Brother T. Young says: We laid the corner-stone of Moore's Chapel on Sept. 28. We had a grand time, and collected $17. Rev. T. Moore preached on Sunday. S. Gray and Rev. Blackridge of the C. M. E. Church, and Brothers McKing, Johnson, Neal, Hamilton and Rogers witnessed the laying. The presiding elder of the Marshall District preached acceptably.

Goodman, Miss.—Pastor H. Y. Saulter writes: I have just closed a two weeks' revival, which resulted in the conversion of 18 precious souls and in that number my wife was happily converted. Praise the Lord for his manfold blessings. Invaluable services were rendered by Rev. W. H. Hundley, of Pickens. Goodman is on the upward march, and peace prevails on our borders.

Shubuta, Miss.—Brother A. B. Logan writes: We have closed our second revival on the Shubuta charge, which resulted in the conversion of 26 precious souls. During the last of these revivals, which was held in the town of Shubuta, the parsonage was visited by a number of members and friends, which was quite a surprise, the pastor and family being in the church looking after the penitents, and left many tokens of their love.

Eddyville, Ky.—Pastor J. E. Warren, of Grand Rivers, writes: After many years of hard toiling the old M. E. Church stepped to the centre of Dawson Spring, one of Kentucky's best watering places. Now we are here and never a Methodist could say this before the Sept. 10, 1895, when I walked in, a man of God, and told the sons and daughters of Wesley to fall in line. This will be the place for our church. Pray for us.

Cedar Creek, Tex.—Pastor J. H. Swann says: Our fourth quarterly conference was held with Rev. Mack Henson presiding. The pastor reported 8 conversions and 10 accessions. The elder preached two excellent sermons, and 53 communed and six children baptized. Collection $13 25; total, quarterly, $97 75. On the night of Sept. 13, a host of members and friends stormed the parsonage with many pounds of choice grocories, which were highly appreciated.

Lake Providence, La.—Brother F. M. Lashington says: Our revival just closed with 11 souls happily converted and 15 accessions, making 26 added to the church. The church is alive and we are now the leading church at this place. We have been working for a long time to pass from under the cloud, and out of all the Lord hath brought us by his love and we are marching on to victory. We will soon be able to send a few more subscribers to the SOUTHWESTERN.

Mayesville, Ky.—Pastor R. L. Dickerson writes us: Our church is getting along finely. This is, thus far, the most prosperous year of our ministry. The church is being built up along all lines We have built a neat parsonage with five rooms, a pantry and a cellar, and is one of neatest in the conference. We have paid off $200 old indebtedness. We have had three rallies, which netted $250. Our classes are well attended and our league ranges from 250 to 300 attendance.

Abbeville, Miss.—Brother C. W. Butler informs us: We have had a grand time all over the circuit. Our Fair Point revival meetings have just closed with 108 conversions and 85 of that number have joined our church. We are moving along nicely, and the circuit is in better condition than ever before. We have not forgotten our pledge; we have sent in four subscribers and you shall have the other six and more if I can get them. We are now planing for a SOUTHWESTERN Rally. Pray for our success.

Hickory, Miss.—Brother P. R. Crump writes: Closed our meeting at Sylvester Church in Newton, with nine conversions. Elder A. M. Trotter was with us three days. The meeting closed with a rally for pastor's salary, which resulted as follows: Leader No. 1, N. Berry, $8; No 2, C. Scott, $5 75; No. 3, Green Raney, $3 25; No. 4, H. Gardner, $7 65; No. 5, P. Berry, $4; No. 6, M. Hampelton, $2; the steward, $2 55. Miss V. O. King and Miss Laney Campbell presented $3 15 for a pulpit Bible. We order two Bibles to-day from our Book Concern. The SOUTHWESTERN was not forgotten. Enclosed find list of seven cash subscribers, and more to come.

Houston, Tex.—Brother F. Parker says: Rev. Wm. Bartley, presiding elder, was with us a few days since and held his fourth quarterly conference. He preached two good sermons to my people. The trustees' report showed that $850 had been raised and applied to debts of long standing. The benovolent collections have been raised in full. The running expenses of the church, including salaries of ministers, are well up. A large number of my members, too numerous to name, headed by Mrs. M. L. Gordon and A. N. Atkins, marched to our house last Thursday night and surprised us with many useful things. We are grateful to them for this and other expressions of their care for our welfare.

Lake Village Mission, Ark.—We have two Sunday Schools on this field. Arkansas City is one of the points on this mission. Here we have five members and a nice little school. Gains Landing is another point on this mission. We have no members here, but there are many people and the prospect is good. At Lake Village our people are buying homes and educating their children. I cannot say much about Sterling. It is a large section of colored people, well situated, and has no Methodist Church whatever. This mission is composed of two counties, and we have not a Methodist building on the field. There is a great work to be done here morally, spiritually and intellectually.

Forsyth, Ga.—Pastor E. E. Kirby writes an encouraging letter as follows: Our protracted meetings was all that could be expected, and resulted as follows: At Knynett, 10 days, 22 joined the church; at Rockmart, 10 days, 57 joined, and at Hopewell, 10 days, 102 joined, and the Lord gave us a most glorious display of power. One hundred and eighty-one came into the Church of God, and of that number 166 were happily converted to God. Our third quarter was held with our much-beloved elder in the chair. The reports showed progress. Presiding Elder J. P. Wragg looks after every part of the church. He preached very helpful sermons. Forsyth circuit is coming to the front; backsliders are reclaimed and true-believers built up. The elder brought some extra copies of the SOUTHWESTERN to give to the brethren, and now I have 10 cash subscribers to send in. [Praise the Lord —ED.]

Anniversary of the Tract Society.

The anniversary of the Tract Society o the Methodist Episcopal Church will be held in St. Paul Church, Cincinnati, O., Nov. 10, 11 Charles J. Little, D. D., president of Garrett Biblical Institute, Evanston, Ill., will preach on Sunday morning, Nov. 10. He will also deliver the anniversary address on Sunday evening. In the morning Dr. J. L Hurlbut will preach at Walnut Hills, Dr. J. M. Freeman at Avondale, and Dr. Robert R. Doherty at Trinity. In the afternoon there will be a union meeting of the German churches of Cincinnati and vicinity, held in the German church, Newport, Ky., to be addressed by F. J. Nagler, D. D., German assistant secretary. On Monday morning, in connection with the Cincinnati Preachers' Meeting in the Methodist Book Concern, there will be held a Tract Conference conducted by Dr. Freeman.

Anniversary of the Sunday School Union.

The anniversary of the Sunday School Union of the Methodist Episcopal Church will be held at Dayton, O., commencing on Wednesday, Nov. 13, and closing on Sunday, Nov. 17. C. B. Mitchell, pastor of Grand Avenue Church, Kansas City, Mo., and John Krantz, Jr., pastor of Trinity Church, Jersey City, N. J., will assist the secretaries in the anniversary. Sunday school conferences will be held, discussing various practical points of Sunday school work, and addresses will be delivered and sermons preached by Dr. Mitchell, the Rev. John Krantz, Jr; Dr. Hurlbut, Dr. Freeman and Dr. Doherty. F. J. Nagler, D. D., the German assistant secretary, will preach on Sunday morning in the German church, and deliver an address in the evening in the same place.

CANCER CURED

—AND A—

LIFE SAVED

By the Persistent Use of

Ayer's Sarsaparilla

"I was troubled for years with a sore on my knee, which several physicians, who treated me, called a cancer, assuring me that nothing could be done to save my life. As a last resort, I was induced to try Ayer's Sarsaparilla, and, after taking a number of bottles, the sore



began to disappear and my general health improve. I persisted in this treatment, until the sore was entirely healed. Since then, I use Ayer's Sarsaparilla occasionally as a tonic and blood-purifier, and, indeed, it seems as though I could not keep house without it."—Mrs. S. A. FIELDS, Bloomfield, Ia. *

AYER'S

The Only World's Fair Sarsaparilla.

Ayer's Pills Regulate the Liver.

Christmas Music.

The Holy Child Service by the Rev ROBERT LOWRY, most popular of the series, 16 pages. $4 per 100; 5 cents each, if by mail.

The Feast of Lights. By Mrs. W. F. CRAFTS and H. P. MAIN. A new Service for Primary Classes, very pretty and effective, printed in colors, 6 cents.

Christmas Annual No. 26. Seven new carols, by popular writers, 4 cents.

Selected Carols from previous issues, by best authors. 15 carols in each number. No. 1, 5 cts No. 2, 5 cts. No. 3, 5 cts. No. 4, 5 cts.

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AN APPEAL TO THE KING.

By Rev. J. W. E. Bowen, Ph. D, D. D., at Atlanta, Georgia, October 21.

"Mr. President, Ladies and Gentlemen: As a rerpesentative of the American Negro I venture to address a modest statement and an appeal to the king. We realize that although the king is invisible his personality is tangible. He occupies a front seat in the halls of legislation; he dictates the political policy of the nation; his nod of approval is more significant than the mythological nod of Jupiter, while his disapproving nod spreads fear and consternation far and wide amid the ranks of his subjects. He determines what statutes shall be enacted, and should his subjects in a mad freak enact any statute contrary to his wishes he annuls them immediately and relegates the reckless and vitaline political Titans to the limbo of political forgetfulness. He sits in a high chair in the police, the criminal, the equity, the appelate and supreme courts of the States and of the nation and interprets the law: He then prescribes to the police, the sheriff, the constable, the mayor, the governor and president how these interpretations shall be carried out. The great body of his law is unwritten, but they are executed with scrupulous exactness in the minutest detail. He sets the pace in the drawing room; the swing of his baton describes the movement of the foot, the hum of the music and the color, quality and style of the dress.

"The whirligig of time is merciless and providential—merciless to the indolent and reckless, but providential to the faithful and honorable. The poetic truth that 'There is a divinity that shapes our lives, rough hew them as we may,' may be rewritten in the prosaic facts of to-day as found in the experience of individuals as well as in that of peoples and of nations. The changes are so rapid and radical in human society, flitting before our gaze like the fast-unfolding views of a huge panorama, or like dissolving and charming lines in the kaleidoscope, that we can scarcely get more than an outline or rightly esteem their far-reaching effects. The eye grows weary and the brain is overpowered in contemplating these monotonous and astounding changes. And yet we have but come to the outskirts of a mighty and harmless cataclysm in society when the present inequalities and misadjustments will be remedied and human society become so based that there shall be equality of opportunity for every human being. In actual illustration the Greeks are at our doors. We are too near the recent civil and fratricidal strife to appreciate this fact, whereby a new people was born in a day, a people that to all practical appearance, as well as by antecedents, were no people at all. And even more marvelous is that other incomparable fact standing alone in its gracious magnanimity and in the silence of its untarnished splendor in the revolution in the moral and social sentiment toward the Negro on the part of his former master. This fact alone is a sufficient and unwritten confirmation of the existence of an undertow of righteousness in human society; and moreover it is a reasonable guarantee that ultimately all the world will become brothers.

"Our eyes have seen strange sights and our ears have heard strange sounds. When Booker T. Washington delivered his unmatched speech from this platform a distinguished citizen of Georgia, the successor to one of her proudest sons, said: 'That man's speech is the beginning of a moral revolution in America.' That utterance is proof in itself that the revolution has already come, and it only remains for time to crystalize its various phases and essentials into the component elements of civilization.

"The erection and equipment of the Negro building, the Negro's place of seemliness and honor, in this most notable of Southern expositions and the general satisfaction expressed with his accomplishments are all additional marks of unperceived but positive change in society. And once again the Negro wishes to put himself on record in the most positive, hearty and unequivocal terms, without the least tinge of Jesuitical sophistry that he loves the land of his nativity and is ready, as of yore, to pour out his heart's best blood for the institutions of that land. The sad and sweet memory of his historic sorrows saturate this atmosphere and every foot of ground in Southern soil is made holy because it embalms the sacred dust of his faithful sires. The memory of our deeds is still a fragrant and fruitful theme. I appeal to the bronzed lips of yon orator on Marietta street, who stands supremely alone in painting the devotion of my ignorant sires. Hear him in his speech before the Merchants' Association of Boston in their annual banquet, December, 1889: 'I see a slave scuffling through the smoke, winding his black arms around the fallen form, reckless of the hurtling death, bending his trusty face to catch the words that tremble on his stricken lips, so wrestling meantime with agony that he would lay down his life for his master's stead. I see him by the weary bedside ministering with uncomplaining patience, praying with all of his humble heart that God would lift his master up until death comes in mercy and in honor to still the soldier's agony and seal the soldier's life. I see him by the open grave, mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him when the mound is heaped and the great drama of his life is closed, turn away with downcast eyes and uncertain step starts out in the new and uncertain fields, faltering, struggling but moving on until his shambling figure is lost in the light of this better and brighter day. And from the grave comes a voice saying: "Follow him! Put your arms about him in his need, even as he puts his arm about me. Be his friend as he was mine."

Our ears are become familiar with the so-called race problem, which has been popularly interpreted to mean the Negro race problem. A truer and larger conception of the subject would speak of the human race problem, instead of the narrower Negro race problem. This great problem assumes a different name in different parts of the world. We have nihilism in Russia, socialism in Germany, communism in France, socialism and the submerged tenth in England, while in the United States it is as multiform in its elements as the nation is composite in its blood and physiognomy. In California it is the problem of the Chinese, in the great middle west it is the Scandinavian and other foreign struggles; in the North, Central and Eastern States it is the Irish and Italian problem, while overreaching all of these is the problem of the battle for bread, and in the South it is the Negro problem. It is, therefore, no sign of breadth of vision to declare that there is only one great problem in the United States, and that one is the Negro problem. These problems will require centuries of persistent effort that they may be solved upon the ethical and equitable basis of the New Testament teachings. In dealing with all of these the principles of equity and of brotherhood should obtain.

It is a basal and sociological truth that, other things being equal, like treatment and like opportunities produce like results, breadth and quantity of which will depend upon the native power and inherent ability. What is the condition for the development of the noblest type among men? There can be but one answer to this question, namely, equality of opportunity. The largest struggle of human society is to attain this concrete reality of civil justice. Under it each will produce according to his ability for the good of mankind, and that good will not be a passive uniformity cast into the stereotyped mold of racial capacity, but will be complex in its essentials and divinely human in its cast.

The Negro has learned that three feet make a yard in mathematics, and he believes that it makes a yard in politics, economics and ethics; in Europe, Asia and Africa; among whites and among blacks. It is noteworthy that inside of one generation the Negro should learn such valuable lessons. And in consequence of which he has begun the study of himself and is seeking to locate himself as a factor among men. The Negro has a definite sphere to fill in history, and although his day is a day of small beginnings, the present results are prophetic of large victories in the future. His educational life has just begun, and his teachers without bias say that he will some day fill the world with his name. This belief to the contrary notwithstanding, the old question still lives and with vital pertinacity challenges the soberest thought of statesmen, ecclesiastic and political, namely: Has the Negro any place in American life? If so, what is that place to be? But the most encouraging feature about this question is the fact that the Negro himself has addressed his best thought to this answer. A certain school of political economists assume to lay down a maxim to govern the formation and development of a nation this theory: Without amalgamation of blood there can be no national life to those not amalgamated. This is as crude a notion as the ancient theory of the flatness of the earth. The present progress of mankind in every clime is its best refutation. Nevertheless, in spite of the fact that the noble Sinbad is almost ridden to death by this Old Man of the Sea, it must be observed that America is the only country that is at work upon this problem. England and Europe have not had the courage nor disposition, if they had the wisdom, so much as to read the problem through once. But the American people have the disposition and the audacity not only to read it through, but to begin its wise solution upon the broad basis of humanity, and please God, the Negro will have sense enough to stay and contribute to its correct solution until this nation shall become in truth homogeneous in sentiment though heterogeneous in blood.

The United States is the sphere of nationality and not of rascality; blood makes a race, but sentiment a nation; and the chief corner stone of the nation is the first statement in the original charter of the proud republic: "We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." The question of the equality of the race as familiarly understood and as commonly interpreted is a threadbare and rusty saying and is as groundless in reason and in the concrete facts of to-day.

There is no such thing as perfect equality of individual or race. This is a figment clung to by minds that are woefully deficient in rudimentary training or are still wrapped in the swaddling bands of medieval infancy. The true or native equality of men as stated by the great Jefferson in the fundamental charter of the republic and as rationally and biblically interpreted in biology, philosophy, reason, Scripture and common sense is, that all men are natively and equally endowed with the essentials of humanity and of divinity. And because of this, each and all should be permitted to develop his endowment for the good of society within the limits of unprejudiced legislation. Such an interpretation and process of development must lead to the largest good for the largest number.

[Concluded in next issue.]

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E. W. S. HAMMOND, D. D., EDITOR.

HELPS AND HINDRANCES TO THE CIRCULATION OF THE SOUTHWESTERN.

It has given us no little satisfaction to know that the friends of the SOUTHWESTERN are increasing, and that notwithstanding the obstacles in the way of our very peculiar work there is a splendid uplook in favor of the official organ of the Church. Our advance pay system and the revival of business prosperity throughout the South, (judging by the rate names are now coming in) promises to send our list to a point never before reached in the history of the paper. We have been hindered considerably by the persistent efforts of thoughtless brethren who have sought to crowd out the official organ of the Church and substitute in its stead useless and expensive periodicals, instituted generally for the gratification of mere personal ambition. It is needless to say that but for these the SOUTHWESTERN might have reached a self-supporting basis ere this. But we record with grateful emotions the constant and increasing interest and co-operation of a goodly number of faithful brethren, white and colored, whose confidence and endorsement are a sufficient compensation for any sacrifice rendered or toil endured. It will doubtless interest our many readers to know that our reading constituency is distributed throughout the seventeen colored conferences of our Church, in nearly all of which there are periodicals of some sort published. There are sixteen of these which are issued quarterly, monthly, semi monthly and weekly, with an aggregate circulation of 6,000 copies. Their books will show that at least $3,000 have been collected for subscriptions and advertisements. Three have been invested in printing presses, type, and other office equipments, at least $6,000. Strange to say, that nine-tenths of the persons owning, controlling, or otherwise engaged in conducting these enterprises, are either members of the annual conferences or prominent lay members of the Church. That these periodicals are not self-supporting goes without saying. We confess it looks a little unbusiness like, if not sinful, to waste from three to five thousand dollars annually upon enterprises which, in the nature of things, are of doubtful propriety. If this influence and money were directed toward the support of the SOUTHWESTERN, as it undoubtedly should be, we would have one good self-supporting paper which would be a credit to its constituency and to the Church. But the most serious aspect of this monumental indifference is the lack of denominational pride on the part of these would-be editors and their weaker admirers, upon whose minds it has probably never dawned that the Book Concern dividends which are annually distributed among the conferences are the results of the sales of our Methodist books and periodicals, and that the $5,000 or more which they annually sink in these private or semi-official periodicals reduces the amount to be distributed among the superannuated and worn-out preachers, and the widows and orphans of deceased traveling preachers. And yet these same gentlemen will applaud vociferously the announcement of the dividends, when at the same time they are doing all they can to reduce the amount. We happen to know of Methodist clergymen and members of the annual conferences who are stockholders in some of these periodicals, and whose interest in them is as intense as it is apathetic in the official paper of the Church, that has honored them with a place in its ministry. It is safe to say that such persons have but little disposition to heed the very brotherly request of the late General Conference not to establish any more papers, and to discontinue those already established, whenever it could be done in accordance with existing obligations. We reaffirm our conviction that the SOUTHWESTERN ought to be the official representative of every department of our Church work in the South. If it had, as it deserves, the practical co-operation at least of those who speak well of it, it would soon become a more important medium for the dissemination of information concerning our Educational, Church Extension, Missionary, and in fact all departments of our Church work, especially in the South. This being thrown in our favor, we could have a paper as large as the largest of our Advocates going weekly into the homes of thousands of our people. We have had frequent conferences with brethren who very greatly desire the success of the SOUTHWESTERN, and the conclusion invariably reached is that local competition, encouraged as it often is by members of our annual conferences, who, having a penchant for the establishment of the periodicals mentioned, push them to the great detriment of the official organ of the Church. Especially is this true where the managers, editors and proprietors of these periodicals have the right of way into the homes of the people by virtue of the official relations which they sustain to some department of our Church work. It is needless to say that they take large advantage of these privileges.

Nevertheless, we feel deeply grateful to the earnest, faithful and loyal brethren in all the annual conferences, who are pushing the canvas for the SOUTHWESTERN so that we are able to add to our lists over 100 new subscribers each week. To these must come the consciousness of having rendered faithful service to God and our beloved Methodism. To the others we submit the words of the Master: "*He that is not with me is against me, and he that gathereth not with me scattereth.*"—(Luke, 11-23.)

PREAMBULATING.

Our brief visit to the North Carolina Conference at Greensboro, N. C., on the 25th of October, was greatly enjoyed. Bishop Mallalieu was in the chair, and gave us ample time to respond to the royal welcome accorded us by the loyal and progressive North Carolinians. The conference grows wonderfully, and there are fresh evidences that the type of Methodism which they are planting throughout the old North State will produce a harvest of which all Methodism may be proud.

This conference probably beats the record of our colored conferences, having collected more than its apportionment. The SOUTHWESTERN was cordially endorsed, and many more names were added to the list of subscribers. The conference promises to put a SOUTHWESTERN in every home within the conference boundaries. Rev. T. M. Collett was elected delegate to the General Conference, with Prof. J. D. Chavis of Bennett Seminary as reserve. Drs. J. W. Hamilton, Manly S. Hard, Earl Cranston, C. H. Payne and President W. P. Thirkield were among the distinguished visitors. Of course our honored Bishop W. F. Mallalieu had the right of way to all hearts. His presidency of this conference will never be forgotten. Salvation full and free was the burden of his counsels, and he fairly excelled himself in his great sermons on Sunday. The conference vote on the proposed amendments showed that these loyal men, many of whom had felt the iron yoke of slavery, to be in line with the spirit of Methodist progress. The Hamilton Amendment receiving their entire negative, and the Baltimore-Colorado their entire affirmative vote. We were delightfully entertained by Prof. Morris, at his beautiful home on the campus, and at that home of the Methodist preachers, Sister S. S. Jones of the Piedmont House.

Reluctantly bidding adieu to these grand brethren we were soon whirling away toward Abingdon, Va., the seat of the East Tennessee Conference. The genial Dr. Hard was among the passengers on the train which bore us away. We parted at Greensboro; he to find needed rest in the arms of morpheus, while the writer was left to formulate plans by which he could capture the East Tennesseeans at Abingdon, Va. The ride through the magnificent Shenandoah valley was a tonic and an inspiration. There was something so decidedly home-like in these old Virginia hills. Precious memories are awakened as we pass villages and towns where our brethren have nobly fought to establish our own glorious Methodism.

Abingdon is reached and the place of meeting likewise. Bishop D. A. Goodsell, D. D., genial, persuasive, kind, is holding the reins with characteristic firmness, yet so tempered with love that everything moves along as smooth as a wedding bell. This was a remarkable session in many respects, and enough to tax the patience of almost any presiding officer. There were ominous clouds at times which threatened the peace and harmony of the heroic little band, but the guiding hand of the gentle and loving bishop carried the ship through the storm and all was safe. The conference was assured more than ever that it was expected to make a record for fidelity to the trust reposed in it by the great Church in all departments of its activities, that it is to maintain a high moral standard while keeping abreast with the best thought of the age. It has a splendid future and a glorious class of younger men who are expected to do valiantly for God and our Methodism. The tender and fatherly counsels, and the matchless sermon of the bishop will never be forgotten by these brethren who love him as a father. Votes on the amendments showed that the conference was in line with the increasing majority. There was no vote on the "Hamilton Amendment," and a unanimous affirmative vote on the Baltimore Colorado plan. Rev. F. L. Donohoo, the able and cultured pastor at Abingdon, assisted by his good people, gave the conference very excellent entertainment. Brother W. H. Pleasants, the sweet-spirited and capable presiding elder of the Wytheville District, and the writer were the guests of Mr. and Mrs. Rencher, a most honorable family, and among the wealthiest of our people in the Old Dominion. We were most delightfully entertained. We found our genial friend, Mr. Henry Longbon of the Western M. E. Book Concern, a most valuable visitor; and the conference will not soon forget the splendid services he rendered them. Dr. Judson S. Hill, the popular president of Morristown Academy, was elected delegate to the General Conference, with Rev. R. F. Buckner, one of the strongest young men of the conference, as reserve. The SOUTHWESTERN was royally received, and secured many more additions to its increasing list of subscribers. Revs. G. W. Staples and Eli Provine are the new presiding elders.

—The *Atlanta Journal* of October 3 has a fine portrait and the following sketch of our own Dr. J. F. Goucher of the Baltimore Conference:

"The Rev. John F. Goucher, the youngest son of John Goucher, M. D., was born on the 7th day of June, 1845, in Waynesboro, Pa. He graduated from Dickinson College in 1868, took his degree of A. M. in 1872 and the degree of doctor of divinity was conferred upon him by the same institution in 1875. Dr. Goucher's life has been worthy of note in three directions, as a clergyman, an educator and a philanthropist. His interest in educational work has been practical and helpful. Besides his splendid work at home in 1881 he projected and directed the organization of the Anglo-Japanese College at Tokio. Through his representatives he secured for it a charter from the Japanese government and the first concession for foreigners to purchase land and to reside outside of the foreign reservation. In 1882 he planned and established a system of primary-vernacular schools in Rohilcund, India, which now includes primary and secondary schools, over one hundred scholarships for boys and girls, with a daily attendance of more than three thousand children, for the expense of which he and Mrs. Goucher still provide. He was one of the original incorporators of the Woman's College of Baltimore, and from the first he has been the chairman of the executive and building committees. On May 27, 1890, he was called unanimously to the presidency of the college, which position he now holds."

—This office was very highly favored by a visit of Rev. James Morrow, D. D, formerly pastor of Ames M. E. Church, this city, and now general secretary of Pennsylvania Bible Society. We were greatly impressed with the doctor's kindly spirit, genial and affable manners, and regretted the termination of the very pleasant visit. The doctor goes to Southern California in obedience to the advice of his physician, for health and recuperation.

The *Epworth Herald* says:

"We want to see the General Conference do one of two things: Either take away the time-limit from the pastorate, or attach it to all official positions in the Church. Why should a pastor be forced to move at a specified period, and a college president or an official editor or secretary allowed to hold on indefinitely?"

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"Little Arthur, or The Ministry of a Child." A tribute to the memory of Arthur Ninde Potts. By his father. Cincinnati: Cranston & Curts. New York: Hunt & Eaton.

This little booklet is the tribute of stricken hearts, to the memory of a sweet-spirited little boy, Arthur Ninde Potts. Tenderly, tearfully and lovingly the story is told of a loving father, whose overwhelming grief and yet firm and unquestioning faith in the heavenly Father, gives the reader an excellent opportunity to recognize the hand of God in the affairs of his faithful children.

The publishers of The Youth's Companion are sending free to the subscribers to the paper a handsome four-page Calendar, 7 x 10 inches, lithographed in nine colors. It is made up of four charming pictures, each pleasing in design, under each of which are the monthly calendars for the year 1896. The retail price of this Calendar is 50 cents. New subscribers will receive this beautiful Calendar and The Companion every week until Jan. 1, 1897. The Youth's Companion, 195 Columbus avenue, Boston.

NEW ORLEANS AND VICINITY.

Contributions to Algiers Sufferers' Fund.

Mallalieu Chapel, Stephen Priestley pastor	$ 1 55
Williams Chapel, C. Monroe, pastor.	2 60
Boynton Church, Frank Harvey	1 00
Scott Chinn Chapel, E. Fields, P. C.	1 50
Wesley Chapel, T. J. Johnson	7 00
First Street Church, W. R Buttler,	6 15
Mt. Zion Church, T. G. Montgomery	2 00
Simpson Chapel, Henry Taylor	5 00
C. C. Morse	1 00
Total	$24 80

Mt. Zion M. E. Church moves forward grandly. Sunday services were profitable; two accessions. Rev. T. G. Montgomery is at his post and leading acceptably.

Little Samuel Toify, a member of Union Chapel Sunday School, died on Oct. 10 last. He was a bright little fellow, and although quite young, met death as the true Christian does.

There was a fair attendance at the Preachers' Meeting on Sunday the 23d. Rev. T. G. Montgomery presided. Rev. E. Fields read and expounded the Sunday school lesson. Rev. H. Taylor, who was appointed to speak on baptism, its significance and mode, was not present, and the subject went over. Rev. Dr. Morrow, a former pastor of Ames Chapel, this city, was present and made a short address.

In Memoriam.

Rev. Alexander J. Ford.

Rev. Alexander J. Ford was born 43 years ago, in St. Mary's parish, La., and converted about twenty-five years ago under the ministry of Rev. Samuel Osborne at Franklin, La. He served the Church as a class leader, recording steward, Sunday school superintendent and local preacher. He was elected a layman from Franklin to the Lay Electorial Conference of the Louisiana Annual Conference, held at New Orleans, at Wesley Chapel, Jan. 21, 1880. He served on a committee of three with A. Mitchell and A. T. Grigsby, and reported the results of its work in the election of Graham Bell and W. B. Smith as delegates to the General Conference of 1880. He was recommended from Franklin to the traveling connection on trial in 1881, in a class of fourteen young men—Revs. J. W. Lewis, M. J. Dyer, H. C. Armston, J. H. Wright, T. McCary, F. T. Chinn, H. James, M. Monroe, J. Rogers, S. S. Wright, J. H. Rylander, C. Crockett and E. Harrison, on Jan. 25, 1881. His first appointment was to Cheneyville, by Bishop Fess, and served one year. His second appointment was to Homa and served two years. His third appointment was to Clinton street, New Orleans, where he served two years. His fourth appointment was to Glenco and Island and served two years. His fifth appointment was to Alexandria, where he served five years. His sixth appointment was to St. James, Shreveport, serving two years, 1893-1894. His last work at the Louisiana Annual Conference, held in Monroe, La. He was elected statistical secretary and preached his last conference sermon on the night of February 10, at Sam Jones' Tabernacle. He received his last charge by Bishop Thomas Bowman, Feb. 11, to Union Chapel, New Orleans.

His failing health and illness was beyond all medical aid and the skill of physicians was not equal to the great destruction of nature. He falls in the midst of many warm friends. He sleeps a blessed sleeps. Sleep on, dear brother, until we too shall cross the Jordan.

There is a sunny rest for every troubled breast,
And grief may bide an evening guest.
But joy shall come with early light,
For God hath worked each sorrowing tear;
And heavens long age of bliss shall pay,
For all his childrens' sufferings here.

Brethren, care for the orphans and the widow. We all shall meet again to part, no, never. STEPHEN PRIESTLEY.

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Greenville District Conference Program.

The following is the program of the second district conference of the Greenville District, Upper Mississippi Conference, to be held at Baird, Miss., Nov. 27, 1895:

First Day—Organization of the conference; conference business; sermon, S. D. Hutson; discussion of topics; Benefits of district conferences, Geo. W. Hunt, J. H. Everett and others; The relation of the Epworth League to the Church, E. Troupe and P. S. Bowie; sermon, E. D. Cameron.

Second Day—Conference business; sermon, G. L. Williams; discussion of topics: Atonement, M. Blair and E. D. Reid; Baptism, J. W. Davis, P. E., and S. M. Tayler; Justification of man, C. A. Jordan and A. Saulsbury; sermon, J. H. Everett.

Third Day—Conference business; sermon, J. W. Johnson; discussion of topics: Christian perfection, E. Troupe, J. B. Starkey and S. V. Hutson; Why we stay in the M. E. Church, A. J. McAllister, C. W. Walton and P. S. Bowie; The pulpit an example of purity, C. A. Jordan and J. H. Everett; sermon, C. W. Walton.

Fourth Day—Conference business; sermon, P. S. Bowie; topics for discussion: The SOUTHWESTERN an aid to the pastor in his charge, J. B. Starkey, J. W. Johnson and E. D. Cameron; The work and needs of Rust University, C. A. Jordan, M. Blair and others; The ideal delegate to the General Conference, E. Troupe, C. W. Walton, S. V. Hutson and others; F. A. and S. E. anniversary.

Fifth Day—Sunday School address, S. D. Hutson; Love feast, E. D. Reid, J. B. Starkey; 11 a. m., sermon by J. W. Davis, P. E.; 3 p. m., sermon by E. Tronpe; 7:30 p. m., sermon by J. B. Starkey.

Committee—A. J. McAllister, S. M. Tayler, C. W. Walton.

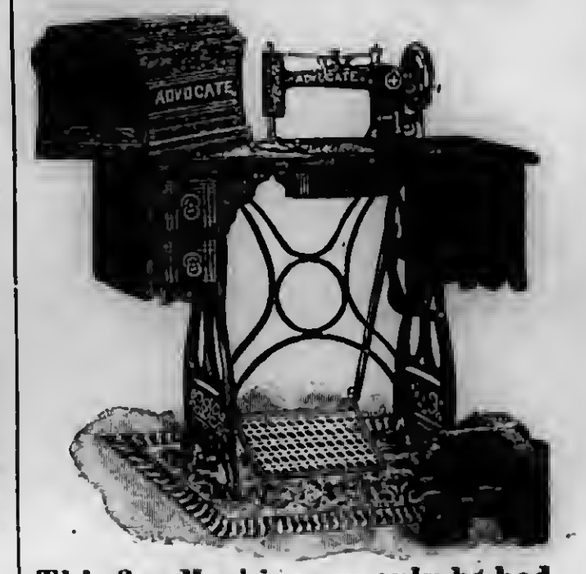
J. W. DAVIS, P. E.

Our Schriever (La.) Letter.

SCHRIEVER, La., Sept. 28, 1895.

On taking up the dear old SOUTHWESTERN this week my heart was made glad to see that Rev. Dr. A. E. P. Albert had been appointed vice president of Gilbert Academy, and it met my approbation, as I believe it does every member of the Louisiana Conference. I also called an educational meeting in the interest of the school at my appointment for Oct. 3, and shall do my utmost for the school. My heart was made glad when, to my surprise, I met the doctor and his family, in company with Miss Lillie Vinet, on Saturday, 28th inst., en route for their new field of labor. We wish to say to the doctor and the friends of the institution that they can depend on us for our help, and we pray the blessings of Almighty God for the general success of the school. I shall from time to time hold such meeting as I have called for this school, for if education was ever needed anywhere it is in this vicinity, and at this time. We have scores of young men and women that are getting into trouble every day, and to my knowledge it is because so little care has been given to education. From what I have seen this year I have made this resolution to be a better friend to education than ever I have been. God bless all of our schools and educational centres, that they be filled with worthy students, and that every preacher may lay his hand to the wheel and help push the cause with more force than ever before. Very truly yours,

A. J. PROCTOR.



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WILBUR P. THIRKIELD, President, Atlanta, Ga.

PRESIDENT COLLIER.

His Address at the Cotton States Exposition, on the Opening of the Negro Exhibit, at Atlanta.

For the first time in the history of industrial expositions we see here a building set apart and dedicated to the Negro race. For the first time at the inaugnration of an onterprise like this a Negro orator figured among those who were commissioned to spoak of its significance and pnrpose. The well-tempered and eloqnent words of that reprcsentative received applanse when they fell from his lips, and have won the cordial commendation of the right-thinking people of every race in this conntry.

In assigning an important part in this exposition to the Negre race, the management was moved alike by the desire to make this show of Southern achievement and ambition as comprohensive as possible, and hy a sentiment of good will and helpfnlness toward that element of our citizenship which has but recently been thrown upon its own resources and responsibility. The wisdom of hoth these views is amply vindicated here. We have before illustrations of the intollect, industry and skill of the Negro race snfficient to interest the most critical of all the observers of this great collective display and to make every Negro in the United States and the world contemplate in hope and pride the possibilities of his race. You have here commanded the respect and challengod the admiration of all yonr fellow-citizens. The people of this city and of this section are proud of the exhibit you have made. They have ever since the omancipation of the Negro, given him a wider field for the cultivation of his higher powers than he could find anywhere else in the world, and the resnlt is there are more Negroes engaged to-day in gainful and elevating pursnits in the former slave States of this Union than in all the rest of the world. There are more opportunities for the intellectnal and ambitious Negro in these States than he can find elsewhere in the conrse of the snn, and I call every scion of the Negro race before me to witness the statement that the relations between the whites and the blacks in the South are every year and every day becoming more cordial. There is no reason for any conflict between the two races which have by God's providence been thrown togother here. There is every reason why they should dwell together in peace and assist each other in working out their common destiny. They will be here together for all time to come. They speak the same langnage; they worship the same God; they hold the same ideas of conduct, and they meet every day in the most friendly relations, mutnally benefiting each other. They have a common interest in this country; they must under God's providence prespor and suffer together. One of the best assurances that the Negro will progress in this conntry, is found in the practical character of the edncation his schools now afford. The leading Negro schools and colleges in the South eqnip their pupils for actual and profitable service in the community, and their elevating tendency is clearly discernible. We have before us here many specimens of the work that has been wrought by the educated mind and the trained hand of the Negro. This exhibit would do honor to any people and the verdict of the jury of awards, which will soon be made, will emphasize in no uncertain way the merit of their labors. The recognition here bestowed upon these proofs of Negro thrift and ambition is only one of the many assurances that in his efforts to advance he has the best wishes and the ready assistance of his white fellow citizens. All things considered, the progress of the Negro in the South since his emancipation must be accounted one of the marvels of history. He has in those years written the brightest chapter in the history of his people. He has helped faithfully to rebuild the shattered fortunes of the South and it is right that he should share in the rehabilitation. Bright and ambitions men and women of this race have brought here the products of their invention, their patience and their skill. They have contributed to this exposition one of its distinctive features. They have forged another link which binds together the whites and the Negroes in this land, where both may achieve their highest destiny.

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Cumberland River District Conference Program.

The Cumberland River District Conference, of the Tennessee Annual Conference, will hold its first session at Lebanon, Nov. 14-17, at 2 o'clock p. m. Following is the program:

To preach the opening sermon, J. W. Hall; To preach the missionary sermon, F. W. Puryear, alternate E. J. Guthrie; The object, power and aim of the Epworth League, J. P. Price and James Martin; When should we begin to raise our benevolent moneys? R. H. Johnson; Church Extension, B F. Whitley; Freedmen's Aid and Southern Education Society, S. S. Rideout; The power of Central Tennessee College, J. W. Hall; What hour should we begin our Sunday school, J. B. Bradford; The manner of preaching, R. A. Dowell and W. L. Denton; The duties of stewards, B. F. Sneed and G. G. Gordon; The SOUTHWESTERN, T. Ward and H. P. Belcher; Our church literature, G. C. Harden and E. F. Carter; Should we build parsonages? Frank Smith and B F. Payne; Revivals, S. Hartsfield and T.W. Belcher.

Committee—L. M. Moores, P. E., and E. J. Guthrie, secretary.

To the Members of the District Conference—I want to see all the pastors and members of the district conference on the first day. Come prepared to stay till Monday. Bring your reports, not send them to the conference. I want all the pastors to remember that the bishop said you must attend the district conferences. I hope you will do so. This is your whole duty and I shall expect it of you. Yours for Christ, L. M. MOORES, P. E.

Tennessee River District Conference Program.

The following is the program of the Tennessee River District Conference:

Opening sermon, F. J. Yeargins; The work of the General Conference, C. B. Wilson; The work of the Annual Conference, M. Williams; The work of the District Conference, J. S. Foster; The work of the Quarterly Conference, S. Knight; The official board and its work, J. R. Reasonover; The work of leaders' and stewards' meeting, T. E. Woods; Public worship and how conducted, J. P. Gregge; Prayer meeting and how conducted, A. F. Lane; Class meeting and how conducted, H. Robinson; Revivals and how conducted, James Pickett; The care of young converts, G. W. Marsh; The baptism of children and why, George Sanford; What benefit is received from Lord's Supper, J. F. Summerhill; Patorial visitation, Walter Thompson; How to get subscribers for the SOUTHWESTERN, H. E. Erwin; Epworth League, a general topic; Benevolent collections, a general topic.

District Conference will be held at Franklin, Tenn., Tuesday, Nov. 12, at 9 a. m. Committee—C. B. Wilson, M. Williams and J. S. Foster.

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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, NOV. 24, 1895.

The Woes of Intemperance.

(Isa. 5. 11-23)

GOLDEN TEXT.—"Woe unto them that rise up early in the morning, that they may follow strong drink." (Isa. 5, 11.)

Isaiah was the son of Amos. His name signifies "Salvation of Jehovah" But little is known of his early life and circumstances. Some say, but with little certainty, he was a brother of King Amaziah. He was married, and resided in Jerusalem, near the temple. He lived to be very old, and was a prophet sixty or more years. He wrote a biography of King Uzziah, and also a sketch of the life of Hezekiah. The collections of his prophecies that have come down to us, clearly teach the judgments of God, and the mercies that will follow. By some of the Church fathers he has been called the "Evangelistic Prophet," because so many of his predictions refer to Christ. He stands pre-eminent above all the other prophets in the contents and spirit of his predictions, and also in their form and style. Tradition says he suffered martyrdom during the reign of King Manasseh, by being sawed asunder under a tree near Jerusalem (Heb. 11. 37). We study today the drunkard's woes.

I. The woes of them that attend the wine feast (11, 12). 1. The *time* spent there. They rise early in the morning, go to the place of festivity, tarry there through the day, and remain till late in the night. Drinking is their chief delight. For it they give up sleep, home, wife, children and friends. It is their thoughts by day and their dreams by night. No one who begins to drink thinks this will ever be his condition. But the appetite grows, and as it strengthens he weakens. Soon it becomes the master and he the slave. 2. The *effect* of wine and strong drink is to "inflame them," to burn them up. It creates a thirst that is never satisfied. It inflames the brain, lungs, stomach and blood, and sets them on fire of hell. It makes us waste money, talents and time. It causes us to lose strength, health and good name. It unfits us to think, or work, for God, the Church, or self. Yet in the face of these facts many thousands continue to drink. 3. The harp, viol, tabret and pipe were *instruments* used at their feasts. These were no doubt employed to draw and entertain customers. The same, and other agencies, are used to-day to attract to the saloons. The children of this world are wiser than the children of light to get gain. The saloon keepers have everything that will draw, and many fall by their temptations.

II. The woes of them who "regard not the work of the Lord" (13-17). That do not consider that He is their Creator, Benefactor and Redeemer: that He has given life and all that sustains the same. Many evils result from disregarding the commands of the Lord. 1. *Captivity*—"My people are gone into captivity." This may refer to the bondage of the nation, or to the slavery of the individual. The drunkard, libertine, tobacco user, morphine eater, and many others are in perfect bondage to their appetites and passions. 2. *Poverty*—"Their honorable men are famished." Their goods have been wasted, their lands squandered, and their money exhausted. All the drunkard has he will give for strong drink. And when all is wasted he has nothing to show for it only a bloated form, bloodshot eyes, red nose, disheveled hair, and tattered garments. Poor miserable wretch. 3. *Judgment*—"The Lord of hosts shall be exalted in judgment." Good or bad, we are immortal, and will live beyond the grave. Heaven and hell are real, eternal, and we are destined to enter the one or the other. The mean, the lofty, and the mighty, same as the righteous, shall stand before the flaming bar of the Judge of the quickened dead. The one class "shall descend into hell," while the other will "feed after their manner" around the throne of God in glory. 4. *Punishment*—"Hell hath enlarged herself." The liquor traffic slays its thousands every year. The mouth of hell must be enlarged and her capacities extended, in order to receive the throng that go trooping into it. No drunkard shall inherit the kingdom of God. "When our judges tell us from the bench that nine-tenths of pauperism and crime are caused by drink, our physicians that if only irregular tipling was abolished half the current sickness of the land would cease, and our statesmen that the ravages of strong drink are equal to those of the historical scourges of war, famine and pestilence combined, surely to swallow such a gint of spoil the appetite of hell must have been enlarged, and the mouth of hell made still larger" (G. A. Smith).

III. The woes of those who "sin as it were with a cart rope" (18, 19). Those who defy the Almighty, and plunge deep into iniquity. When warned they say—"Let Him make speed, and hasten His work." Let "the Holy One of Israel draw nigh." They teach by their conduct that there is no God, no heaven, no hell, and no soul: that this life is everything. But their false notions will not change facts. These places are real, and our ideas of them will not alter them. The desire is often father of the thought. We hope certain things are not true, and then we believe for our hope's sake that they are not.

IV. The woes of "them that call evil good and good evil" (20). They not only fail to do that which God approves, but they condemn it: speak against it, and do what they can to overthrow it. We are far out of the way when we speak against the Bible, Church and Sabbath. But we are removed to a much greater extent from the path of duty when we put evil for good, darkness for light, and bitter for sweet. That is, when we defend that which is wrong. Yet such is the case with the wine drinker. Every man's way is right in his own eyes. People endeavor to defend themselves after doing the worst of crimes. They become "wise in their own eyes, and prudent in their own sight." They boast that they have the knowledge and skill to understand and overthrow the reasons of the good. They have not yet learned that they must become fools in order that they may be wise.

V. The woes of "them that are mighty to drink wine." Of those who boast that they are able to receive much strong drink without being overcome by it. There is a class who have a great deal of body and but little brain who can receive a large amount of alcohol without being overthrown by it. But the same persons could endure much along any line of hardship. God will hold those who kill themselves inch at a time, by excess of any kind, as guilty of murder. When the wicked rule then law is not enforced, the innocent suffer and the guilty go unpunished. The whiskey element of our land is, as a class, the law-breaking element. They do not want law. They prevent and ignore it. Vice, and not virtue, make people lawless. The good, and not the bad, make and enforce law. "Think on these things."

"Melancholy marked him for her own;" but he took Ayer's Sarsaparilla and cheated her.

Washington Conference Correspondence.

ROCKVILLE, Md., Oct. 26, 1895.

After a long silence I thought I would speak to the public about the work on the Rockville Charge. We have been hard at work trying to build up the charge, and are having much success in repairing churches and paying off old debts, and the churches are much revived. Benevolent collections in advance, souls added to the church, revival still going on, and many at the altar crying for mercy. Our new church at Rockville was $1300 in debt; we have paid $350 on it to date. Sunday schools in good condition. Presiding elder and pastor all paid. So the God of Jacob is leading the army. Pray for us.

T. O. CARROLL, Pastor.

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No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 10 am
No. 7, coast acc. 8 50 am	No. 4, fast ex... 9 4 am
No. 1, lim. ex....6 50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex ...0.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6 15 pm

Queen and Crescent Route.

Cincinnati... 11 55 a. m and 6:50 a. m.	Cincinnati.... 7:20 a. m and 3:20 p. m
New York....11:55 a. m	New York ... 3:20 p. m.

Illinois Central R. R.

SCHEDULE in Effect OCT. 6, 1895

CHICAGO LIMITED
No 4. Leave 9 a m. | No. 3, Arrive 6 50 p m.
Solid, Vestibuled, Gas Lighted Train with Pullman Cars.

CHICAGO FAST MAIL
No 2, Leave 7 p m. | No 1, Arrive 8 20 a m.
Through Pullman Service to Memphis, St. Louis, Kansas City and Chicago.

LOCAL MAIL AND EXPRESS
New Orleans and Memphis.
No. 27, Leave 7 a m | No 25, Arrive 9.30 p m.

ALL DAILY.

Speed Unequalled.
Service Unexcelled.

Ticket Office Corner of St. Charles and Common Streets.

A. H. HANSON, Gen'l Pass. Ag't.
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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

The only line running solid trains between New Orleans, Memphis and Vicksburg. Pullman Sleeping Cars New Orleans to Vicksburg. Also sleeping cars between New Orleans and Memphis.
The Short Line to Hot Springs and points in Arkansas and North Louisiana.
Commutation Tickets, Mileage Books, Party Rates and Week-End Excursions.
Passenger Station and Ticket Office same as Illinois Central Road
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M. R. POWERS, Dist. Pass. Agent, JOHN M. KNIGHT, P. & A. Ticket Ag't.
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GREATLY REDUCED RATES.

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VIA
NEW ORLEANS, SHREVEPORT OR MEMPHIS.

THROUGH CARS TO
NEW ORLEANS, SHREVEPORT AND MEMPHIS.

For tickets and further information call on or address your nearest ticket agent, or
GASTON MESLIER, Gen'l Pass & Tic't A'gt.
L. S. THORNE, 3d V. Pres't & Gen'l Man'r.
DALLAS, TEXAS.

THE ATLANTA EXPOSITION
WILL BE HELD
Sept. 18th to Dec. 31st, 1895.

On ground traversed by rifle pits, over which Sherman threw the first shell into Atlanta 31 years ago, the Exposition is fast taking shape. The excellent railway facilities of the great

QUEEN and CRESCENT ROUTE

And its connections to Atlanta, together with low railway rates, will enable the people to make a delightful trip at but small expense.
The Queen and Crescent runs superb vestibuled trains with through sleepers from New Orleans, Shreveport, Vicksburg, Jackson, Meridian and intermediate points, to Birmingham, making direct and close connections for Atlanta. Special low reduced rates to the Exposition. Ask your Queen and Crescent agent something about it in detail, or write to
R. H. GARRATT, A. G. P. A., New Orleans.
For free information and printed matter.
I. HARDY,
General Passenger Agent.

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(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

BELLS

Steel Alloy Church & School Bells. ☞ Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FROM PRESIDING ELDERS.

Knoxville District.

Dear Brethren—The district stewards from all charges and stations will please meet Dec. 6, 1895, at 10 a. m., in the Mabery Street M. E. Church, Knoxville, Tenn., to perform the duty specified in paragraph 282 of the Discipline. Let us begin this year with a determination to do more for the Church than last year. Let us work and pray for the success of the district. Yours in Christ,

OWEN HYPSHER, P. E.

Florence District.

Dear Brethren—The record for 1895 must be completed this quarter or never. I ask and urge your hearty co-operation in pushing the district to the front. Let each apportionment be fully met. Blank reports are never satisfactory. To facilitate the work of the conference have full lists of committee prepared before the session. Do not fail to urge the claims of your Church papers. God give you success. Yours truly,

A. G. TOWNSEND, P. E.

A Living Shadow.

[From the Greenville, N. C., Reflector.]

The following interview has just been given our reporter by Mr. G. A. Baker the overseer at the farm of Col. Isaac A. Sugg, of Greenville, N. C. It will interest anyone who has ever had Typhoid fever. Mr. Baker said in part:

"I was living in Beaufort county, and on the 2d day of October, 1893, I was stricken down with typhoid fever. I had the best physicians to attend me and on the 15th day of January, 1894, I was allowed to get up. I was emaciated, weak and had no appetite. I could only drag along for a short distance and would be compelled to sit down and rest. This continued for some time and I began to give up hope of ever getting well. I lost my position in Beaufort county and having secured one in Pitt county, clerking in a store, I undertook it, but was so weak I could not do the work and had to give it up. The disease settled in my knees, legs and feet. I was taking first one kind of medicine and then another, but nothing did me any good. I was mighty low-spirited. I moved out to Col. Sugg's about four or five months ago and commenced taking Dr. Williams' Pills. I took three a day for about three months. I began to regain my appetite in a week's time, and then my weakness began to disappear, and hope sprung up with a blessedness that is beyond all telling. At the expiration of the three months I was entirely cured and could take my axe and go in the woods and do as good a day's work as any man. I was troubled with dyspepsia and that has disappeared. It is also a splendid tonic for weak people. I say, Mr. Editor, God bless Dr. Williams; may he live for a long time. I know he will go up yonder to reap his reward, for he has done a wonderful lot of good. Tell everybody that asks you about Dr. Williams' Pink Pills for Pale People that if they will come to me I can certainly satisfy them as to their merits. I always carry a box of pills with me, and whenever I feel bad I take one." We were forcibly struck with the earnestness of Mr. Baker, and his statements may be relied on.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price (50 cents a box, or six boxes for $2.50), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

All subscriptions to the SOUTHWESTERN for 1896 will include the paper for the balance of this year free.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Timely Warning.



The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

Notice—Cumberland River District.

Dear Brethren—Our district conference will convene at Lebanon, Tenn., November 14-17, 1895. The N. C. & St. Louis Railroad will sell round trip tickets on Nov. 13 and 14, good for return passage until and on Nov. 19, 1895. From Nashville, Tucker's Gap and intermediate points, to Lebanon, Tenn., and return for one and one third fare. Please remember that no certificates are given, but excursion rates. Yours truly,

E. J. GUTHRIE, Sec'y.

You Can Believe

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

HOOD'S PILLS for the liver and bowels, act promptly, easily and effectively.

Holly Springs District Conference Program.

The following is the program of the Holly Springs District, Upper Mississippi Conference, to be held at Batesville, Miss., Nov. 20-25, 1895:

First Day—Devotional exercises by H. A. Rohison; organization of the conference; Devotional exercises by W. F. Isaiah; meeting of committees; missionary sermon by G. J. Dobson.

Second Day—Conference business; The duty of local preachers to the Church, N. H. Williams and G. F. Leatherwood; Ought the members of the M. E. Church take the SOUTHWESTERN, and why? R. Sewell, W. C. Weatherall and E. J. Turner; sermon, S. D. Troupe.

Third Day—Conference business; sermon, J. C. McGee; Epworth League and its benefits, E. H. McKissack, J. H. Phillips and J. M. Young; The best way to build up the Sabbath School, S. D. Troupe, M. B. Sykes and H. B. Hart; Devotional exercises, E. G. Gaitter; Freedmen's Aid anniversary, Dr. Libby and others.

Fourth Day—Devotional exercises, Paul Taylor; hearing reports of committees; sermon, W. C. Weatherall; The benefits of the Missionary Society, G. G. Logan, L. F. Jones and H. A. Rohinson; What is sinning against the Holy Ghost? W. H. Williams and R. Sewell; Whence shall the home of the Negro be? G. G. Logan and J. M. Young; Devotional exercises, J. E. King; sermon, C. W. Butler.

Fifth Day—Conference love feast, conducted by W. H. Isom and H. A. Rohinson; sermon, W. McDonald, P. E.; sermon, R. Sewell; sermon, N. H. Williams.

All the members of the district conference are earnestly requested to be present at the meeting of the first day and remain until the adjournment of the conference. The Editor of the SOUTHWESTERN is invited to be present. All the members of the conference that are not taking the SOUTHWESTERN please come prepared to take it.

Committee—C. W. Butler, J. M. Young, J. B. Anderson.

W. MCDONALD, P. E.

Free Communion Set.

The Marion Supply Company, Blanchester, O., are giving away silver pitchers and cups suitable for church and other purposes. Write them for particulars.

OUR DEPARTED FRIENDS.

.....*Give Name and Place Distinctly*.....

Hahnville, La.—Sister Mary Cansh died in full triumph September 16, aged 25 years. E. H. Clark pastor.

Opelousas, La.—The daughter of Rev D. Robertson died September 3, aged 17 years. E. B. Richards, pastor

Tupelo, Miss.—Sister Jane Armstrong departed this life September 7. Also, Robert Edward, the 13-year-old son of Brother Richard Williams, died September 23. W. C. Clay, pastor,

St. Martinsville, La.—Nanie Drake fell asleep in Jesus September 7. Her last words were, "I am going home." J. W. Turner, pastor.

Paulding, Miss.—Brother Willis Lindsey, aged 80 years, died August 13 in triumph. Also, Sister Polly Crawford died happy, aged 16 years. R. B. Anderson, pastor.

Ocean Springs, Miss.—Sister Emily Carter, a faithful member of our church, passed peacefully away, after a protracted illness, on September 8, aged 45 years. Thos. I. Keys, pastor.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief 25c. a box.

CONFERENCE NOTICES.

Hot Springs District.

Fourth Round.	November.		
Camden	6 7	Bearden	9 10
Magnolia	16 17	Canfield	23 24
Lewisville, Dec. 1..	30		
	December.		
Wilton	7 8	Texarkana circuit,	14 15
Texarkana	14 15	Fulton	21 22
Looksburg	28 29		
	January.		
Center Point	4 5	Clow	11 12
Gurdon	18 19	Hot Springs	25 26

A. J. Phillips, Presiding Elder.

Knoxville District.

First Round.	November.		
Russellville circ't..	2 3	Newport circ't	9 10
Tazewell	16 17	Mossy Creek cir't,	23 24
Knoxville circuit, December 1,	30		
	December.		
Knoville station	7 8	Morristown sta	14 15
Clinton & C, Creek	21 22	Kingston cir	28 29
	January.		
Ebenezer circuit...	4 5		

OWEN HYPSHER, P. E.

Florence District.

Fourth Round.	November.		
Cypress, special service, 3			
District Trustees' meeting, Darlington, 4			
Florence	5	Mars Bluff	6
Salem and Wesley,	7	Bostick	8
Springville	9 10	Marion	10 11
Little Rock	14	Sellers	12
Beulah	15	Cilo	16 17
Tatum	17 18	Sprears	19
Bennettsville	20	Smyrna	21
North Marlboro	22 24	Cheraw	26
Mt Zion & Bethel..	27	Chesterfield	29
Jefferson, Dec 1....	30		
	December.		
Newman	3	Stokes Bridge	4
Hartsville	5	Cypress	6
Lamar	7 8	Darlington	10
Syracuse	11	Timmonsville	12
St Luke	13	Shiloh	14
Lynchburg	15 16	Mayesville	17

A. G. Townsend, Presiding Elder.

Atlanta Exposition.

One of the greatest fairs ever known to America. Many features of the Chicago World's Fair and many additional and new ones.

Open September 18 to December 31, 1895.

Low rates via the Queen and Crescent Route. Write to W. C. Rinearson, G. P. A., Cincinnati, Ohio, for printed matter, or call upon Q. and C. agents for full information.



TO THE YOUNG FACE
Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES and PEALS
CHURCH BELLS In The World.
PUREST BELL METAL (Copper and Tin.)
Send For Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, NOVEMBER 14, 1895.—Vol. 30. No. 46. HUNT & EATON, PUBLISHERS.

From the Methodist Hymnal—By Edward Mote.

CHRIST, THE SOLID ROCK.

My hope is built on nothing less
Than Jesus' blood and righteousness!
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

His oath, his covenant, and blood,
Support me in the whelming flood:
When all around my soul gives way,
He then is all my hope and stay:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

EDITORIAL COMMENTS.

—Rev. M. C. B. Mason, D. D., assistant corresponding secretary of the F. A. and S. E. Society, delivered his famous lecture on "Some Providential Movements for the Evangelization of Africa," at Sedalia, Mo., recently. The proceeds of the lecture, $32, were devoted to furnishing the parlor in George R. Smith College. The lecture is spoken of very highly.

—The Charleston *Inquirer* has the following spicy bit of truth, which is worth noting:

"We are the NEGRO RACE, and in spite of the frantic cry that white must be kept 'pure' and 'supreme' it is difficult to prove who is white. If every man who has Negro blood in his viens could be traced, we doubt not that there would be found many 'white' Negroes, as a drop of blood, according to Southern sentiment, changes an Anglo Saxon to a Negro. As it now is, the race ranges in color from coal black to lily white."

—And so it must be recorded that the great association for the advancement of women met, deliberated and adjourned in this city last week without one helpful word in favor of their sisters in ebony. It was a splendid opportunity to do some real missionary work in this great prejudice-cursed city. But this meeting was held in the South, and it is not always so popular down here for our friends of other parts to manifest much interest in the Negro. What an opportunity to speak a helpful word. Perhaps "those women" had not read of the terrible lynchings and burnings of Negroes in the adjoining States, or perhaps the effusive and cordial welcome they received, together with the generous Southern hospitality which was bestowed, made them forget for the time being their duty to say a helpful word to those other women, the neediest of all.

—One of the most important movements of the times is the organization of the Query Club by a number of leading Chicago colored men.

The plan of operation adopted covers a wide field. It was proposed that a special study be made of the sociological conditions which prevail in the South, by securing from competent colored men and women who live in that section reliable data bearing upon the industrial life, savings, the condition of women and their moral atmosphere, the state of feeling of the whites in the various localities, and the character of intelligence which may mark the different communities of the colored people.

This movement promises to accomplish much good in the uplifting of our people, provided they keep out the irrepressible candidate for the leadership. He generally breaks up every movement of the kind. Look out for the would-be president!

THE NEW NEGRO.

In the splendid address of Dr. J. W. E. Bowen, in the Negro Building at Atlanta, occurs the following significant sentence: "Finally, O King, a new Negro has come upon the stage of action," and with graphic word painting our new Negro is made to appear in a most presentable shape. Let it be understood that the new Negro is an evolution. He is the product of the most thorough course of social, moral, mental and physical discipline ever known. That he has survived that fiery ordeal is one of the marvels of the century. He stands to-day as a remarkable illustration of the "survival of the fittest." His past history will be his inspiration to future achievements in every realm and sphere that indicates human activities and interests. "He is thinking," thanks to the dominating influences of the true Christian religion; he will be brought more and more under its wondrous power, and being loyal to its spirit and teachings he will be a most potential ally in its defense. The greatest missionary field of all the ages is open to the Christian world through the new Negro. He holds the strategic position. Eight millions under Christian training means Africa for Christ. Let him be manipulated, and let him pass on.

OUR SPRING CONFERENCES.

Twelve colored conferences will be held, beginning with January and closing with April, as follows:

Upper Mississippi, Grenada, Jan. 8, Bishop Hurst.
Mississippi, Canton, Miss., Jan. 8, Bishop Mallalieu.
South Carolina, Charleston, Jan. 15, Bishop Mallalieu.
Louisiana, New Orleans, Jan. 15, Bishop FitzGerald.
Florida, Gainesville, Jan. 22, Bishop Foss.
Central Alabama, Marion, Ala., Jan. 23, Bishop Hurst.
Little Rock, Batesville, Ark., Jan. 22, Bishop Ninde.
Savannah, Griffin, Ga., Jan. 22, Bishop Mallalieu.
Washington, Charlestown, W. Va., Mar. 4, Bishop Warren.
Lexington, Louisville, Ky., March 18, Bishop Bowman.
Central Missouri, Springfield, Mar. 25, Bishop Goodsell.
Delaware, Chester, Pa., April 1, Bishop Joyce.

The SOUTHWESTERN welcomes these chief pastors to its patronizing territory, and hopes to greet them and the brethren at the respective conferences named.

The entire plan of Episcopal visitation will be published in our next number.

A GOOD SCHEME FOR ANY PASTOR.

Brother E. D. Giddens, P. C., at Cave Springs, Ga., offered the ADVOCATE and the Singer sewing machine as prize in his rally. The announcement was only made two weeks previous and yet the result was $127 79 raised. Mrs. Lula White gets the machine, and we hope will greatly enjoy its use, as well as the reading of the paper. Others secured the paper. We also gratefully note the fact that 121 souls have joined Brother Giddens' church this year. "Praise God from whom all blessings flow."

The SOUTHWESTERN is an acknowledged evangelist.

STRONG WORDS FROM THE HUNTSVILLE DISTRICT, TEXAS.

The following resolution was unanimously adopted at the recent session of the Huntsville District at Corrigan, Texas:

Resolved, That the license of no local preacher nor exhorter shall hereafter be renewed who fails to take the SOUTHWESTERN CHRISTIAN ADVOCATE *annually*.

M. Q. A. FULLER, Sec'y Dis't Conf.

—Dr. E. W. Blydeu has written to President Thirkield that he hopes to return from England to meet his engagement for the Congress on Africa. If he is detained, he will send his paper to be read.

"A JOSHUA IN THE CAMP."

Mr. H. Rufus White, editor of the *Suburban Enterprise*, of Towson, Md., thinks he perceives in Prof. Booker T. Washington all the elements of true leadership, and hence writes a little book embodying his views and giving his reasons why all Afro Americans should acknowledge the leadership of this modern Joshua. Mr. White compares the present condition of the Negro to that of the Israelites in the wilderness, and Moses (the lamented Frederick Douglass) having been taken away, the race is now looking about for a leader and a teacher broad and liberal in his views; well versed in the relation which the races sustain to each other; a lover of his own race; a respecter of what is noble and good in the other, and a friend of both. These qualities the author declares he has found in Prof. Washington. Probably the best and most significant sentence in the book is this: "There can be but one standard by which the claim of any man upon greatness can be successfully established, *and that is through his works and their results*" [Italics ours.] If this is true, and we believe it is, the future leaders of the race will be among those who do something, who represent some important interest, who stand for some great idea or purpose, or enterprise, which will bring them in touch with all the people. Under this new leadership the battle must be transferred from the arena of mere politics, and oratory, and persuasive speech, to that which looks toward the material development of the race in every department of its activities. Unlike the military leadership, where the commanding general must align his forces in order to hurl them successfully against the enemy; or the political leader who succeeds in impressing his constituency as to his superior magnetism and mastery of the details of the campaign; the movement that looks toward the bettering of the social, moral, intellectual, industrial, and even political condition of the Afro American, needs not simply a leader, but leaders. We need not so much a Joshua to inspire with military valor, as a Moses, unconscious of his own personal strength, a leader of men, the most magnificent of ancient or modern times. Self forgetful, meek, of sterling moral grandeur, he sought not his own but the good of his fellow-men; at all times his highest ambition was to lead men to acknowledge God. It will not be out of place to say that this kind of leadership is as necessary to-day as at any period in the world's history. The man who keeps out of the saloon, who saves his money and purchases a home, no matter how humble, is an acknowledged leader. He is a much more potential agency for good than his fluent neighbor who can talk politics by the yard, and to keep right with the boys increases the receipts of the rum-sellers.

To have pure homes, and virtuous wives and daughters, requires leaders who love these homes, and whose high moral character will be the bulwark of their defense. The pulpit, the press, the school room, must and will meet this demand for leaders of our people. It is a work of tremendous magnitude, and there is plenty of room for all who have at heart the welfare of the whole race. The demands are imperative, and the call is for leaders; *leaders;* LEADERS! Good, pure, true. Let us thank God that there are those who possess pre-eminent qualifications for the leadership required, and instead of hampering their progress by invidious comparisons, or making them the subjects of obsequious adulation or fulsome praises let us hold up their hands, as did Aaron and Hur those of Moses, and the battle will be decided in our favor.

—Rev. H. Craft has been assisting Rev. O. H. Flowers at Pass Christian, Miss., in a series of meetings, which resulted in the conversion of sixteen souls.

THE CONGRESS ON AFRICA.

At the Cotton States Exposition, Atlanta, Ga., December 13 to 15, 1895.

A Congress on Africa, with the freshest, clearest, most accurate, most inspiring information from the Dark Continent, given by natives, travelers, missionaries and scholars competent to speak of this amazingly interesting land—of its resources, climate, peoples, missions, civilization, prospects. This is one of the most interesting and valuable of all the series of congresses to be held during the Atlanta Exposition. It will be carried out under the direction of the "Stewart Missionary Foundation for Africa" of the Gammon Theological Seminary. The date is December 13 to 15.

The Exposition authorities officially recognize and publish this as one of the series of congresses that are bringing to Atlanta so many notable people.

In extent and importance, this will be second only to the great World's Fair Congress on Africa Africa as it is; the people as they appear; mission work, colonization, discoveries, resources, prospects—all will be set forth and illustrated. Natives of Africa will speak of their own land. Travelers will personally describe what they have seen. Missionaries from the Dark Continent will set forth clearly the religious life of the people. The relation of the American Negro to the civilization and redemption of the Dark Continent, will be fully set forth.

As thousands of Negroes in the South have been sadly misled by false views on Africa, often presented by designing men, this feature of the congress will be of immense practical value. It promises to throw a flood of light on this question, and may settle this unfortunate agitation for years to come, from the most distinguished representative from the Republic of Liberia, who will be present and will discuss fully the whole subject of colonization. As Dr. Blyden has made his home there for many years, and was its most distinguished president and is now recognized as the most learned Negro scholar and author in the world, he is entitled to speak with authority.

Dr. Blyden will speak on Africa and the future of the Negro race, and will take part in the discussions of the congress. Since his arrival in America, he has had columns of interviews in the leading New York papers and has contributed an article to the North American Review on the African Problem.

Another distinguished speaker on the program is Mr. Cyrus C. Adams, one of the editors of the New York Sun, recognized as the leading authority in America on African affairs. Mr. Adams will present a paper on "Some results of the African movement," and will also give his remarkable illustrated lecture on "New things we have learned about Africa." By use of the stereoptican and an original series of slides, the gradual progress of our geographical and commercial knowledge of the Dark Continent will be clearly set forth.

A most interesting figure at the congress will be seen in the person of Orishetukeh Faduma, a native of Africa, now spending some time in America in the study of its people and civilization. He is a graduate of the University of London and has held honorable positions as an educator under the English government in Sierra Leone. Rescued from the Yoruba country, in West Central Africa, his parents came under missionary influence, and this son of Africa has won the distinction of gaining a scholarship in the great London University. The story of his experiences and observations in his native land will surely be of thrilling interest.

Hon. J. H. Smyth of Richmond, Va., ex-minister to Liberia, will speak on "The African in Africa and the African in America."

Dr. Joseph E. Roy, chairman of the African Congress at the Chicago World's Fair, will give his lecture on "Africa and America," with his series of original views thrown on the canvas. This unique representation of the progressive and educated Negro in America as contrasted with the native African in his uncivilized state, has been in great demand ever since it was first presented at Chicago.

Bishop I. W. Joyce, of Chattanooga, will preside at one or more sessions and will speak, as will also the Hon. W. J. Northen, ex-governor of Georgia.

Among the other distinguished lecturers on the program are: Dr. E. W. S. Hammond, editor of the SOUTHWESTERN, New Orleans, whose theme is "Africa, its relation to Christian civilization." Dr. M. C. B. Mason, who will speak on "The Methodist Episcopal Church and the evangilization of Africa." Dr. Alexander Crummell, pastor of the leading Episcopal Church among the colored people of Washington, D. C., will read two papers; having traveled in Africa and being an author of recognized standing, the two papers to be given by Dr. Crummell will be of interest and importance. Dr. J. C. Hartzell, identified with the work of Negro education for nearly a quarter of a century, will give a paper on "Africa in America and beyond the seas." Dr. J. W. Hamilton of Boston, a distinguished lecturer, will take up an importance phase of the African problem, to which he has given years of careful thought.

The above speakers have agreed to be present during the congress, and in addition to the presentation of this remarkable series of papers, they will take part in the discussions sure to be called forth.

Among the other important features of the congress may be named a paper from Bishop H. M. Turner, who has decided views on the African question. It is hoped that the bishop may himself be present to read the paper. Dr. Carroll, editor of The Independent and superintendent of the United States Census of Churches, will present a statistical paper on the colored churches of this country. He will also give a paper on the relation of the American Negro to Africa. Another valuable feature will be the latest statistics from the various American and foreign missionary societies that are laboring in Africa. It is expected that this will be full and accurate, and thus show just the state of mission work and prospects in the Dark Continent.

The general theme to guide the congress in its deliberations is "The relation of the American Negro to the civilization and redemption of Africa." The greatest freedom, however, will be allowed to each speaker in the expression of his views.

The papers will be grouped according to general subjects, and each group will be followed by a discussion. The presidents of a number of the leading institutions among the Negroes of the South have been invited to open each general discussion.

A museum will be opened, containing scores of articles of native handiwork. The genius of the native African will thus be exhibited by fabrics in iron, brass, wood, cloth, grass and ivory. Hundreds of stereopticon slides, illustrating African life, customs and scenery, will be thrown on the canvass. By these original photographs Africa and her people will be seen as they are. One session will be given to African Folk Lore, and the genius of the Negro for music may be presented by a distinguished musical critic, and illustrated by original melodies.

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Cornish stories, by Mack Guy Pearse; illustrated. The old Cornwall "Vivid" has given inspiration to the author of this unique story for the production of some character sketches which interest and please while they point an important moral. New York: Hunt & Eaton. Price 70 cents.

"A Great Appointment;" by Myra Goodwin Plantz. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price 90 cents.

This is a beautiful story, illustrating some phases in the life of a consecrated young minister, before whose faith and devotion the greatest difficulties meet into more insignificance. Accompanied in his arduous work by a sweet-spirited sister, brilliant victories are achieved as they go forward under the watchword of love.

The November Century is to celebrate the beginning of the twenty-sixth year.

The November issue of The Arena closes its sixth year. Among the important contributions is a very suggestive paper by Prof. George D. Herron, on "The Sociality of the Religion of Jesus;" Senator J. T. Morgan discusses the silver question; Ex-Governor James M. Ashley, an old-time Republican, congressman and governor, on "The Impending Political Advance;" Professor Frank Parsons, of the Boston University School of Law, a masterly paper on "Municipal Lighting." With the December issue the price will be reduced from $5 to $3. Arena Publishing Co., Boston, Mass.

The article on "Public School Music," by Mr. Samuel W. Cole, in the November number of the New England Magazine, is a notable article, and one which ought to be read carefully in educational circles all through the country. Mr. Cole readily believes that the public schools can be made to promote the interests of the best music and to inspire a taste for good things in our boys and girls. His account of what he has accomplished may prompt many teachers and directors of the schools to similar enterprises. Warren F. Kellogg, 5 Park Square, Boston, Mass.

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AN APPEAL TO THE KING.

By Rev. J. W. E. Bowen, Ph. D., D. D., at Atlanta, Georgia, October 21.

(Continued from last week)

With regard to the Negro's place in American life, it was formerly stated that he was only fit for servitude; that the best part of him was his faithful muscle; that even to-day and forevermore he must remain a serf or a hewer of wood and a drawer of water to the vast revolving machinery of civilization; he must be the ignorant workman and the unassimilated pariah of American society. It is to his credit that in his early days he had brawn; that it drove the ax that rang through the forest of the Old Dominion, and the plow that upturned the sod of Louisiana and Mississippi for the cane and cotton, while his voice endowed their leaves with a tongue never before heard. With his powerful right he scattered the silver grain in the Carolinas, and the golden grain in Maryland and Georgia, and disemboweled the mountains of Tennessee of their ancient black treasury, and from his earliest days in this country unto very recent day, his sweat was almost the only oil for the machinery of Southern industry and his arm the driving wheel of its trade. And when we shall be removed from the struggles of recent times in the social and political world to the centuries beyond in which the prejudice engendered in the participants of the strife shall be known only to history, then under the unblurred eye and the cold and unsympathetic logic of the patient historian the period of the servitude of the Negro will shine forth with the luster unapproachable in American history.

When it is asserted that he must be a worker, all sensible Negroes answer yea and amen! A worker in clay wrenching from nature her hidden stores; a worker in wood, iron, brass, steel and glass turning the world into habitation fit for the gods; a worker in the subtile elements of nature in obedience to the original command to subdue and conquer it; a worker in the realm of the mind contributing to the thought products of mankind, thereby vindicating for himself a birthright to the citizenship of the republic of thought; a statesman in Church and in State; a publicist and a political economist, in short, he must be a man among men, not so much a black man, but a man though black. And for the attainment of all the possibilities of his rich, unexplored Africa nature of docility and tractability; of enthusiasm and perseverence with his burning African fervor, there must be measured to him as well as to the white man three feet to make a yard. Such an equality of opportunity not only establishes an equality of responsibility, but must be reached before human society shall prosper under the normal laws of true development.

The Negro does not shrink nor ask to be exempted from the working of the latter half of this statement, namely, equality of responsibility; but he simply prays to the American sentiment for equality of opportunity in all matters that affect the welfare of the State, security of the homes of the people and institutions of the republic. We say to the king that the story of our past fealty is the best answer we can make touching our future devotion and interests. It is on record for us, written by one of the greatest of democratic presidents, Andrew Jackson, that he may be actuated by lofty purposes as seen in the noble defense made by Negro soldiers of the city of New Orleans in the second British war. It is on record for us that in all of the social upheavals between capital and labor the Negro has never been found with fire brand in hand. We point with pride to our loving and loyal history that we are humane as well as human.

Before asking now what is the Negro's place in American civilization, a larger question comes into notice that affects all men, namely, what is the place of any branch or family of the human race in their sum total of humanity? The man who attempts to answer this question will risk his wit. The Negro's place will be what he makes for himself just as the place of every people is what that people make for itself, and he will be no exception to the rule. The method whereby he shall make that place is under consideration. One class contends that he must make it by staying in the three "R's" and they are specially at pains in ridiculing the higher education of the Negroes, even for leaders in Church or State. Yea, he must learn the three "R's;" he must master the king's English and then he must plume his pinions of thought for a flight with Copernicus, Keppler and Herschel; he must sharpen his logic for a walk with Plato, Emanuel Kant and Herbert Spencer; he must clarify his vision for investigations with Virchow, Huxley and Gray; he must be able to deal in the obtruse questions of law as do Gladstone, Judge Story and Judge Speer; he must fortify himself to rightly divine the Word as do Cannon Farrar, Bishop Foster, Bishop Haygood, Dr. John Hale and Dr. H. L. Woyland. In short, the education of the Negro must be on par with the education of the white man. It must begin in the kindergarten as that of the white child, and end with the university as that of the white man. Anything short of this thorough preparation for all of the stages of life for the Negro would be unfair to a large part of humanity. We ask that nothing be done that would spoil his nature, emasculate his personality, but let everything be done that would fit him to fill every situation in life that man may fill from the blacksmith and hod carrier to the statesman and philosopher. And if such preparation require a knowledge of the old blue-black spelling book or of Aristotle's logic; a knowledge of the plow or the trip hammer, or of the spade, or of the driving wheel; or of simple addition or integral calculus; or the first reader or Kant's "Critique," simple justice and common sense require that he be acquainted with whatever shall fit him to fill his station in life. Does this mean that the Negro is to be turned into a white man? Is he to be so educated that he will cease to be what God meant that he should be? Nay! verily, for any education that makes a people dissatisfied with their racial personality is a farce and a reproach.

Gentlemen of the South and of the North, may I speak for myself; if so, "Hear me for my cause and be silent that ye may hear." You are the representatives of the noblest civilization that ever leaped from the brain of man. In the earliest days of Puritan discipline in this country, and even in England, your fathers were giants in the land, and in many parts their sons are worthy successors. Your indomitable courage and resistless power have won for you victories upon the battlefields that reduce the victories of Xerxes and Alexander to the achievement of novices. Your triumph in the world of mind in science, philosophy, history and ethics are unparalleled in history. Your ethical and political conceptions have honeycombed the world, and although your record is stained with spots unworthy your training and privileges, still like the sun—though spotted, it is glorious. Your conception of the sacredness of the family relation and the value of personal charity, and of the paramount necessity for the protection of womanly virtues, is the crown and glory of your splendid history. We cannot but bow to you for these magnificent achievements. As a representative of the thinking people of my race I take off my hat to the white man of this country, North and South, when he swears by all that liveth that the sanctity of his home and the purity of his family shall be maintained inviolate at every hazard. Our noblest nature affirms this. We have come to learn that the purity of woman means the purity of the family, and the purity of the family means purity of the race and nation, and whosoever insults that purity is an enemy to society and in league with hell. And when it is said that we have no conception of the value of purity or the sacredness of the marriage relation we simply ask that the sins of the vicious be not charged to the whole race. We confess with shame face that our notions of these relations, on the whole, have not been what they should be. With this confession it ought to be stated that our training on the whole has not been what it should have been, but the race is making a heroic effort to expel from its system all the virus of degrading sin, and thus far we have made progress. We pray thee to deal gently with thy servants in this respect, seeing that we are struggling to make our race a race of purity, sobriety and Christian power. We do not ask that the criminal escape, but we plead that the court shall ferret out his crime by due process of law, and that he receive the full measure of punishment according to law. We ask that justice, sure, unbiased and remorseless be meted out to all criminals, black and white, who violate the purity of any woman, white or black, South or North, and we here would join hands with you around our common altar and swear allegiance to those principles to aid you in finding and punishing the criminals wherever found. Thus the education that the Negro needs is the education that the white man needs—to make him honorable, virtuous, industrious, and to fit him to fill his place whatever it may be.

[Concluded on Page Five]

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E. W. S. HAMMOND, D. D., EDITOR.

DOCTOR NELSON'S OPEN LETTER.

Readers of the SOUTHWESTERN will doubtless remember our review of the circular letter of Rev. W. H. Nelson, Ph. D., D. D., under the caption of "A Strange Document." They will bear testimony that no unkind or uncharitable word was uttered. We regretted the publication of the letter, and took occasion to say so without entertaining any harsh or unkind feeling toward its author.

In his open letter, which we publish below, the doctor complains, among other things, that we gave his words a false meaning and did not publish the letter entire, so that our readers might be better able to reach intelligent conclusions. We stated substantially in our editorial of October 17, replying to the address "to the colored members of the M. E. Chuch," all that was really germane to the doctor's argument; which was intended to call attention to the book published by Bishop Foster on the "Organic Union of Episcopal Methodisms," which the doctor evidently believed was the cause of great unrest and dissatisfaction among the colored ministry and membership of the Methodist Episcopal Church. We did not deem it necessary to quote all that was said in the circular letter, since the whole argument was predicated upon the quotations which we published. Nor is it necessary to traverse the whole ground, which has been gone over, in order to reply to the "Open Letter" to which we refer.

Reading the doctor's address to his brethren, also his open letter to the editor of this paper, there is but one intelligent conclusion to be reached, viz: That after reading Bishop Foster's book he sees only disaster and dissolution before his colored brethren of the M. E. Church, and that separation of the colored membership from the Church seems to be the only way out of the dilemma.

It is highly probable that the doctor is not alone in that opinion and that the "hundreds of letters" he has received in response indicate the progress of thought in that direction. There are, however, no just grounds for such a conclusion. Our contention is that it is decidedly wrong and mischievous for either our own brethren or brethren of other denominations to insist that the Methodist Episcopal Church is lacking in her interest in the welfare of her colored constituency because she has not called a council to investigate the statements of Bishop Foster, to the effect that if the colored man remains in the M. E. Church he must do so with the distinct understanding that he sacrifices every aspiration and ambition to fill the highest offices within the gift of the Church. How absurd and unreasonable! We insist upon it that the splendid record which the Methodist Episcopal Church has made during more than a century in favor of the moral, social and intellectual welfare of the Negro, and especially those of her own communion, is a complete and absolute refutation of any such insinuation and by whomsoever made.

Reading between the lines of the "Open Letter" we believe we recognize the plea for "fair play," which is not altogether without reason. We are forced to admit that the anomalous relationship which we sustain to the Church in some sections of our great country is not always productive of our highest social development, to say nothing of other important phases in the work of character building. Under such conditions there will be "unrest" and "great disadvantages." But our colored brethren must bear not a small share of the responsibility, since by their votes and consent this relationship was consummated. But no question is settled unless it is settled right; and, having unquestioning faith in the ultimate triumph of right, we can do no less than to hope for, and pray for, and work for just such an era when our Methodism in the South will present a solid front to the enemies of righteousness, and in true Christian co-operation with other religious denominations will march forward to the conquest of our great Southland for God and humanity.

We wish to say to our colored brethren that the discussion is on, and that the sentiment in favor of a fair consideration of all questions touching this important subject is growing stronger and stronger. Let us stand together, striving to make our own Church a power in the land, while we honor those who exalt our blessed Christ.

An Open Letter.

Editor of SOUTHWESTERN CHRISTIAN ADVOCATE:

Dear Dr. Hammond—In your issue of October 17, you make mention of the letter I wrote to some of the presiding elders and ministers of our Church. In your mention of it you show a very uncharitable act in only setting forth certain parts which you give a false meaning to, and did not publish the whole so that each might think for themselves. Again you said: "Persistent efforts are being made to misrepresent the Church, and put it in a false and equivocating attitude toward its colored constituency;" and then said my circular letter is of that nature. But a thoughtful reading by any unprejudiced mind will not thus agree, for there was no such intention and there is no such evidence from anything in the history of my life. Facts are facts, and the only thing that prompted the letter was a zeal for the best interests of the Church, especially in reference to its colored membership, concerning whom the unpleasant facts mentioned exist. I said I had no complaint to make of the white element regarding religious and material kindness to the Negroes, but this so great kindness stands in a way to become like a pail of milk which is kicked over by the cow which gave it. Leaving it clear to be seen that I meant that much of the practical application of law in the Church would tend to so weaken the colored membership that it would become an insignificant factor. But do you see how you misrepresent my thought, and even words? Now, doctor, you must allow the fact that other Negroes in the Church are thinking and are looking at facts detrimental to them; and you must allow the fact that all don't think as you do and that you cannot well think for all. You state what you believe and don't believe, this privilege you ought allow others. According to hundreds of responses to my letter I know you are not thinking for all, not even a large majority, in the ministerial ranks of the Church. So far, however, as seeking commendation, I never thought of that when I began to write, neither was I seeking notoriety; but my breast heaves day and night with ardent desire to see our Negro membership placed on more advantageous grounds for their material and religious good. What I want and all I ask in the Church is fair play to both white and black, and I think you do me and every other colored man a great wrong to take our utterances and interpret them unduly, so as to place us under suspicious disloyalty. No man is more loyal to, and has worked harder for the Church during twenty-three years, than I. And I write and work that the constituency, of which you and I are a part, may be always accorded Christian treatment and recognition as those who are not black. And I am not one to sit back and call truth error, or darkness light, but such thing by its name, and wink at no wrong, even in an angel. You say, "There is no very 'immediate' danger of any great number of our colored members 'marching out of the Church.'" But I ask is there any distant danger? Is there any probability of any, which you yourself seem to believe there is, and which belief is based on the very things, if at all, against which I contend. I want the Church to so legislate and act that there will never be any "immediate" nor mediate danger of losing one. I am satisfied, doctor, that the so called "autonomy" is not best, nor do I want it; yet, sir, something *must be done* to hold and meet the wishes of 200,000 people, becoming educated every day, and nothing *less* than full recognition will satisfy them. However, I am with you for anything that will bring about the greatest harmony and advance the Redeemer's kingdom in the earth. W. H. NELSON, Mobile, Ala.

—The General Conference delegates elect from the California Conference are: Ministerial, Arnold T. Needham, Milton D. Buck, John Coyle, E. R. Willis, John Kirby; reserves, Jno. D. Hammond, Westwood W. Case. Lay, Henry French, J. W. Whiting; reserves, Walter F. Lewis, George D. Kellogg.

NOTICE TO CORRESPONDENTS.

We have on hand quite a number of well-written articles which we would like to publish. We regret, however, that we cannot do so. Any intelligent reader will see almost at a glance that we have not the space for long articles; hence we must, and will, after this date decline to publish in whole or in part any paper exceeding one thousand words. This rule is absolute. We are forced to adopt it for the good of the largest number of our readers. We ask our correspondents, one and all, to condense their matter, and try and help us improve our paper more and more.

A GOOD RECORD.

Among many tender letters received, many of which we cannot use, is the following which we publish for its simplicity as well as for the moral which it points:

"This day of our Lord, November 3, 1895, on Sunday, we were married fifty-one years ago. My wife's maiden name was Silena Catlin, as her master was named Catlin. We were both members of the Methodist Church before we were married. We are both living and seventy-one years of age.

Through many dangers, toils and snares
We have already come.
'Tis grace hath brought us safe thus far
And grace will lead us home.

"H. W. CONNER."

Blessed pair. Three-score and ten years have been allotted to them, and more. More than half a century of blissful wedded life, up through slavery to freedom. It was well that they cast their lot with the grand old Church who, to break the chains of the slavery by which they once suffered, "sent more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any other." God bless the Church, and God bless the aged couple who find sweet communion with the saints around our altars.

"E'en down to old age, all my people shall prove,
My sovereign, eternal, unchangeable love,
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

STUDY THE COLUMN.

Last week's report showed that *one hundred and one* cash subscribers had been sent in. Look over the list, and study the names of our workers. There are presiding elders, pastors and prominent laymen who are determined to help the Church, which they love, to put the SOUTHWESTERN CHRISTIAN ADVOCATE into at least ten thousand homes. We could say many good things about these faithful workers, but their work will give them a better recommendation than any word which we might say. The figures opposite their names indicate the number of subscribers they send in. By all means get acquainted with these names. Watch the columns each week, and get an inspiration for the canvass.

—"Here is a fact which illustrates the darker side of our Negro problem. The SOUTHWESTERN CHRISTIAN ADVOCATE, the organ of the colored Methodist Episcopal churches in the South, reports a presiding elder in Louisiana who has lost 'a whole membership of a hundred souls' in one place where the people were compelled to leave their crops and get out of the county in ten days. He does not dare give his name nor the name of the place. That is wonderfully like what is done in Armenia."

This, from the New York *Independent*, is true, except, in the report referred to, the incident occurred in Texas instead of Louisiana. But we can give truthful reports of the same sort from most of the Southern States at a moment's notice.

PERSONAL AND GENERAL.

—Rev. H. James of St. Paul's M. E. Church at Shreveport, La., has been seriously ill. We are glad to know that he is improving.

—Rev. J. H. Pierre of Morgan City, La., was in the city last week, visiting his brother who is lying very ill, with but slight hopes of his recovery.

—Rev. Stephen Duncan, the efficient presiding elder of the Shreveport District, Louisiana Conference, is pushing the canvass vigorously for the SOUTHWESTERN. He sends in three more subscribers.

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From November 4 to 11.

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C W Buttler, 1	G A Shanklin 1
N R Clay, 1	Mrs M E A Trammell, 2
J D Brightop	J W Chapman
L F White, 11	H C Wilson 2
N Cannon, 1	E Tronpe, 1
A J McNair, 1	J J Koller, 2
J W Jackson, 3	J M Stone
L Bibolet	J I Gerrett, 1
A McNeal	W McDonald, 4
Sam Mitchell	C L Johnson
A J Lynch, 1	T J Clinton
W H Whitlock, 1	R L Smith
A C Lacy, 1	A J Trice 11
A A Dickerson, 1	H C Norman, 1
B J Lewis, 1	E Hutcherson, 1
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J A Hamilton	M S Goins, 2
A C Culbreath, 5	J D Jenkins, 3
J Applesses	J P Price, 2
E D Giddens, 4	Thos I Koys
E M Callott	B Carn, 1
W N G Lipscomb, 4	W E Mask, 2
B F Smith	B H Forrest
H J Wright	J A Tircult

North Carolina Subscribers.

We regret very much that we have failed to receive the appointments of the North Carolina Conference, which adjourned on Tuesday, Oct. 22. The secretaries usually honor us with their conference reports, and especially with the appointments, in order to help us reach subscribers as early after the adjournment as possible. We regret the delay in this case. The copy of the appointments, clipped from the North Carolina Methodist, having arrived just as we go to press for this issue, and this too after our urgent request to the secretary for the copy. Our subscribers within the bounds of the North Carolina Conference will see that the delay in receiving their papers must not be chargable to any neglect in this office.

NEW ORLEANS AND VICINITY.

Williams Chapel, Rev. C. Monroe, pastor, is in a flourishing condition. Congregations are large and enthusiastic. Services last Sunday were unusually impressive. Ninety persons partook of the sacrament of the Lord's Supper.

An Appeal to the King.

[Continued from Page Three.]

We have come to day to present to you and to the country a few products of our brain and skill wrought out under adverse and trying circumstances. We present them humbly and modestly, not as completed products, but as the earnest of our undeveloped power and the prophecy of our possible future. We record with grateful recognition the magnanimity of our Southern friends in this opportunity given us to come before the country in a new light. This act in itself is a clear indication of future developments. By observation it will be seen that the exhibits from the schools among the American Negro are by far in excess of that of a promiscuous character, and this is as it should be, for the largest life of the Negro since emancipation has been a school life. These results are due to our philanthropic friends. The Negro would be unworthy of the confidence of his Southern white friends to prove himself a sordid ingrate did he not hold in grateful memory the unstinted deeds of his philanthropic Northern friends. When the smoking throat of the angry gun ceased to belch forth death and destruction, and when the shotted cannon ceased in its carnage of death and the thunders were "hussed on the moor," suddenly there leaped upon the stage of action a people crude, rude, ignorant, superstitious, with only a few marks of divinity left, but enough to be identified as human. Then it was that the messenger of love came into our bleeding and sorely distressed South, and with a patience and cheerful generosity that would make the angels hush their heavenly harps to watch and admire, they began their tedious, discouraging and seemingly fruitless, but self-imposed task, to teach the Negro the elements of civilized life in a state of freedom. The philanthropists in the North, of every Church and of no Church, poured out their millions for the work. Their monuments and those of the workers are in every Southern State in brick and mortar, the lighthouses of civilization, the fortresses of American patriotism, and the institutes of religion. Their names are legion, but among them stand out prominently John F. Slater, Daniel Haud, Alexander Meharrey, Clinton B. Fisk, Mr. Fayerweather, Elijah H. Gammon, William F. Stewart and others. And moreover the sacred dust of some of these heroes and heroines lie sleeping in Southern soil. On yon hill, beneath the classic shade of Atlanta University, is laid in perpetual peace the remains of the late Dr. Ware, whose very life is a constant source of inspiration to all who knew him, and there is an atmosphere of holy awe that surrounds that solitary grave. The monuments of these heroic laborers and generous givers is in more than brick and stone. It is in flesh and blood, in the multitudes of broadly educated and scholarly and cultured men and women who are working out a magnificent destiny in the South, in the leaders of the race, in the pulpit, at the bar, in the medical profession, in the school room, in the workshop, at the bench, and in every trade and calling, to bless mankind and advance civilization. Their work has begun to show what the possibilities of the Negro mind are. Their recent work is subsequent to all that was done for the Negro prior to the war by Southern whites. And ever true to our proverbial and African instinct and the warm blood that circulates in our veins, we place upon the brow of these, our noble friends, the garland of our heart's divinest gratitude.

These simple results that may be seen in the Negro building are from a people just thirty years in freedom. They represent many spheres of labor and enterprise and show what may be accomplished under a more perfect system of life and labor. They show, moreover, that the Negro has been an apt and faithful student of his teachers in the mechanism of his skill as well as in the intellectual product of his brain. Thirty years of freedom is scarcely enough to take the first steps in the arts of peace. It has required centuries for the Anglo-Saxon to reach his present commanding position. The Negro's present days of infancy and of small beginnings are no criterion to measure his future by. The depths from which he has come and the obstacles surrounding him must be remembered when expressing judgment of him; and when superficial writers on the other side of the water, as well as on this side, declare that the Negro can never assimilate a high civilization nor approach the present attainments of the Anglo-Saxons, they betray an immaturity of thought worthy of the school boy's effort. This proves that the social problems of any country are to be learned only by long years of contact and unprejudiced study. A railroad observation in sociology may make fascinating reading, but it lacks the elements of endurance and accuracy and cannot command the respectful notice of more than novelistic readers of one decade. To understand the rapid strides that the Negro has taken one must know the pit from which he was digged, and the rock from which he was hewn. The cold facts of his present standing press out in bold relief with the distinctness of a mosaic and declare that there is a wealth unmeasured in that hidden mine. The first step has been taken, and if the South and the North will measure to him an equality of opportunity there will come as the result splendid achievements for society. He longs to have a full chance; he longs to do nobly.

Finally, oh king! a new Negro has come upon the stage of action. As you enter the main entrance of the Negro building you will observe the statue of a Negro with broken manacles upon his wrists. His frame is muscular and powerful; his eye is fixed upon his broken but hanging chain; his brow is knot in deep thought. This is the new Negro. What is he doing? He is thinking! And by the power of thought he will think off those chains and have both hands free to help you to build this country and make a grand destiny for himself. In generous affection for our native soil, in fealty to our institutions, and in a universal love for all men, his spirit is that of his fathers made over. Being to the manor born, he cannot be alienated in sentiment and patriotic devotion to the institutions of the South and of the whole country. It is noteworthy, however, that this Negro has had born in him the consciousness of a racial personality under the blaze of a new civilization. With this new birth of the soul, he longs for an opportunity to grow into the proportions of a new and diviner manhood that shall take its place in the ranks of one common humanity. This Negro, when educated in all of the disciplines of civilization and thoroughly trained in the arts of civil and moral life, cannot fail to be an invaluable help to our American life. It is his deepest desire to rise and work manfully, and he is willing to hide his time until the American white man shall have that conquer in him that always conquered, namely, the love of fair play. Having been so generously treated by our Southern friends in this exposition, we shall go forth to prove to them that, in the development of the South and in the protection of our institutions, we are at heart one with them. And in the classic words of Edmund Burke before his constituents in Bristol, England, we pray: "Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on, for God's sake, let us pass on."

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

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Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

Dear Editor—I wish to find my people, which I left many years ago in Charleston, S. C., living on King street. I was 12 years old when I left them. My mother's name was Gracie Ewing; my brothers were Dealing and John; my sister, Nellie. We belonged to Joseph Simmons, who sold me, and I came through New Orleans to Texas, where I have lived ever since. Pastors please read to your congregations and if you hear of them, write to me at Hempstead, Texas, care of W. A. Fortson.

GRACIE JACKSON.

Dear Editor—Please allow me space in your paper to enquire for my relatives. I was raised in Pickens county, South Carolina. Father's name was Jerry; he belonged to Tiry Swift. My mother's name was Chrsey, and she and the children belonged to a Widow Terrell; mother had nine children—six boys and three girls; the boys were named Washing, Joshua, James, Anderson, Alexander and Jerry; the girls were Nary, Martha and Lucinda. After the Widow Terrell died, myself and brother James were sold to a trader who brought us to Fayette county, Alabama, where I left brother James, and I was at last sold to a Mr. Spears, who brought me to Texas in 1860. The last time I heard of brother James he was still in Alabama. Father and the children I left in South Carolina. Any information will be gladly received by me. My name is Lucinda Spears. Address,

GENERAL SPEARS, Luling, Texas.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla.

"Through Storyland to Sunset Seas" is the title of one of the neatest and most attractive books the Southern Pacific has gotten out yet, telling of the Sunset Limited Route, from New Orleans to San Francisco. A vast deal of money has been expended in getting up this book, which has some 200 pages or more, elegantly bound. The illustrations are abundant, many of them showing points of interest in New Orleans which have never, perhaps, been as faithfully delineated, while the illustrations of scenery, etc., all along the route to San Francisco are splendidly arranged and nicely executed. Mr. Morse, general passenger agent of the Southern Pacific, with his able and efficient advertising assistant, Mr. Ingraham, has gotten this book out for the delectation of the traveling public. It will bring a great deal of transcontinental travel over the Southern Pacific.

—"Joining the Navy, or Abroad With Uncle Sam," by John H. Paynter, the first colored man to contribute to our naval literature, is an instructive and entertaining account of life aboard a United States war ship. A charming recital of the author's two years' service in the United States Navy. Valuable details of methods and discipline; visits to foreign lands; realistic description of the customs, manners and life of the people of Spain, Egypt, India, China, Japan and Africa; exciting adventures; striking incidents, picturesque scenes; reminiscences and friendly criticisms. It is sold by subscription only, and agents are wanted. See advertisement in another column. Published by the American Publishing Co., Hartford, Conn.

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Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, DEC. 1, 1895.

David Anointed King.

(1. Sam. 16. 1-13)

GOLDEN TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart." (1. Sam. 16. 7.)

After Samuel told Saul God had rejected him from being king over Israel, Saul confessed he had sinned in transgressing the commandment of the Lord. But the mere act of confessing sin, without being sorry for it, or renouncing it, will avail nothing. Esau and Judas repented of sin, but it did not lead to a reformation of life. They went from bad to worse. There is a line, seen or unseen by us, beyond which there is no return. We are tending to a goal, and when it is passed probation ceases. It is folly for some men to repent. Saul had been tried and proved unworthy, weighed and found wanting. Jehovah could hardly do less than remove from his hands the reins of government. The lesson we study to day tells us how God found another king for His people.

I. Offering the sacrifice (1-5). 1. The *order*. (1) A mild reproof—"How long wilt thou mourn for Saul?" It is not known how the Lord spoke to Samuel: likely by dream or vision. The prophet's affection for the king, love for his country, and hatred for sin, caused him to grieve for Saul. We should be true to our country, love those about us, and weep over the fallen. (2) Get ready—"Fill thine horn with oil." Horns were the drinking vessels of all ancient nations. Every traveler was supposed to carry one. The anointing oil was composed of Olive oil, Myrrh, Cassia, Cinnamon and Sweet Calamus. We should get ready before setting out on a journey, or beginning any great work. Haste betrays ignorance. The Lord does nothing in a hurry. (3) Make the journey—"Go to Jesse the Bethlehemite." From Ramah, the home of Samuel, to Bethlehem, the home of Jesse, was about ten miles. The father of David is the only person in the Bible by the name of Jesse. Ruth the Moabitus was his grandmother, and Rahab the Canaanite was his great grandmother. There was much Gentile blood in his veins. Jesus, who died for all, was physically related to both Jews and Gentiles. Jesse was no doubt well known to Samuel. He seems to have been a man of wealth and influence. God is constantly saying to us, through His Word, go to this or that person and convey to them His message of love. Soul-saving is a hand to hand work. (4) State your business—"For I have provided me a king among his sons." The Lord still retained and exercised the right of appointing a ruler over Israel. Saul was the choice of the people, but God approved their decision. David was chosen by the Lord, and the people received him. The reign of Saul was a complete failure, but the rule of David was a grand success. The people make many blunders, but God never makes a mistake. Christ is our King, He was chosen by the Lord, and has been approved by many people.

2. The *excuse*—"How can I go? If Saul hear it, he will kill me." The sacred historian has not concealed from us Samuel's weakness. The Bible records the vices, just as it does the virtues, of its heroes. This proves its inspiration. Samuel did not like to stir up the wrath of the king. Saul may have been at this time possessed of an evil spirit, and if so, was liable to do any insane act. There was no doubt some foundation for his fears, because God does not reprove him. Where the Lord has not condemned, let us keep silent. Samuel is one of the purest characters of the Bible. He never before or after this played the coward. This act shows a waning of faith. He is a poor, timid saint who asks to be excused from any part of the Lord's work.

3. The *Remedy*. (1) *Concealment*—"I am come to sacrifice." This plan is of the Lord, therefore it is good. God devises nothing but what is right. It is a religious and not a political contrivance. He does not go as a ruler to execute judgment, but as a priest to offer sacrifice. The Lord's messengers should be peace-bearers. Samuel was instructed to tell but half his mission. Secrecy is a part of the Divine plan, but concealment is not falsehood. No man should ever tell a lie, yet he is not in every circumstance obliged to tell the whole truth. Concealment of a good plan for a noble purpose is justifiable. This is often done in war, in medical treatment, in politics, and in family government. (2) *Guests*—"Call Jesse to the sacrifice." That religious feast was for him and his family, yet others were invited. The Gospel feast is for all, and everyone is invited. Jesse and his household were no doubt believers in, and worshipers of, the true God. (3) *Work*—"Anoint unto me whom I name unto thee." We will never go wrong when we follow Divine guidance. But Divine guidance is not the direction of conscience or reason, but of the Word of God. This order was carried out. (See further on.)

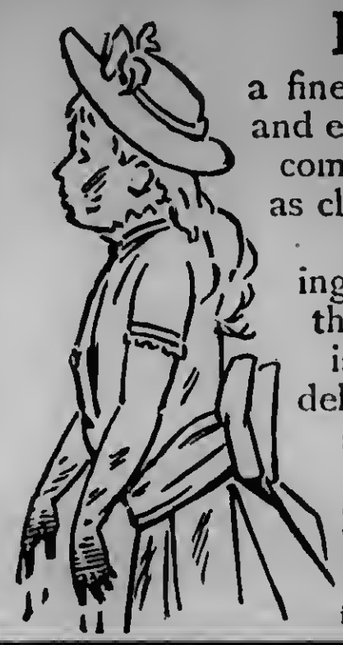
4. The *obedience*—"And Samuel did that which the Lord spake." (1) There was excitement when he came to Bethlehem—"The elders of the town trembled at his coming." We infer from this that they had not been living as God desired; that they knew Samuel to be a prophet mighty in word and deed; and that they feared lest he should call down upon them the judgments of heaven. What he was to that people Jesus is to us—a prophet to teach us, a judge to rule us, and a priest to sacrifice for us. (2) The command—"Sanctify yourselves." They were, by washing, changing their raiment, and fasting, to prepare their heart for the worship of God. When we approach the Lord we should sanctify our hearts, emotions and desires, that all may be in keeping with His will.

II. Choosing the king (6-13). 1. The rejected sons of Jesse. (1) Man's method of choosing a king is by looking "on the outward appearance." The tall frame, broad shoulders, large head, high forehead, and pleasant countenance, are gifts pleasing to man. The sons of Jesse were likely fine looking and intelligent. Samuel, like all other people, thought he knew what was in a man when he saw him. And when Jesse's oldest son came to him, he said—"Surely the Lord's anointed is before me." But he was greatly mistaken. We may be deceived in the same way. Be not hasty to approve or condemn anyone. "Judge not according to the appearance, but judge righteous judgment. (2) The Lord's method of choosing a king is by looking on the heart. Man chooses from outward fitness, God from inward ability. Man judges from the body, God from the soul. The heart here is the man, the body is the residence. The heart is the thinking, reasoning, willing, agent; the body is matter acted upon. The heart is the only agent by which we can correctly judge. We do not know the hearts of others, therefore we are not fully competent to judge them. It is not the good face, or clothes, or station, or membership, that makes the saint, but the good heart only.

2. The accepted sons of Jesse. (1) He was inquired after—"Are here all thy children?" God is ever asking about the people. He would be told of their whereabouts and state of mind. He inquires through His Word, Spirit, Gospel and Church. (2) His occupation—"He kept the sheep." A noble employment, and a type of the great "Shepherd and Bishop of our souls." They that fill well their place are the ones that go higher. (3) He was called—"Send and fetch him." He seems not to have been thought of till now. He was no doubt, in Jesse's opinion, the one least likely to become the head of the family and nation. God calls into His work those who are suited for it. (4) His appearance—"He was but a youth, and ruddy, and of a fair countenance." He was at this time about 20 years of age. Ruddy means red, and likely refers to his hair. Countenance refers not to the eyes alone, but to the entire face. His features were even, and his expression frank. He was no doubt fine looking, but it was beauty of soul that constrained the Lord to select him. (5) He was anointed—"Samuel took the horn of oil and anointed him in the midst of his brethren." Jewish tradition says he whispered in his ear the meaning of the anointing. It is likely his father and brethren understood not what Samuel had done. This anointing was not to set up a king in opposition to Saul, but to point out his successor. Christ is the anointed of God, and we are the anointed of Christ. It was a type of the Holy Spirit. (6) The result of this anointing—"The Spirit of the Lord came upon David from that day forward." This could not have been if his heart had not been right. It gave him courage and strength.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs brings on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this but gives renewed vigor to the whole system, making it possible for good health to reign supreme.



Here's a pretty mess!

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Pearline for bathing; Pearline for washing clothes; Pearline for washing everything that you'd put water to. Pearline is safe for the most delicate skin or most delicate fabric. Not only safe, but it makes a saving. There's no wearing rub, rub, rub, or tiresome scrub, scrub, scrub.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 435



Atlanta, Georgia.

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The East Tennessee Conference.

The sixteenth session of the above conference met at Abingdon, Va., October 16, 1895, Bishop D. A. Goodsell, D.D., LL.D., presiding. Judson S. Hill was unanimously re-elected secretary, with G. H. Pettis assistant. William T. Marley was elected conference treasurer, and R. T. Smith, Leroy Diggs and F. E. W. Morton his assistants. R. J. Buckner was elected statistical secretary, with I. R. Hill, G. W. Ziegler, D. T. Turner and W. E. Mitchell assistants.

The presiding elders' reports showed a healthy advance in all lines, though the hard times has greatly affected all interests. The total raised for benevolences is $646 as against $631 last year; membership 4501, which is 342 less than reported last year. The pastors explained this apparent decrease by stating that they were exercising more care than formerly in keeping the Church records.

Peter Martin was received by transfer from the Tennessee Conference. Alexander Ellison, an effective elder in the A. M. E. Church, and William Parks, a deacon in the C. M. E. Church, were received on their credentials.

Harrison Harris and George W. Henderson were received on trial. E. J. Cox was continued in the studies of the second year, and William Goldston continued in third year. Jerry M. Watson and Wm. A. Jackson were admitted into full membership; George W. Mayes withdrawn; A. Roach and C. W. Walton withdrawn under charge.

The votes on the constitutional questions were: For Hamilton Amendment, the conference declined to vote; for the Baltimore Amendment, 39 against 2. For ratio of representation, 1 against 37.

The anniversaries were seasons of great interest. Dr. Hamilton for Freedmen's Aid and Dr. M. S. Hard for the Church Extension Society were heartily received and ably represented their societies.

Dr. Earl Cranston spent a few hours delightfully and made one of his best addresses.

Among others who visited the conference was Dr. E. W. S. Hammond, editor of the SOUTHWESTERN, who has endeared himself to the members of the conference to such a degree that must be gratifying to him. His addresses and sermons were listened to by large and enthusiastic audiences.

Bishop Goodsell greatly endeared himself to the conference by his tender and fatherly advice and counsel. No bishop has ever presided over the conference more satisfactorily, or who has a warmer place in the hearts of our preachers.

Judson S. Hill, the president of our school at Morristown, was elected ministerial delegate, and R. J. Buckner reserve delegate to the General Conference.

The Lay Electoral Conference met on Friday, the 10th. Anderson Davis was elected chairman and A. F. Fulton secretary. By invitation Bishop Goodsell and J. P. Hill addressed the conference. After which J. R. Johnson was elected delegate and Prof. A. F. Fulton reserve. Brother Johnson is a leading merchant of Pulaski, Va., and the owner of valuable iron ore mines. Prof. Fulton is one of the teachers in the Morristown Normal Academy. The conference voted in favor of lay representation and against the election of presiding elders, also against giving them coordinate authority in the cabinet and separate sittings in the General Conference.

G.

East Tennessee Appointments.

BRISTOL DISTRICT.

Eli Provine, P. E., Bristol, Tenn.
Abingdon, Va., I R Hill.
Bristol, Tenn., W T Marley.
Chilhowie, Va., sup by G P More.
Elizabethton, to be sup.
Fall Branch, Tenn., G W Burrows
Gate City and Virginia City, Va., Wm. Goldston.
Glade Springs, Va., G W Branner.
Greenville, Tenn., J A Guthrie.
Jonesboro, Tenn., to be sup.
Marion, Va., D T Turner.
Montgomery, Va., W A Jackson.
Mountain City, Tenn., J M Watson.
Rural Retreat, Va, Alexander Gillespie
Shell Creek, Tenn., J W Francis.
Warrensburg, Tenn., James Hawkins.

CHATTANOOGA DISTRICT.

G. W. Staples, P. E., Chattanooga.
Athens and Sweetwater; Elijah Knott
Chattanooga, G W Zeigler
Churchville circuit, W T Anderson
Cleveland, Peter Martin
Cleveland circuit, E J Cox
Dayton and Spring City, G H Pettis
Georgetown and Big Spring, to be sup.
Harriman and Rockwood, S L Mann
Hill City, A W Randolph
Jasper and South Pittsburg, R T Smith
Pikeville circuit, to be sup
Soday, J T Henry

KNOXVILLE DISTRICT.

Owen Hypsher, P. E., Morristown.
Clinton and Coal Creek, F L Donahoe.
Ebenezer circuit, Alex Clark
Kingston, to be sup
Knoxville, Alexander Ellison
Knoxville circuit, Wm Sparks
Morristown, Chas Boyd
Mossy Creek, G H Cridor
Newport, W A Webber
Russellville, P L McDowell
Tazewell, C H Hurd

Judson S Hill, president Morristown Normal Academy, member of Morristown quartorly conference.

J L Witten left without an appointment, to attend one of our schools.

WYTHEVILLE DISTRICT.

W. H. Pleasants, P. E., Wytheville, Va.
Bluefield, G T Wright
Christiansburg, J H Gardner
Christiansburg circuit, Anderson Davis
Graham, J F Prigmore
Independence, Harrison Harris
Max Meadow and Needmore, F E W Morton
Newberne, W H Perkins
Pearisburg, G W Haden
Pocahontas, W E Mitchell
Pulaski and Peak Knob, Leroy Diggs
Pulaski circuit, R A Swann
Radford, G W Alexander
Simmons Creek, J H Headrick
Tazewell C H, R D Washington
Thompsons Valley, Geo W Henderson
Whytheville, R J Buckner

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RAILROAD TIME TABLE.

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ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger,.....7 60 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....7 00 pm
Chic. limited....6:50 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 10 am
No. 7, coast acc.8 50 am	No. 4, fast ex... 9 45 am
No. 1, lim. ex....6:50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex...6:15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9:15 am	No. 51, T and A express ..... 6 15 pm

Queen and Crescent Route.

Cincinnati... 11 55 a. m and 6:50 a. m.	Cincinnati.... 7:20 a. m and 3:20 p. m
New York....11:55 a. m	New York ... 3:20 p. m.

Illinois Central R. R.

SCHEDULE in Effect OCT. 6, 1895

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Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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8	Coast acc'm.3.30 p.m	1	Lim. Ex.....5.00 p.m
2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
Sunday	Ex....7.50 a.m	Sunday	Ex.....9.30 p.m

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St. Louis District Conference.

The St. Louis Presiding Elder's District Conference of the Central Missouri Conference convened Sept. 4, at Ironton, Mo.; J. Will Jackson, D. D., in the chair. Revs. A. S. Palmer and T. H. Lockwood were elected secretaries. There were twelve ministers present, and six local preachers and exhorters, with a number of stewards. The session throughout was pronounced one of the best in the history of the district. The reports from all the charges showed a decided increase in every department of the church over last year.

The Sunday School convention also met in conjunction with the conference, and was made quite interesting. Mrs. Levina Vaughn, of Ironton, read an excellent paper on the "Education of the Masses," which provoked quite a discussion; also Mrs. H. A. Henley on "Hygienne," and Rev. A. S. Palmer on "The Philosophy of Progress." The preachers and members of the body exhibited the highest Christian intellectual and social culture.

The closing exercises were held in the Opera House, where an able address was made by Rev. W. H. H. Brown, of St. Louis. It is worthy to mention the noble and impartial way Dr. Jackson presided over the conference and convention.

The next district conference and convention will be held at Desoto, Mo.

A. S. PALMER, Sec'y.

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Dr. I. HARRIS HALL, State Lunatic Asylum, Milledgeville, Ga., says: "It is undoubtedly a great nerve tonic."

Palestine District Conference.

The Palestine District Conference met in Landsen Chapel, near Mexia, Tex., as per appointment, to hold its annual annual session. It was a most profitable one spiritually. The following pastors were present: A. W. Parker, Mason Wilson, Reiley Hillary, G. W. Love, S. H. Grant, L. H. Barnett, J. S. Ferson, Carey Davenport and Daniel Atkins, with fairly good reports, showing 1920 members, 150 conversions, 1163 Sunday school scholars, and $122 8J benevolent money.

Very complimentary resolutions were passed concerning the SOUTHWESTERN and its editor, and pledging the conference to raise 100 cash subscribers between this and the Annual Conference.

W. WESLEY.

Free Communion Set.

The Marion Supply Company, Manchester, O., are giving away silver pitchers and cups suitable for church and other purposes. Write them for particulars

—I was glad to see a brief editorial in the New York Independent, referring to Rev. Calvin Fairbank, copied into a recent number of the SOUTHWESTERN. I feel an earnest desire that the appeal may receive practical attention, and that our ministers and members, especially those who belong to the race for whom he endured those seventeen awful years of imprisonment with many thousand cruel stripes, will help to relieve the necessities of this still living hero and martyr of freedom by sending to him at Angelica, N. Y., the price of his book—"How the Way was Prepared." I visited him in his gloomy prison once in war-times, but was unable to help him. The book is for sale at the office of the SOUTHWESTERN.

T. COTTON, Purdy, Tenn.

$100 Reward $100,

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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All subscriptions to the SOUTHWESTERN for 1896 will include the paper for the balance of this year free.

A FAMOUS REFORMER.

Rev. C. J. Freeman Speaks Freely of his Life and Work.

He Has Written and Preached on Both Sides of the Atlantic—Recently the Victim of a Peculiar Affliction from Which He was Released in a Marvelous Manner.

From the Herald, Boston, Mass.



REV. C. J. FREEMAN, A. B., PH D.

No. 157 Emerson street, South Boston, is the present home of Rev. C. J. Freeman, A. B., Ph. D., the recent rector of St. Mark's Episcopal Church at Anaconda, Mont. During the reform movement which has swept over Boston, Dr. Freeman has been frequently heard from through the various newspapers and although a resident of comparatively recent date, he has exerted much public influence which has been increased by the fact that he was ten years ago on a commission appointed in England to investigate the troublesome question of the vice of great cities.

He has preached before cultured audiences in the old world, as well as to the rough pioneers in the mining towns of the Rocky mountains, and his utterances as well as his writings have been in the line of progress and liberality, well-seasoned with practical common sense. Dr. Freeman has written this paper a letter which will be read with much interest. He says:—

"Some five years since I found that deep study and excessive literary work, in addition to my ordinary ministerial duties, were undermining my health. I detected that I was unable to understand things as clearly as I usually did; that after but little thought and study I suffered from a dull pain in the head and great weariness, and all thought and study became a trouble to me. I lost appetite, did not relish ordinary food, after eating, suffering acute pains in the chest and back. There was sourness of the stomach, and the most of my food seemed to turn to sour water, with most sickly and suffocating feeling in vomiting up such sour water.

At this time I consulted several physicians. One said I was run down, another said I had chronic indigestion; but this I do know, that with all the prescriptions which they gave me I was not improving; for in addition, I had pains in the region of the kidneys, a very sluggish liver, so much so that I was very much like a yellow man, was depressed in spirits, imagined all sorts of things and was daily becoming worse and felt that I should soon become a confirmed invalid if I did not soon understand my complaints. I followed the advice of physicians most severely, but with all I was completely unable to do my ministerial duty, and all I could possibly do was to rest and try to be thankful. About eighteen months' treatment I found I was almost afraid to walk across my room. Amid all this I was advised to take absolute rest from all mental work. In fact, I was already unable to take any duty, for the reason that the feeling of complete prostration after the least exertion, precluded me from any duty whatever, and it appeared to my mind that I was very near being a perfect wreck. As for taking absolute rest, I could not take more than I did unless it was so absolute as to rest in the grave. Then it would have been absolute enough.

"It is now quite three years, since, in addition to all the pains and penalties which I endured, I found creeping upon me a peculiar numbness of the left limbs, and in fact could not walk about. If I tried to walk I had to drag the left foot along the ground. The power of locomotion seemed to be gone, and I was consoled with the information that it was partial paralysis. Whether it was or not, I do not know, but this I do know, I could not walk about and I began to think my second childhood had commenced at the age of 41 years.

"Just about two years ago or a little more, a ministerial friend came to see me. I was sick in bed and could hardly move, and he was something like old Job's comforter, although not quite. He had much regret and commiseration, which was very poor balm for a sick man. But the best thing he did say was this: "Did you ever see Pink Pills?" I said, "Who in the world is he?" He said, "Why do you not try Pink Pills?" He said good bye very affectionately, so much so that doubtless he thought it was the last farewell. Nevertheless, after thinking a little, I just came to the conclusion that I would make an innovation and see what Pink Pills would do. I looked at them, and I said can any good possibly come out those little pink things? Any way, I would see. I was suspicious of Pink Pills, and I remembered the old proverb: "Sospetto licentia fede," "suspicions is the passport to faith." So Pink Pills I obtained, and Pink Pills I swallowed. But one box of them did not cure me, nor did I feel any different. But after I had taken nine or ten boxes of pills I was decidedly better. Yes, I was certainly improving, and after eight months of Pink Pills I could get about. The numbness of the left limb was nearly gone, the pains in the head had nearly ceased, the appetite was better, I could enjoy food and I had a free, quiet action of the heart without palpitation. In fact, in twelve months I was a new creature, and to-day I can stand and speak over two hours without a rest. I can perform all my public duties which devolve upon me, without fatigue, and do all the walking which I have to do, and am thankful for it. I can safely say I was never in a better state of health than I am to-day, and that I attribute it to the patient, persevering use of Dr. Williams' Pink Pills.

"I fully, cordially and strongly commend Dr. Williams' Pink Pills to all or any who suffer in a similar way, and feel sure that any one who adopts Pink Pills with perseverance and patience cannot find their expectations unrealized or their reasonable hopes blasted. But he will find that blessing which is the reward of a full trust in a reliable remedy. I shall always wish and desire the greatest success for Dr. Williams' Pink Pills and always cherish a deep feeling of gratitude to the friend who first said to me buy Pink Pills. I have tried them and know their true value, and am truly glad that I did, for I have found them, from a good experience, to do more than is actually claimed for them. Very faithfully yours,

C. J. FREEMAN, B. A., Ph. D.,
Late Rector of St. Mark's, Montana.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness, either male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box, or six boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

—Prodigality is the vice of a weak nature, as artifice is of a strong one.—Taylor.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, NOVEMBER 21, 1895.—Vol. 30. No. 47. HUNT & EATON, PUBLISHERS.

From Methodist Hymnal—By Adoniram Judson.

THE LORD'S PRAYER.

Our Father, God, who art in heaven,
All hallowed be thy name;
Thy kingdom come; thy will be done
In heaven and earth the same.

Give us this day our daily bread;
And as we those forgive
Who sin against us, so may we
Forgiving grace receive.

Into temptation lead us not;
From evil set us free;
And thine the kingdom, thine the power
And glory, ever be.

EDITORIAL COMMENTS.

—Mrs. E. H. Moore, of Athens, O., the venerable mother of Dr. D. H. Moore, of the *Western*, received another stroke of paralysis Oct. 26, and the end, it is thought, is not far off. Her life of saintly devotion has endeared her to multitudes.

—Dr. Samnel Ashton Keen, a noted evangelist and anthor of Delaware, O., widely known in religions circles throughout the United States, is dead, aged fifty-three years. The deceased came home four weeks ago snffering from heart tronble, which resulted in his death. Dr. Keen was also well known as the anthor of "Faith Papers," "Praise Papers," and "Pentecostal Papers," which have gone into many thonsands of homes and religions libraries.

—A periodical circulated largely among young Sonthern Methodist people, says that Negroes onght to be convinced of the necessity of pntting a stop to this crime for which they are flayed alive or burned. Who is to convince, the Negroes? The editor of that paper, with others of the denomination which it represents, are not the Negro's friends, since they favor separating him from the rest of the people whom God has made, socially, morally, spiritually and in every other way imaginable. Out on snch friends!

—Bnrrell Bond, a Negro and ex-slave, but now a prosperons farmer, last week carried 300 ponnds of tea to Memphis, which he had grown on his place in the St. Francis basin, Ark. Two years ago Bond bronght the seed in New Orleans and planted it. The crop last year was good, bnt this year the yield was splendid. The tea was tested by a local expert and pronounced to be of a good grade. Bond will engage extensively in tea cnltnre next year. He has made arrangements with an edncated Negro to read to him several papers on tea cnlture. This is the first tea ever raised in the State of Arkansas.

—Prof. W. H. Parham, of Cincinnati; Wm. R. Stewart, of Yonngstown, and the peerless editor of the Cleveland *Gazette*, H. C. Smith, are the three colored members recently elected to the Legislature of the State of Ohio. It is an event of no small significance to the race, that three of its very best representatives are thus honored by the great and glorious Bnckeye State, which honors itself in giving to her sister States this practical demonstration of her level-headed progressiveness. This is the first time for Messrs. Parham and Stewart, whom we know to be tried, well qualified and true, and the second term for "Our Harry," whose splendid record in the last Legislature fnlly merited the increased vote which gave him a plurality of over ten thousand votes. Truly, Ohio is a great State, and leads the country in matters pertaining to the welfare of the Afro-American.

WHAT THEY SAY ABOUT THE SOUTH'S GREAT CRIME.

It is a hopefnl omen when the leading newspapers of the country are disposed to speak ont on this great subject as they should. Lynching onght to stop, and it will stop if the white people will do their honest part. The *New Orleans Christian Advocate*, official organ M. E. Chnrch, says:

"Gov. Atkinson, of Georgia, has recommended to the legislature the passage of a law designed to prevent lynching. The maiu featnres of the proposed statnte are, first, the empowerment of the governor to remove from office any sheriff or similar officer who fails to protect a prisoner in his charge; second, making the county in which a lynching occurs pecnniarily responsible to the relatives of any prisoner who may be lynched. It is thonght that favorable action will be taken on the governor's recommendation at once. If so, Gov. Atkinson will become famous as the pioneer in a mnch-needed reform.

At the Boston meeting which was held on Tnesday, to denounce and protest against lynching Negroes in the Southern and other States for the crime of rape, the following resolntion was adopted:

"The heartless, blood-thirsty disregard of the snpreme law of the land must cease. Massachnsetts declares it. She calls upon all lovers of law and order to rise in their might and majesty and say amen to the declaration. She takes no part in the falsehood that the Negro race is more immoral than are other races; that they are rapists. It is her firm conviction that the charge is false, and that it is manufactured to appeal to a sentiment calculated to cover np and palliate to a great extent the burning alive of black men—the real design being concealed, which is to crush the lawful, growing aspiration manifesting itself among black men."

The *Jewish Ledger*, published at New Orleans, La., has this:

"If those pious soul-savers, who, in their anxiety to rescue the Hottentot, the Chinamen and the Jew from the everlasting fires of perdition, overlook the ntter depravity and ignorance that prevails at home under their very noses, desire any further proof of the number of sonls in want of 'spiritnal' and material aid here in America, they have only to scan the daily papers for the past two weeks and be satisfied. Every day the columns of the press fairly teem with news of outrages perpetrated by ignorant Negroes, who being captured are meted ont snch fearful torture by the "Christian" gentlemen in the neighborhood that the accounts cannot be read without a shudder of disgust and horror. Some of these Negroes have suffered such torture at the hands of their "good Christian" captors, that even the horrible crimes they have committed have been eclipsed in ghastliness by the devilish torture inflicted npon them."

Rev. J. B. Colbert, Washington, D. C., says:

"Lynch law and mob rnle are a sin before God, a disgrace to any civilization, a crime against humanity, and they who resort to it for revenge betray the instincts of the savage brute and stamp themselves in the eyes of civilized people as miserable cowards."

The *Northwestern Christian Advocate* speaks out on this wise:

"We do not recall the case of any colored man who has been found guilty and pnnished according to law. The prevalent practice is to lynch the accnsed without trial. Therefore it sonnds like light trifling when the *Epworth Era* advises ns to 'convince the Negroes of the necessity of putting a stop to this crime" for which they are flayed alive or burned alive."

THE FUTURE CHURCH.

"There is room now in the world only for churches whose influences come from their goodness, morality, justice, charity, reasonableness, weight of argument and amount of truth. A church which demands or claims anything more than the simple anthority of the truth is a chnrch in which liberty is crucified. I believe in churches which are large-thoughted, which ignore all class distinction, which broaden men and demand that men shall think for themselves, which hold a theology that is axiomatic and practical, and which push only self-evident truths. Such churches are only the pillar and grond of truth. Give the world snch churches and the religious creed will soon cease to be nnpopular."—Rev. David Gregg, Presbyterian, Brooklyn, N. Y.

We have the promise somewhere in the book of Holy Writ to the effect that the whole world shall be filled with the knowledge of the glory of the Lord, that the mountain of the Lord's house shall be established upon the tops of the monntains, that the "Ransomed of the Lord shall return and come to Zion with songs and everlasting joy npon their heads, and that sorrow and sadness shall all flee away." The blessed old volume abounds with promises concerning the establishment and enlargement of the great Chnrch, which shall be "Glorious and without spot or wrinkle or any such thing." The future Church will exalt our Christ. It will seek to establish His truth and righteousness in the earth, and bnilt as it is upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," its success is assnred. There is, in fact, room in the world for no other.

"Sure as thy truth shall last to Zion shall be given;
The brighter glories earth can yield and brighter bliss of heaven."

WELL SAID.

The Knoxville (Tenn.) *Gleaner* is responsible for the following bit of wisdom:

"The idea very prevalent among white people, and some few colored, that the colored man does not read newspapers is a mistaken one, and that the best method through which to inform them is the pulpit, is equally untrne. We do not presume to say that there are chnrch-goers who don't read any newspapers, for there are, bnt we do say that the efficient element in the Church, and those who would and do control public sentiment in the race are those men and women who read newspapers and who go to chnrch also."

Oh, yes, it goes without saying that the better class of our people read the papers and go to church also. And further, if they would pnt into practice what they hear and read they would be immensely better off in very many respects.

—James C. Matthews, colored recorder of deeds at Washington nnder President Cleveland's first administration, was last week elected jndge of the recorder's court in the city of Albany, N. Y. The office carries with it the powers of a Snpreme Conrt Justice. He was nominated and elected on the regular Democratic ticket by a majority of over 2,000. It is the highest judicial office ever held by a man of his race in this conntry. Mr. Matthews is to be congratnlated on secnring that which no other Negro has secnred up to date. He had a majority of 2,000. Surely the world moves. Bnt we do not anticipate an exodus of Repnblican Negroes to the Democracy.

—TO THE LOUISIANIANS—A POINTER.—Rev. H. C. Wilson, of Hubertville, La., has sent in eleven cash snbscribers this year. Can any pastor in the conference beat that? We will await an answer.

OUR PRESIDING ELDERS.



REV. E. HENDERSON.

Rev. E. Hendersen was horn in South Alabama in 1852. His parents were slaves, but were pieus Christian people, and it is qnite probable tbat the future destiny ef their honered sen was determined very largely frem that fact. In 1872 the subject of this skotch was happily and pewerfnlly converted to God. He joined tbe chnrcb, and was seen recognized as a man ef rare qualities and character. He was licensed to preach in 1874, in which relatien he continued to exercise his talents until 1878, when he was admitted in the West Texas Annual Conference, in wbich body be bas served faithfnlly. His appointments were Milford, Austin Circuit, Lagrange, Hallettsville and Luling. He was appointed presiding elder of the San Antonie District in 1892, in wbich positiou be bas served his church and conference with fidelity and ability. He is genial, affable, kind, and possesses great executive ability. As a preacher, he is earnest and evangelical. His native ability, coupled with the intellectual training be acqnired at the West Texas Conference Academy, places him among tbe leaders of his race. He was married in 1871 to Miss Eliza House, who has been an inspiration to him during tbese years, sharing in bis joys and sorrows, and truly filling the place of an helpmeet indeed. Brether Henderson keeps fully abreast of the best thought of the Church, being an ardent supperter of the SOUTHWESTERN and the literature ef the Church.



REV. B. F. SMITH.

Rev. B. F. Smith was born in Taylor county, Kentncky, in 1849. He was converted in his sixteenth year at Jackson Street M. E. Church, Louisville, Ky., during the pastorate of the late Rev. Hanson Talbett, of precieus memery. May 14, 1867, he enlisted in the United States Army, where he served three years, being henorably discharged in 1870. After which he went to Colnmbns, Texas, and joined the Methodist Episcopal Church on prohation. He was soen recegnized as an earnest and devoted Christian, and possessing gifts, grace and nsefulness he was licensed to exhort by Rev. Nathan Axom, and snbsequently lincensed to preach hy Rev. Benjamin Williams. In 1875 he was admitted in the West Texas Conference and appointed to Oakland and Brownsville, where he served two years. His next appointments were Hallettsville, Dennisen, Sherman, Waco, Calvert, Dallas, Goliad, Simpsen Mission, Austin and Victoria. He was appointed presiding elder of the Columbus District in 1893-94.

Brother Smith is pre-eminently a self-made man, and bas overcome many obstacles in acqniring those qualifications which have made him a leader among men. In addition te bis pastoral work, he has taught scheel for several years and bas thus been helpful to his fellowmen. He is an able preacher and keeps in tench with the vital questions ef the day by reading and study. He was happily married to Miss Anna Billnps in 1878. Four excellent children are the resnlt of this uniou. Sister Smith takes the lead in religious and social matters in the district, and the work thereby is greatly advanced.

The Colnmbus District, nnder the strong leadership of Brother Smith, is doing geod work for God and the Chnrch, and is one in which the SOUTHWESTERN is largely circulated.

TIDINGS FROM THE FIELD.

Columbia, Miss.—Brother J. E. Foster writes: Rev. D. Ray, our pastor, is enjoying peace and prosperity.

Chnnky, La.—Brotber S. M. May writes that St. Mark's Church was burned to the ground a few days since.

Roanoke, Ala.—Pastor B.G. Smith, says: Foorth quarterly conferenco was a graud meeting. Accessions 24.

Ashville, Ala.—Brother E. L. Gary says: Our series of meetings closed with ten conuerts, who were added to the church.

Morgan City, La.—Rev. J. H. Pierre informs us the citizens passed resolutions in respect to the memery of tbo late Rev. A. J. Ford.

Hawthorne, Fla.—Paster Johnson says: I have just closed my protracted meeting with 6 ceuverts. The Lord bas been with us this year.

Kenton, Tenn.—Pastor G. C. Clark says: I havo paid off the debt on a church lot at Kenton and will have a new church to report at conferenco.

Laplace, La.—Pastor Daniel G. Taylor writes: The church is on np grade. We are planning to have a SOUTHWESTERN day in Kennerville.

Ittahena, Miss.—Brother C. W. Walton writes: We have just closed a glorious revival with 45 souls happily converted and added to the chnrch.

State Line, Miss.—Pastor G. W. Brame wrltes: We have just closed a revival with 23 conversions and 2 accessions. Rev. L. Tate assisted.

Green Hill Circuit, Miss.—Brother R. H. Patton writes: Quarterly meeting good. Paid on church debt $73; also, $100 on impreving parsonage.

Campte, La.—Pastor M. S. Goins says: My qnarterly conference was held with Presiding Elder Wright in the chair. Reports showed progress.

Snmmit, Miss.—Brother Wm. Payne writes: Our protracted meeting resnlted in the conversiou and addition of 33 souls, 4 into full membership and 29 on prohation.

Woodlawn, La.—Pastor R. C. Barrow writes: A short time ago a hand of friends visited the parsonage, bringing many tokens of their affection for the pastor and family.

Dnrant Circuit, Miss.—Brother G. H. Hanney wrftes: We are getting along well. Onr fourth qnarterly conference was a grand one. Got two snbscribers for the paper.

Lovelady, Texas.—Brother E. Halliday writes: I carried on a two-weeks meeting with 17 conversions and all added to the chnrch. The presiding elder assisted; 105 communed.

West Point, Miss.—Pastor J. W. Winbush writes: The third qnarterly conference was held with pleasing results. Dr. Revels did nohle work for our paper. Chnrch revived.

Eola, La.—Pastor D. Shelly writes: A grand present of a suit of clothes was given me by the good members and friends of Simpson Church. We have a good people at Eola.

Locksbnrg, Ark.—Brother A. M. Figgues writes: At onr third quarterly conferonce the reports showed much success. Rev. J. A. Hamilton, our active pastor, deserves much oredit.

Lauderdale, Miss.—Brother A. Butler reports: Onr work is in good condition. Added to the chnrch 20. There are seven snbscribers te our paper and we expect ten mere on the circuit.

Natchitoches, La.—Brother M. J. Dyer informs us: Bettie Davis died October 15, in the triumph ef faith. Closed onr revival at Grand Ecore with 3 converts and 4 returned te the chnrch.

Okolena, Miss.—Brother C. H. Carter writes: Our qnarterly conference was helpful and profitable. Presiding Elder Nevils preached acceptably. Onr rally resnlted in the collection of $80.

New Iberia, La.—Pastor Banks writes: Onr class rally en the third Sunday resulted in the collection ef $60. We are yet alive. Sister Pinkie Ambrose died Nev. 5, aged 28 years. She sleeps in Jesus.

Wayneshero, Miss.—Bro. C. H. Brown writes: Onr rovival resnlted in 31 conversiens, 39 en prohatien and 6 reclaimed; total 76 added to the church. Six subscribers to the SOUTHWESTERN.

Shnqualak, Miss.—Pastor O. Gillespie writes: Just closed protrated meetlng, with 30 conversions and 33 accessions. Brother John Coats, one of the great men of the church, died in peace Sept. 20.

Pickens, Miss.—Brother W. H. Hnudley writes: I have jnst closed my revival at this place and Georgevllle, which resulted in 44 accessions, and the work generally revived and peace abounds among the members.

Rylander Charge, La.—Paster J. Benn writes: Onr church at this peint is alive. We have jnst olesed a grand revival with 15 souls happily converted and joined the chnrch. We are canvasing for the SOUTHWESTERN.

Opelonsas, La.—Brother E. B. Richards writes: Our grand rally resnlted in tho collectiou ef $75. Mr. Julins Franswer died the last of September. He was a friend to the chnrch, giving it his time and money.

Kenolia, Miss.—Brother S. McDavis writes: My work is prospering on all lines at Wesley Chapel. Held our revival there with 31 accessions; then at Plea Grove, where we added 11; then at Macedonia, with 13 accessions.

Quitman, Miss.—Brother L. Tate says: Our series of meetings resulted in the conversien of 62 precieus souls and 36 reclaimed; total 98; baptized 60. The work is wonderfully improved and all departments are organized.

Winsted, La.—Brother F. D. Bowers writes: Raised $28 at onr rally; church spiritnally alive. The Academy, nnder Dr. Albert's effective management, is improving. Mrs. Lucy Baker died Oct. 12, aged 95 years. She died in peace.

Oxford, Miss.—Brother N. H. Williams writes: Closed our fourth quarterly meeting with much satisfaction. Paid $100 on old indebtedness, parsenage improved and several subscribers fer our paper secured; 125 communed, 3 infants baptized and $25 collected.

McCool, Miss.—Pastor N. B. Blackman writes: Closed ont my revivals with 72 added to the chnrch. Quarterly conference was a high meeting. Mr. Joe White and Miss Kattie Tonrnhow were married recently; also, Mr. Tom Ashford and Mrs. Tishie Austin.

Meridian, Miss.—Brother P. Blue says: Onr fourth quartorly conference on the circnit was a glorious one, and reports showed revivals resulting in 21 conversions and additions. Presiding Elder Trotter urged the members to take our official paper.

Gloster, Miss.—Pastor R. T. Thomas informi ns: I have just closed my revival at Liberty with 12 conversions, baptized 14, and collected dnring the meeting $2 05. Since last February have added 32 members. Here is the cash for three snbscribers and look ont for more.

Mexia, Mo.—Sister Nannie J. Brown writes: Realized on rally day $50 25. Onr pastor, F. H. Small, was assisted by Revs. Hayes and McKamey of the Second Baptist Chnrch. Dr. M. C. B. Mason addressed us dnring the week and raised $5 for George R. Smith College.

Hampton Circuit, Ga.—Pastor W. C. Bryant writes: Quarterly conference at O'Neal's Chapel was good and largely attended; outlook grand. Collected for all purposes this qnarter $313. I am closing np my fifth year with a goodly number of conversions. Communed, 152.

Daleville Circnit, Miss.—We have closed our revival, with 42 conversions, 39 joined onr chnrch, and other accessions 8; total, 47. Our fifth quarterly conference convened and was grand. Elder A. M. Trotter spoke highly of the SOUTHWESTERN. Thus writes Brother E. L. Wilborn.

Cotton Plant, Ark.—Brother S. McDonald writes: My third quarterly conference was held and reports show an increase on all lines. Benevolence $32; accessions 5; Sunday scheol and Epworth League are doing well; qnarterly collection $29. Elder Jackson ably represented the SOUTHWESTERN.

Independence, Kan.—Bro. L. Thomas writes: We have built a new chnrch on the ground where our church was burned last June, and have jnst received our new pews, chairs and pulpit. We hold our reopening recently, and Dr. Mason assisted us. We are again set up and ready for business.

Ellisville, Miss.—Pastor D. F. Dudley writes: A party of twenty-five, led by Miss Jennie Snttou and Miss Annie Byrd, came to the residence of Mrs. Julia Covington at Sandersville, where I am stopping, and brought many good things for myself and family. Sister Malisie Cooper departed this life on October 8.

Abbeville, Miss.—Brother C. W. Butler writes: My third quarterly was held with 64 members present and Presiding Elder McDenald in the chair. Reports showed the work in better condition than ever before; 117 converts reported in the circuit; 96 commnned. The elder spoke of the SOUTHWESTERN and secnred five cash subscribers.

Willis, Tex.—Brother M. Q. A. Fuller says: My fourth quarterly conference convened at Duncan's Church, with Presiding Elder A. C. Culhreath in the chair. The reports showed progress, and forty have been added to the church. The elder preached three sermons and took two snbscribers for the SOUTHWESTERN, which he never fails to mention.

OVERWORK

—INDUCED—

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Complete Recovery by the Use of

Ayer's Sarsaparilla

"Some years ago, as a result of too close attention to business, my health failed. I became weak, nervous, was unable to look after my interests, and manifested all the symptoms of a decline. I took three bottles of Ayer's Sarsaparilla, began to improve at once,



and gradually increased my weight from one hundred and twenty-five to two hundred pounds. Since then, I and my family have used this medicine when needed, and we are all in the best of health, a fact which we attribute to Ayer's Sarsaparilla. I believe my children would have been fatherless to-day had it not been for Ayer's Sarsaparilla, of which preparation I cannot say too much."—H. O. HINSON, Postmaster and Planter, Kinard's, S. C.

Ayer's THE ONLY Sarsaparilla

RECEIVING MEDAL AT WORLD'S FAIR.

AYER'S Pills Save Doctor's Bills.

READ

"The Philosophy of Negro Suffrage."

by Dr. Jerome R. Riley of Washington, D. C.

A BOOK FOR THE TIMES.

A grand subject and handled by the author in a masterful and scholarly style. Vital questions of the day directly concerning every sincere colored thinker, fairly and fearlessly met.

AGENTS WANTED

Send for circulars and liberal terms to agents or remit $1.00 for sample copy and outfit. Address, AMERICAN PUBLISHING CO., Hartford, Conn., Cincinnati, O., Boston, Mass. Mention this paper.

Epworth League College Day.

To the Chapters of the Epworth League:

Friday, Nov. 29, has been set apart as Epworth League College Day. Then, or on some other convenient day of the same week, a meeting should be held in every chapter of the Epworth League to attract the attention of the young men and women of the Church to our Methodist Colleges. Catalogues of our various academies, colleges and universities should be circulated, addresses made on the value of a collegiate education and the advantages of attendance upon our denominational schools set forth. Invitations should be extended to Methodist college alumni to point out the schools which by reason of denominational control, location, equipment and endowment should be attended. Go to college should be the one theme for the assembly.

A program has been prepared under the direction of the General Cabinet and published by the Book Concern, but if chapters do not wish to undergo the slight expense attaching to its use, a program should at once be improvised by the proper local committee. Let every chapter observe Epworth League College Day, Friday, Nov. 29, or some other day of that week. JAMES N. FITZGERALD, Pres't.
EDWIN A. SCHELL, Gen'l Sec'y.

Children's Day Collections Needed.

The next meeting of the Board of Education of the Methodist Episcopal Church will be held at the office in New York, 150 Fifth avenue, Dec. 4. As November closes the fiscal year of the Board, it is of great importance that all monies raised for the Board last Children's Day should be sent immediately to the secretary at New York in accordance with the requirements of the Discipline. It is hoped that the brethren in the spring conferences especially will give kindly heed to this request and not retain their money until the session of their conference next spring. Such a course prevents the money being credited in the year in which it was raised and keeps it from the large number of needy and worthy applicants who are now appealing to the Board for help.

All subscriptions to the SOUTHWESTERN for 1896 will include the paper for the balance of this year free.

Publishers' Announcement.

The Literature of Theology—A New and Important Work by Bishop Hurst.

We have just issued Bishop Hurst's new work, The Literature of Theology. It is a classified bibliography of theological and general religious literature, and has been long in preparation. In 1882 his Bibliotheca Theologica appeared. That work was never stereotyped, and is now out of print. It was the first work in English to give a scientific classification of theological and religious literature, according to the departments. With that work as a suggestion, rather than a basis, the author has developed the same ideas into this new complete and exhaustive volume.

It is an octavo of about 750 pages, in the best style. It is supplied with two copious indexes. As a guide for the selection of the best books in theology and general religious literature it should go into the library of every minister, of every Sunday school teacher, of every Epworth League worker, and indeed into every Christian home. It comes down to date, and even gives the prices at which all desirable books on every given topic can be bought. This work as a whole is the result of great labor, and is one of the most important contributions to our Christian literature that has appeared for many years. HUNT & EATON.

If your Food Distress you

Take Horsford's Acid Phosphate.

It aids the stomach to digest the food, and does away with that full feeling after eating.

Episcopal Visitations for 1896.

[N. B.—The four conferences first named belong to the plan for 1895, Part II, but are held after the Bishops' conference, October-November, 1895. Bishop Walden is absent, engaged in the visitation of missions in Eastern Asia.]

Conference and Place.	*Time.*	*Bishop.*
South'n German, Perry, Tex.	Nov. 21	Andrews
West Texas, Calvert, Tex.	" 27	Andrews
Austin, Denton, Tex	Dec. 4	Andrews
Texas, Galveston, Tex.	" 11	Andrews
Upper Mississippi, Gren'da	Jan. 8	Hurst
Mississippi, Canton	Jan. 8	Mallalieu
Alabama, Pratt City	Jan. 15	Hurst
South Carolina, Charleston	Jan. 15	Mallalieu
Louisiana, New Orleans	Jan. 15	FitzGerald
Florida, Gainesville, Fla.	Jan. 22	Foss
Central Alabama, Marion, Ala.	Jan. 22	Hurst
Little Rock, Batesville, Ark.	Jan. 22	Hinde
Savannah, Griffin, Ga.	Jan. 22	Mallalieu
Gulf Mission, Jennings, La.	Jan. 23	FitzGerald
Georgia, Atlanta, Ga.	Jan. 29	Foster
Arkansas, Rogers, Ark.	Jan. 29	Hinde
St. John's River, Lawley, Fla.	Feb. 5	Foss
Virginia, Chesapeake, Va.	March 4	Bowman
Washington, Charlestown, W. Va.	Mar 4	Warren
Kansas, Atchison, Kan.	March 11	Andrews
Baltimore, Baltimore	March 11	Warren
Philadelphia, Philadelphia	March 11	Hurst
Lexington, Louisville, Ky.	March 18	Bowman
South Kansas, Baldwin, Kan	March 18	Andrews
Wilmington, Dover, Del.	March 18	Warren
Central Pennsylvania, Williamsport, Pa.	March 18	Vincent
St. Louis, Sedalia, Mo.	March 18	Goodsell
North Indiana, Richmond	March 25	Bowman
E. German, Brooklyn, N. Y.	March 25	Foster
S. W. Kansas, Wichita	March 25	Andrews
Newark, Newark, N. J.	March 25	Foss
New Jersey, Bridgeton	March 25	Joyce
Cent'l Missouri, Springfield,	March 25	Goodsell
New England, Southern, Fall River, Mass.	April 1	Foster
New York E., New Haven, Conn.	April 1	Merrill
N. W. Kansas, Salina	April 1	Andrews
New York, New York city	April 1	Hinde
New Hampshire, Lawrence	April 1	Fowler
Wyoming, Binghampton, N. Y.	April 1	Vincent
Delaware, Chester, Pa.	April 1	Joyce
Missouri, Trenton, Mo.	April 1	Goodsell
Maine, Auburn, Me.	April 8	Merrill
New England, Springfield, Mass.	April 8	Foss
Vermont, Barre, Vt.	April 8	Fowler
Northern N. Y., Oswego	April 8	Joyce
East Maine, Oldtown	April 15	Merrill
Troy, Gloversville, N. Y.	April 15	Fowler
North Dakota, Jamestown	April 15	Vincent

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop Goodsell holds the European conferences, and Bishop Foss the Japan, China and Korean conferences.

The market is full of cough mixtures, but one trouble with most of them is that when they do a little good the patient has to take so much that he gets to loathe the taste. The Pineola Balsam is superior to other cough remedies because it is agreeable to the palate and its good effects are immediate. In a few days an ordinary cough is gone altogether. Bronchitis and asthma are more stubborn, but they too are cured by Ely's Pineola Balsam. A remedy worth trying. Twenty-five cents is all it costs.

An Important Notice—Tennessee Conference.

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E. W. S. HAMMOND, D. D., EDITOR.

AGAINST MOB LAW.

The *Christian Advocate*, Nashville, Tenn., notwithstanding intimations that its constant denunciation of mob law might become wearisome to its readers, has made up its mind to go right on and "Fight it out on that line if it takes twenty years." Our esteemed friend (the editor) means just what he says. No man will ever accuse Editor Hoss with cowardice. He has convictions and the courage of them also. Here is a sample:

"Believing as we do in the Divine authority of civil government, we have no course left us but to oppose with all our might the reckless and fatal policy of putting human beings to death without the forms and processes of fair trial. Are the people of this country prepared to throw away the heritage of civilization, and to go back to the penal methods of Comanche savages?"

"Let it be added that in all cases the only proper thing to be done is to proceed according to the forms of law. And no man should be made to suffer till his guilt has been demonstrated to the satisfaction of a competent tribunal. Those who take it upon themselves to execute vengeance without preliminary investigation and fair trial, are murderers, and nothing else."

The suggestion that there are those within the patronizing territory of the *Advocate* who are supposed to grow weary of its brave and pungent denunciation of mob law, is evidence of their disposition to condone the offenses of these red-handed murderers who despise the courts and trample the laws under their feet; and no marvel when, as that stanuch and uncompromising friend of human rights, the *Northern Christian Advocate*, says in a recent issue: "We are assured that some of those who, by motions and postures, signify their approval of the barbarous immolation of a human being, are members of some Southern churches." The good Doctor Hoss is right: those people who take the law in their own hands and undertake to execute vengeance without investigation and fair trial, are "murderers, and nothing else;" and all who understand the situation as we do down here, will add that the people who aid, abet and encourage those who do such things, either by voice or pen, sentiment, gesture, "motion or posture," are but little less guilty than those whom they thus encourage, church members or not church members. We are thankful to Almighty God that there are other Southern editors who are determined to "fight it out on this line" also. The *Advocate* has indeed uttered brave and helpful words, and we could heartily wish that our genial and esteemed confrere could feel as we do—that the institutions of comparisons between the supposed chief actors in these crimes, which are the worst conceivable, and the character of their really innocent victims, when spread upon the pages of such an influential journal as the *Advocate*, has a tendency to inflame the public mind, thereby disturbing the delicate poise of the scale which must inevitably prevent the exact administration of justice. Moreover, they minify to some extent the strong utterance made by the great official in favor of the supremacy of law. The SOUTHWESTERN cheerfully seconds the noble appeal of the *Advocate*, "to all those who have the ears of the Negroes in this country, and beg them to throw the full weight of their influence against the repitition of these diabolical assaults upon white women." We favor this plea with all our heart. But we would respectfully call attention to the fact that colored women are as frequently assaulted as are white women, and probably moreso. And the offenders are not always Negroes. For obvious reasons, but little public attention is paid to such occurrences. We would go further, and have such a healthy condition of moral sentiment that white women and black women would be absolutely safe in any community from the hands of either the white or black brutes. We believe that such a condition is possible, and that public indignation will be just as intense against an offender in white as against one in black. We regret that it is not now possible. We would like to call the attention of all who are really solicitous for the changing of these conditions to the fact that there are multitudes of colored people in nearly every community throughout the South who have been touched by the uplifting and helpful influences of the higher Christian civilization. The schools and other institutions instituted by those noble-hearted people, who saw the image of God in His ebony-hued children, have played no small part in bringing about results which must be gratifying to every unprejudiced person. That these people are working in the face of almost overwhelming odds to redeem their wayward brethren, no faithful student of their history will deny. Fortunately their ears and their hearts can be reached. If the voices which shall arouse them to increased activity and zeal in the uplifting of their brethren shall come from among those who profess to know them best, and who because of that knowledge, shall act the part of the "Good Samaritan" well. But the Pharisee who boasts of his righteousness, and at the same time binds heavy burdens upon men's backs which he would not touch; and the Levite who so stands upon his traditional exclusiveness that he cannot recognize in his neighbor the poor fellow that had fallen among thieves, do not represent the Negro's needed friends.

THANKSGIVING PROCLAMATION.

The constant goodness and forbearance of Almighty God, which have been vouchsafed to the American people during the year which is just past, call for their sincere acknowledgement of devout gratitude. To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as a day of thanksgiving and prayer, to be kept and observed by all our people. On that day let us forego our usual occupation, and in our accustomed places of worship join in rendering thanks to the Giver of every good and perfect gift for the bounteous returns that have rewarded our labors in the fields and in the busy marts of trade, for the peace and order that have prevailed throughout the land, for our protection from pestilence and dire calamity, and for the other blessings that have been showered upon us from an open hand. And with our thanksgiving, let us humbly beseech the Lord to so incline the hearts of our people unto him that he will not leave us nor forsake us as a nation, but will continue to us his mercy and protecting care, guiding us in the path of national prosperity and happiness, endowing us with rectitude and virtue and keeping alive within us a patriotic love for the free institutions which have been given to us as our national heritage. And let us also on the day of our thanksgiving especially remember the poor and needy, and by deeds of charity let us show the sincerity of our gratitude.

By the President: GROVER CLEVELAND.

QUESTIONS AND ANSWERS.

Question 1.—If a local preacher is accused of some crime, or a rumor is afloat about him, and an investigation is to be made, where should the investigation be made?

2. Would it be right for the investigating committee to go where the offense is said to have been committed to look after the matter?

3. Can a preacher in charge try a member, the church not being represented at such trial?

4. Would it be right for all parties concerned in the investigation to meet at the place where the rumor started?

5. If a preacher in charge commits a crime, for which he is to be tried, the crime having been committed in his pastoral charge, where should the presiding elder try him?

Answer 1.—Wherever the cause of justice will be best advanced. It may be found necessary to have an investigation at the place where the offense is said to have been committed. A wise, judicious presiding officer can be trusted to determine these matters. But the accused has the right to ask for a change, when, in his judgment, he believes that a fair and impartial investigation cannot be held in the place where the offense is said to have been committed.

2. Certainly, if the facts cannot be obtained otherwise. There should be no objection against taking all the necessary steps to secure a full, fair and impartial investigation.

3. No. Every accused member has the right of a trial by a committee of his peers. The committee may not be members of a quarterly conference, but they must hold membership in some regularly organized Methodist Episcopal Church.

4. See answer first.

5. A presiding elder has no right to try a preacher in charge. If a preacher in charge, who is also a member of an annual conference, is under report of being guilty of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory, in the interval of the sessions of the annual conference, the presiding elder shall call a committee of members of the conference who shall have power to investigate such reports at such a place as may be deemed best by the presiding elder. But in the case of local preachers or probationers in the annual conferences or supplies appointed by the presiding elders, the preacher in charge or the presiding elder (see Discipline, paragraphs 229 and 230) shall proceed against the accused as directed.

Question.—Is there any specific law in our Church Discipline against members going to a theater to see some standard play, such as Shakespeare's "Hamlet," etc.?

Answer.—The theater comes under the head of that class of diversions which cannot be used in the name of the Lord Jesus. It is strange, nevertheless true, that there is a difference of opinion on the part of ministers and laymen of our Church with regard to theater-going. In our judgment, it is certainly an evidence of moral weakness when the professed followers of Jesus not only cannot resist the temptation to indulge in this questionable diversion, but who are continually trying to get their consciences up to the sticking point that they may do that which is interdicted with impunity. As to the standard plays mentioned, it is to be regretted that professing Christians who have a desire to witness them cannot do so without bringing a reproach upon their profession, as long as the modern theater stands for what it does. The learned Dr. John Hall, in one of his lectures before the students of Yale Divinity School, made use of the following language which should be reasonably safe guide in such matters:

"All the evidence I have seen yet is to the effect that, whatever its abstract powers might be, the theater is, in point of fact, mischievous on the whole. The best evidence of its effect is that the pure plays cannot get players or spectators. Those of Shakespeare are, it is alleged, kept on the stage at a ruinous cost. The average play-goer must have his moral teaching at the theater highly spiced, and increasingly so from year to year. So I never go, never advise any to go, am sorry when I hear of Christians going, and think a minister's usefulness in danger from going."

On the whole, the theater should be avoided prayerfully, conscientiously and persistently.

PERSONAL AND GENERAL.

—The sweet little girl that came to the editor's home a short time ago is doing well. Already she has given evidence of her ability to manipulate things, and everybody in the home, fore and aft, have given her the right of way. We are trying to bear our joy, and receive the many congratulations that are coming in with becoming gratefulness.

—Rev. C. D. Crockett, of the South Louisiana District, has been assisting Dr. Albert in holding some of his quarterly conferences. He visited Slidell, Shady Grove, Franklinton and Mandeville, where he preached and rendered excellent service. He also did good work for the SOUTHWESTERN. Like his namesake, "Davy Crockett," he believes in making things go. He gave the office a pleasant visit last week.

—We are indebted to Rev. L. J. S. Bell for a brief report of the late Ministers' Theological Institute, held at Meridian, Miss. There was a large attendance of pastors. Rev. A. M. Trotter, P. E., conducted the institute. The full course of study was systematically arranged. The preachers visited Meridian Academy, and were highly pleased with the work under Principal J. L. Wilson, A. B., B. D., and faculty. The outlook is said to be very promising.

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W C Conwell, 3	F C Brent
M J Bullock, 1	Matthew Ho man
Thos W Davis	Henry Rucker
W E Mask, 1	Susan Bailey
O N Samples, 2	J H Mansfield

We are informed that Rev. J. F. Cox, late a member of the Louisiana Conference of the A. M. E. Church, has recently become a member of Wesley M. E. Church of this city.

One of the most expensive books ever published will be "The Life of Christ," soon to be issued at Tours, France. It will have nearly four hundred illustrations reproduced in color from the paintings by James Tissot, upon the production of which the artist has been engaged for the past ten years. The first twenty copies of the book will sell for $1,000 each, and the remaining copies, 990 in all, for $300 each. The publishers ask no less than $12 for a single specimen illustration. By a special concession from the artist and publishers to The Century, that magazine will be enabled to reproduce twelve of the choicest of these pictures in its Christmas number.

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NEW ORLEANS AND VICINITY.

Lafon Old Folks' Home—The Corner-Stone Laid With Impressive Ceremonies.

Quite a representative gathering met at the new building in process of erection on the occasion of the laying of the corner-stone of the Lafon Old Folks' Home. Among those present were Rev. J. W. Hilton, E. W. S. Hammond, D. D., editor of the SOUTHWESTERN; A. E. P. Albert, D. D., vice president of Gilbert Seminary; Revs. J. F. Marshall, S. Priestley, T. G. Montgomery, T. J. Johnson, William Davis, Frank Walker, W. R. Butler, H. Taylor, J. H. Burrell, J. H. Pierre, J. F. Cox, E. Baptiste, J. W. Hudson, D. J. Price and D. W. Boatner.

The ceremonies were imposing, full of inspiration, and will be a historical epoch in the history of Methodism in New Orleans.

J. W. Hilton, president of the board, opened the exercises by announcing Presiding Elder Marshall as master of ceremonies. He introduced Rev. T. G. Montgomery, who read hymn No. 776, which was sung by the assemblage. Rev. Wm. Davis then invoked the blessing of the Almighty. The Simpson Chapel choir then rendered "The Savior Precious." Rev. J. W. Hudson, in the absence of Rev. D. J. Price, read Psalm 132.

Then the sermon of the occasion was delivered by Dr. A. E. P. Albert from the following portions of Scripture: Matthew xi, 5; I Peter ii, 6. The sermon was a strong presentation of the Christian religion as a promoter of institutions of benevolence. The speaker briefly contrasted the Christian with other religions, identifying Christian benevolence with the highest civilization.

Rev. Stephen Priestley then gave at length the history of the movement, taking in those who gave means, time and encouragement in order to bring this work to its present stage. He was interesting in his reminiscences.

Dr. E. W. S. Hammond delivered a brief, but much enjoyed, address. Rev. Pierre Landry, the builder, then spoke in eloquent strain. By a happy allusion to the ladies he won an ovation in closing.

Rev. Burrell, of the Baptist connection, then bade his hearers "go ahead."

A liberal collection was taken. The corner-stone laying proper then took place, conducted by Rev. F. McCary, assisted by Revs. F. Walker, D. W. Boatner, J. F. Cox. Benediction by Rev. J. W. Hudson.

Rev. A. E. P. Albert, D. D., acting president of Gilbert Academy, gave the office a pleasant call last week, and spoke very hopefully of his work which is improving grandly.

Revs. Frank Walker, J. W. Hilton and J. F. Marshall, P. E., were among the welcome visitors last week.

Italy greeted our office last week in the persons of Rev. Giuseppe Vital, late of the Italy Conference, and now pastor of our Italian church here, and Brother A. Palmisano of this city. They are royal Christian brethren, and are cordially welcomed into our Methodist circle.

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Rev. D. G. Butler, pastor of Pleasant Plains M. E. Church, this city, was the recipient of a magnificent surprise recently. Quite a large number of members and friends called at the parsonage, leaving over two hundred pounds of valuable and serviceable articles. Pastor and wife are very happy indeed.

W. H. M. Society.

The reception given on Wednesday night at Wesley Chapel on Liberty street, this city, by the ladies of the Woman's Home Missionary Society, considering the inclemency of the weather, was in every way an agreeable affair. The reception was given in honor of the superintendent and industrial teacher of Peck Memorial Home, and the return of the delegate, Mrs. D. C. Mead, from the late annual meeting of the W. H. M. Society, held at Columbus, Ohio; also the lady who attended the meeting with her, Rev. Mrs. Frank Walker. Special invitations had been sent to each pastor and wife of the several churches in the city, and to each auxiliary, so there was a large attendance. Religious exercises; singing hymn, "A Charge to Keep I Have;" prayer by Rev. D. J. Price; the pastor, Rev. T. J. Johnson, in a short but pointed address welcomed the ladies to old historic Wesley Chapel (better known as old Saint Paul) in the name of the Lord and for his cause; Miss E. Johnson delivered the welcome address for Wesley Chapel Auxiliary; Mrs. A. Lavigne was to have given the response, but she being absent, Miss N. Williams, the teacher of Wesley Chapel H. M. School, favored the audience with a solo. Mrs. D. C. Mead, the delegate, addressed the meeting, telling of her visit and relating some of the things she learned while attending the annual meeting that was necessary for the advancement of the work here. Mrs. F. Walker next read an account of her trip in company with Mrs. Mead, she stated that it had been an expensive one, but that she had been benefitted in every way, and feels more enthusiasm about the work and thinks that much good can be accomplished. Misses Hickman and Gibson of Peck Memorial Home and Dr. L. G. Adkinson spoke in the interest of Peck Home. Dr. Adkinson asked that special prayers be offered for Peck Memorial Home and for New Orleans University. Simpson Chapel choir and the young choir of Wesley Chapel rendered sweet music. After the program had been gone through with, everyone went over to the hall adjoining the Church, where refreshments were served consisting of ice cream, cake and fruit. After all a good time was had; and as Dr. Adkinson remarked, although it was raining and disagreeable on the outside, it was all sunshine on the inside.

CORNELIA HAYMAN,
Rec'g Sec'y Board W. H. M. S.

Paris District Conference.

The twelfth session of the Paris District Conference was held at Clarksville, Tex., October 24-28, Rev. C. C. Minegan presiding. Rev. W. Hartley Jackson was elected secretary, with Revs. P. Prewett, M. C. Dawson and W. B. Gasby as assistants. Rev. P. L. Jackson was elected statistical secretary, and Rev. Lewis Woodard conference treasurer. Rev. I. B. Scott, D. D., president of W. U., was introduced, and addressed the conference in behalf of the university; he also lectured to a crowded house at night. Rev. C. C. Minegan is a good presiding officer. Good sermons were preached by Revs. Wm. White, Samuel Heneycut, M. C. Gillispie. Sunday was a glorious day; Sunday School services at 8:30 a. m., and at 10 a. m., Fathers L. Woodard and Daniel Battle, Sr., conducted the conference love feast; it was a pentecostal shower. At 3 p. m., Rev. P. Prewett preached, and 125 communed. Rev. H. R. Smith also preached. Collection during conference session was $67.50. Considering the hard times, the pastors made grand reports. The SOUTHWESTERN was remembered and many cheering remarks were made in its favor. Revs. Wm. White, E. M. Alexander, Wm. Beckernall and V. M. Cole, Jr., were recommended for admission on trial in the annual conference. Total number of full members on the district, 1,650; probationers and conversions, 185; adults baptized, 150, and children, 62; raised for missions, $117.20. The district is doing a grand work in spite of the hard times. Pray for us. Fraternally yours,

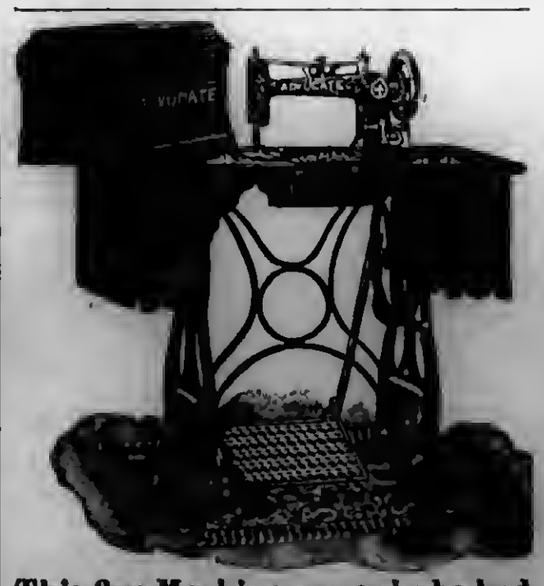
W. B. GASBY, Reporter.

Do not dally with rheumatism. Get rid of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's.

Starkville, Miss.—Brother H. A. Johnson writes: Our revival recently closed with 20 additions to the church and the work growing better. Third quarterly meeting at Osborn was a pleasant season. Elder Revels as usual looked after the circulation of the church periodicals and particularly the SOUTHWESTERN. The work is on the "look up, lift up." Enclosed find cash for subscribers.

Hubertville, La.—Brother H. C. Wilson writes: Our fourth quarterly conference was held and reports showed that we are on the progressive. Brother R. N. Overton was elected lay delegate to the Louisiana Annual Conference. Brother Joseph H. Thompson was recommended to the traveling connection. We send two more subscribers for the SOUTHWESTERN, making eleven for the paper this year.

Ackerman, Miss.—Brother G. Orange writes: Church flourishing; $72 collected at quarterly conference; 178 communed. Elder Jamison gave a grand talk for the SOUTHWESTERN, and I send you five new subscribers. Protracted meeting resulted in the conversion of 120 souls. We held our quarterly meeting in the new Maple Springs Church, the second church we have built, including one parsonage.



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The Woman's Home Missionary Society.

Held at Columbus, Ohio, October 16, 1895

On Sunday morning the pulpits of Columbus were, with few exceptions, occupied by members of the society, and interesting addresses made upon its different fields of work.

On Sunday afternoon a large concourse of people assembled at Wesley Chapel for the meeting devoted to the consideration of young people's work in charge of the secretary of that bureau, Mrs. W. A. Ingham. Excellent addresses were made by a number of speakers and much enthusiasm created.

The address of the anniversary meeting on Sunday evening was given by Mrs. Henry Wade Rogers. Among other excellent things she said: "The Woman's Home Missionary Society has done a great and good work, North and South, East and West, in the cities and on the frontiers, in town and country, among black and white, yellow and red races in our country. It has taught and visited, worked and prayed faithfully, saved many souls both for this world and the next, lightened many burdens, and helped to preserve a Christian civilization in our conglomerate nation. But there are broader opportunities, greater and more far-reaching undertakings lying just before the society and beckoning it to larger and nobler work for God and humanity. To-night the message I bring you is a call to this larger work, an appeal to you, and through you to the womanhood of the Church, to go forward with redoubled energy and consecration to meet the new opportunities of this new time. The work of the Woman's Home Missionary Society is two-fold to Christianize the needy and unsaved, especially women and children; and to do this by arousing and enlisting the women of the Church for active Christian work. I need not dwell on the importance, the vital necessity, of Christian work for the sinful and the suffering. The patriot and the Christian sees the dangers which threaten our modern society to-day. He appreciates the necessity of civilizing and transforming the multitude of people living almost as heathen in our midst. The city's slums, the country's indifference, the evils of the newly settled regions, of the lumbering and mining camps, the rudeness, poverty and immorality of life in certain regions of the South, are all familiar to you, and have called you together in this annual meeting to devise ways and means for their relief, to seek to let in light upon this darkness. The earnest desire of every heart here is to find the way to a wider usefulness, to a speedier salvation and regeneration of the multitudes living in darkness. We each believe heartily that the power exists in God, and the forces or energy in man and society to regenerate society, if we but knew how to use those forces. May not our society become a larger factor in using the forces that make for righteousness. The demoralization of our great cities, socially, politically and spiritually, and the poverty, misery and discontent of vast numbers who live in them, is the most marked feature of the social organism of our time. That the Church fails to reach these unsaved multitudes is a remarkable and deplorable fact admitted everywhere. No religious conference assembles without discussing the question, "How shall the Church reach and uplift the masses and thus regenerate society?" Mr. Moody said a few years ago, and it is still true—"The gulf between the Church and the masses is growing deeper, wider and darker every hour." Careful estimates show that more than half of the entire population of our country, or about 32,000,000 people, never attend any church service, Protestant or Roman Catholic, and that it is upon the working man and the farmers that the Church has lost its hold. It has lost its hold because it has got so far from the Christianity of Christ. But we may not forget the wonderful growth of the altruistic spirit which marks our time, the eager longing to see humanity uplifted, the many successful efforts toward this, and the discontent with the Church's slow accomplishment of its great mission. All these are born of the Christ spirit, are the beautiful fruit of Christianity and of the preaching of it among men. And I call upon you to-night to awake to the immense opportunities and responsibilities of our society. It may be ours to lead the Church into new and wider ways of reaching the needy people, it may be ours to be the medium of communication and interpretation between the poor and churchless and the rich and favored. It may be ours to teach the lesson of the brotherhood of man, and that the service of mankind is a true worship of God. Our society may follow Christ's method in dealing with present day realities and inciting the whole Church to do this. We do this now very largely in working for and talking about the actual condition and needs of suffering and needy people, and our personal responsibility for them, whether in frozen Alaska, the one-roomed Southern cabin, or in the slums of our great cities. We cannot do this larger work, nor inspire others to do it, without being filled with the Christ spirit ourselves, first of all, above all. We must be emptied of self and selfishness and become the instruments through which the spirit of Christ works in the world for the saving of men."

The elections held on Monday resulted in the election of Mrs. Clinton B. Fisk as president, Mrs. R. S. Rust as corresponding secretary, Mrs. F. A. Aiken as recording secretary, and Mrs. J. W. Mendenhall as treasurer. All the ladies who have so faithfully served the society in the past received most hearty thanks for the service rendered and pledges of loyalty to them on the part of the society. The managers elected were as follows: Mmes. Anna Kent, G. H. Thompson, N. L. Boswell, W. C. Herron, I. D. Jones, Ampt, J. W. Gosling, J. L. Whetstone, Earl Cranston, A. R. Clark, Joseph Thorne and W. A. Goodman, Jr. The following ladies were elected as provisional managers: Mmes. J. M. King, Geo. W. Mansfield, Samuel Hamilton, E. L. Albright, H. M. Teller, J. P. Negus, Henry Wade Rogers. Mmes. James Dale, Geo. Thompson and Mr. Richard Dymond were appointed auditors, and Mr. Wm. Boyd legal adviser of the society. Mrs. H. C. McCabe was elected editor of "Woman's Home Missions," and Miss Belle Evans publisher. Miss Fish was elected editor of the Annual Report.

The need of a children's paper was so strongly felt that it was decided to publish a monthly paper at ten cents a year, and a guarantee fund of $465 was immediately pledged.

Mrs. E. Marcy, chairman of the Leaflet Committee, reported that 79,895 leaflets and 2056 pamphlets had been distributed during the year. Interesting conferences were held each morning under the direction of Mrs. Ingham for the discussion of work among young people.

An invitation given by President Canfield of the Ohio State University to visit that institution as a body was accepted. A short session was held in the chapel, at which Dr. Scott and others made addresses, to which a response was made by Mrs. H. C. McCabe.

Mrs. Simpson gave an encouraging report of the work among the Indians of New Mexico, Mrs. Maroy of the work of the Bohemian Mission, Mrs. Spurlock of the work of the Mother's Jewels' Home, Mrs. George of the work of the Watts de Peyster Home, and Miss Matthews of the Immigrant Home at New York.

The secretary of the Bureau for Local Work, Mrs. D. L. Williams, reported an expenditure of $8,420.07 in miscellaneous lines of missionary work not reported elsewhere.

Mrs. Jane Bancroft Robinson, secretary of the Bureau for Deaconess Work, reported twenty-one established homes and gifts of valuable property for this use. An earnest plea had been sent for the establishment of a home at Honolulu showing that the influence of this work was extending, not only from ocean to ocean, but far out to the isles of the sea. The National Deaconess Convention held at Ocean Grove brought together a large number of representative workers who formulated a petition asking that cities and towns having a deaconess home in their bounds be permitted to use one half of the membership dues raised in these cities. This privilege was granted them by the Board of Managers.

The report of the secretary of the Bureau of Supplies, Mrs. James Dale, abounded in pathetic incidents occurring in this department of work, and the story of this line of work in the California Conference, as given by Mrs. Welch, elicited both tears and laughter. During the year this bureau has distributed $113,122.95 in supplies, and $220 to cases where only money would be of help.

On Tuesday evening, Rev. Newell Albright, D. D., made a most excellent address. He spoke of this nation as a missionary people in both religious and political affairs. He said it was evident that America Christianized means the world Christianized, and that any temporary defeat in America's great problem of civilization and self-government means a delay of the world's evangelization for many centuries.

The hearth-stone is the corner-stone of civilization, and the world's redemption lies in the elevation and Christianization of the home. Then no civilization can be better than that found in the home. All national decay begins in the home, and all national vigor must root itself there. And again no home can be better than the woman who presides in it. The mother is the great trainer of American citizenship.

With great eloquence the speaker pictured the poverty, ignorance and vice that exists to-day in our civilization, and showed how all things tend to their lowest level and so-called attention to the results that must follow. He concluded by appealing to the Church to go into the homes of the poor, the ignorant, the vicious, with the Gospel, and so elevate them to higher aims and ambitions.

The closing hours of the convention were given to the discussion of proposed changes in the constitution and by-laws, and the unfinished business referred to the General Executive Board.

Resolutions of thanks for the abundant hospitality of the city and unnumbered courtesies from many people were passed, and the convention adjourned.

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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, DEC. 8, 1895.

David and Goliath.

[1. Sam. 17. 38-51.]

GOLDEN TEXT.—"The battle is the Lord's. (1. Sam. 17. 47.)

About the time David was anointed king over Israel, the Spirit of the Lord departed from Saul, and an evil spirit possessed him. David was called to play on the harp, and if possible drive away the "blue devils." He did so, "and the evil spirits departed from him." David returned to Bethlehem, and for some time kept his father's flocks. After a while the Philistines made war on the children of Israel. Saul collected an army and went out to fight against them. The two armies were camped on two mountains; and the valley of Elah was between them. This battle was fought about twelve miles southwest of Jerusalem. A champion of the Philistines, by the name of Goliath, came down into the valley every day to defy the army of Israel. He was about ten feet high, wore a helmet of brass, and a coat of mail. His armor weighed about two hundred pounds. The staff of his spear was like a weaver's beam. He called for a man of Israel to come down into the valley and fight him. Saul and the children of Israel were dismayed and filled with fear. About this time David went from Bethlehem to carry some parched corn and loaves of bread to his brothers who were in Saul's army. He saw this Philistine, and heard his challenge. He said to Saul—"Let no man's heart fail because of him: thy servant will go and fight with this Philistine." The king discouraged him, but he would not hearken. He told how God had delivered him out of the paw of a lion, and He would protect him from the hand of Goliath. In this lesson we have the weapons of David, the dialogue between him and the Philistine, and the death of Goliath.

I. The weapons of David (38-40). 1. The work of Saul—"And Saul armed David with his armor." The king was much larger than David. This armor may have been buckled up, or it may have belonged to Jonathan. (1) "He put a helmet of brass upon his head." This David did not need for his head was already covered with *hope*, the helmet of salvation. (2) "He also armed him with a coat of mail." Literally, "A coat of scales." It was a loose shirt, made of small plates of brass, that overlaped one another like the scales of a fish, or the shingles of a roof. This David did not need, for his entire body was covered with "the breast-plate of righteousness." (3) "And David girded his sword upon his armor." This was the sword of Saul, and was likely large and unwieldy. He had no use for it. The Word of God—here the Divine impression made on his mind—is the sword of the Spirit, and all the youthful warrior needed at this time. When he was thus armed with the brazen helmet, the coat of mail, and the sword of Saul, he began to walk, but soon found he could do nothing with them. He had never before worn such an armor, and it was in his way. He cast it off. We should never fight with weapons with which we are unfamiliar.

2. The weapons of David. (1) "He took his staff in his hand." This he did, not to fight with, but to deceive Goliath. The shepherd's rod was used as an instrument of correction, and of support. It may represent the law and the Gospel; the one corrects and the other supports the saint. (2) "He chose him five smooth stones out of the brook." He knew God would give him the victory, yet he did not know just how many stones he would need. Their smoothness enabled them to pass straight, and without noise, through the air. The smooth words of the Gospel often slay unto sin and make alive unto God. (3) "And his sling was in his hand." The sling was made of a leather thong, broad in the center and narrow at the ends. In using it a stone was placed in the middle, the person held to the ends, flung it over his head, and then let go one string. A skilled warrior could thus throw a stone with great force and exactness (Judges 20. 16). These instruments prove that David was trusting in the Lord, and not in the weapons he used.

II. The dialogue (41-47). 1. Goliath. (1) His approach—"He came on and drew near unto David." A man bearing his shield went before him. Goliath was very great in his own sight, but little in the eyes of the Lord. His appearance sent fear, dread and terror through the heart of his foes. Woe unto a man when all men fear him. He will soon be killed. (2) His spirit—When he saw David "he disdained him." He had a haughty contempt for him. He felt there would be no glory in killing such a foe. Those who think very highly of themselves usually think but little of others. "Pride goeth before destruction, and an haughty spirit before a fall." (3) His words. *a.* "Am I a dog?" Am I the most worthless of all the lower animals? It is likely David kept his sling out of sight, and that Goliath saw only his staff, and supposed this was all the youth had with which to fight him. This shows tact on the part of David. He threw the champion off his guard. *b.* He "cursed David by his gods." Not all that passed between them has been given. The words of this curse were not put on record. It is likely he called down the maledictions of all the idols of the Philistines upon him. *c.* "Come to me and I will give thy flesh to the fowls of the air." I will kill you, and leave you in the field, then will come the vultures, and jackals, and devour you. Such boastful language was then, and is to-day, very common. David soon indulged in a similar expression. What we are going to do and what we really perform are often very different.

2. David. (1) His spirit—"I come to thee in the name of the Lord of hosts." Goliath came trusting in his sword, spear and shield, but David met him in the strength of Israel's God. He was not self-confident, but put his trust in the Lord. He felt like St. Paul—"I can do all things through Christ which strengtheneth me." (2) His faith—"The Lord will deliver thee into my hands." It is well when entering upon any great work to believe we will succeed. Yet something more than faith is necessary to success. David had perfect confidence in God, yet he used all the wisdom, skill and strength he had to execute His plan. Great is the mystery of free will and free grace. (3) The effect on others—"All this assembly shall know that the Lord saveth not with sword and spear." The assembly means both armies. They would know the Lord saved because weakness would triumph over strength. Every advantage seemed to be on the side of Goliath. But "the race is not to the swift, nor the battle to the strong." Victory is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

III. The death of Goliath (48-51). 1. The meeting. When the dialogue was over Goliath arose and came to meet David with great pomp and gravity. He likely thought he would make quick work of him. As he drew near David *ran* to meet him. There was no cowardice, no timidity, no unbelief, in the heart of the young warrior. 2. The conflict. David placed a stone in the sling and threw it with such skill and force that it struck, and buried itself, in the Philistine's forehead. This was the only exposed vital part. The champion fell forward to the ground. David ran, drew the giant's sword, and hacked off his head. This was a complete victory. It looks as though David did it all. Yet I clearly see the miraculous hand of Jehovah back of it. This was a typical victory, and teaches how the people of God will finally triumph over the world. As a result of this victory the Philistines fled, and the Israelites, with a great shout, pursued. Many fell. Saul slayed his thousands, but David his tens of thousands.

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No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

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No. 3, fast ex....7:40 am	No. 6, fast mail..7:10 am
No. 7, coast acc. 8 50 am	No. 4, fast ex... 9 45 am
No. 1, lim. ex....6:50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

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No. 51, T and A express..... .9:15 am	No. 51, T and A express ..... 6 15 pm

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From primary to complete college preparatory courses. Including schools of Agriculture, Printing, Carpentry, Bakery and Needlework.

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DIRECTIONS for using

CREAM BALM



Apply a particle of the Balm directly into the nostrils. After a moment draw a strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

ELY'S CREAM BALM opens and cleanses the the Nasal Passages, Allays Pain and the Inflammation, Heals the Sores. Protects the Membrane from Colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren St., New York.

FROM PRESIDING ELDERS.

Chattanooga District.

Dear Brethren—The first district conference for this conference year will convene at Hill City Dec. 12. The district stewards' meeting will be held during the session.

G. W. STAPLES, P. E.,
Ridgedale, Tenn.

Bristol District.

Dear Brother Pastors—Let us push every interest of the church at the beginning of the conference year. The district conference will be hold at Glad Springs, Va., Dec. 5, 6 and 7. Please notify the district stewards to be present at 10 a. m. Friday, for consideration of assessment for support of the presiding elder.

E. PROVINE, P. E.

Special Notice.

Dear Brothers of the West Texas Conference—We have had two of the brethren of our conference to die this year—Revs. J. J. Collin and J. H. Williams. I think both of them belong to the Mutual Aid Society. Prepare yourselves to pay two assessments, which will be about $4.

MOSES SMITH, Cor. Sec'y.

For enlargement of the liver, and other liver affections, Ayer's Sarsaparilla is best.

Special Notice.

To Preachers and Delegates to West Texas Conference:

Call on your home agent for a certificate of full fare to the conference and return at one cent per mile. Bring your certificate to the conference, and when you can not purchase a ticket through, get a certificate at each change of the road.

Respectfully, ANDREW FOSTER,
Sec'y West Texas Conference.

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Coughs, Colds, Hoarseness and Throat Irritations. They afford instant relief. Avoid Imitations.

Special Notice.

To Members of Dadeville District, Central Alabama Conference:

Dear Brethren—It is necessary that I make this earnest appeal to you to bring up your benevolence. Some who are on the best charges in the district have not collected their proportionment. This does not show interest in the cause of the Church. Be sure to collect the Episcopal and General Conference delegate fund. Now for a general rally over the district to come up on all lines. Yours in Christ,

C. ROGERS, Presiding Eldor.

Atlanta Exposition.

One of the greatest fairs ever known to America. Many features of the Chicago World's Fair and many additional and new ones.

Open September 18 to December 31, 1895.

Low rates via the Queen and Crescent Route. Write to W. C. Rinearson, G. P. A., Cincinnati, Ohio, for printed matter, or call upon Q. and C. agents for full information.

Special Notice.

Dear Brethren of the Navasota and other Districts of the Texas Conference:

The continual goodness which has been vouchsafed to His people during the year past calls forth our sincere acknowledgments of devout gratitude. Let each preacher on the 28th of November, this present month, call his people together to render thanks to the giver of every good and perfect gift. Preach sermons and make special preparation to raise a good part of your claims on missions.

Don't forget Self-Denial Week, Nov. 17 to 24. Come to conference with full reports. Yours truly, W. L. DUNCAN.

Notice—West Texas Conference.

The members of the Mutual Aid Association will please meet me at Calvert, Texas, Nov. 26. This meeting is of much importance, and it is very necessary and desirable that all should be present.

C. L. MADISON.

The candidates for examination, fourth year, will please meet me for examination Tuesday, Nov. 26, at Calvert, Texas. Don't fail. Yours truly,

ANDREW FOSTER, Chairman.

Twelfth General Conference District.

To the presiding elders and pastors of the Twelfth General Conference District embracing the following conferences, Central Missouri, Arkansas, Little Rock, Mississippi, Upper Mississippi, Tennessee, Central Alabama, Louisiana, Texas, West Texas and Austin:

As your General Conference representative, dear brethren, I am authorized by the secretary of the committee of General Conference entertainment to appeal to you by this method to urge an immediate collection of the General Conference expenses. We would for safety suggest that you at once apportion to each member and friends of the Church five cents each. Now, dear brethren, as members of the Church we cannot fail to raise our pro rata of the General Conference expenses. The expenses will be about $85,000 or $90,000, and your delegates will expect their expenses out of sams; hence you can readily see the urgent need. Let me hear from each presiding elder regarding the matter, as to whether you have or have not raised your apportionment. I pray an answer upon this very important matter. I am yours respectfully,

W. R. R. DUNCAN.

Natchitoches District.

All of the Leagues of this district are notified that the Epworth League convention will meet at Robeline, Nov. 22 to 24 inclusive, with a view of organizing a District League. Presidents and secretaries of local chapters are delegates to the convention. The following is the program:

To preach the introductory sermon, Rev. A. W. Goins, alternate M. J. Fairfax; The object of the Epworth League, Allen's chapter; The duty of the Epworth League to the Church, St. Paul's chapter; The Church of to-day, Boyce chapter; Do the Leagues help the Church, and how? Bedford chapter; Solid piety, and in what does it consist? Chapin chapel; Sanctification, Columbus chapel; Ought we to have a League in every church? Marthaville chapter; The relation of the pastor to the Epworth League, Natchitoches chapter, Progress of the Negro in thirty years, Pleasant Hill chapter; Missions, Robeline chapter; Education, Bayou Scie chapter. All subjects must be written and read before the convention.

Yours in Christ,

JOSHUA J. OBEE, Dis't Manager.
Approved: H. J. WRIGHT, P. E.

Free Communion Set.

The Marion Supply Company, Blanchester, O., are giving away silver pitchers and cups suitable for church and other purposes. Write them for particulars.

Pine Bluff District.

Dear Brethren—Our time is short; not long, before we must meet again at the seat of the annual conference to report our year's work. It remains to be seen what your work has been. No preacher in our great Methodism can fail to do his duty and get on well in his conference. Remember, now is the time to push these causes. Doubtless you may have put off your collection for this season; if you have, now is the time to rally. We all who have any pride of manhood in us wishes to be up with his claims if not ahead of some others. Oh, how small we look when standing before the conference with having done less than our duty. I remind you that the SOUTHWESTERN will help you as nothing else will. Get subscribers and send them in.

W. R. R. DUNCAN.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & Co., Props., Toledo, O.

Sold by Druggists, 75c.

The Gunmaker of Ilion.

JEFFERSON M. CLOUGH REFUSES A TEMPTING OFFER FROM THE CHINESE GOVERNMENT.

His Health Was too Poor to Permit Attention to Business—A Great Sufferer for Many Years, But Has Now Recovered.

[From the Springfield, Mass., Union.]

There isn't a gun manufacturer in the United States who does not know Jefferson M. Clough, and why? Because he has been intimately associated all his life with the development of the two best American rifles, the Remington and Winchester. For years he was superintendent of the E. Remington & Sons' great factory at Ilion, N. Y. After leaving there he refused a tempting offer of the Chinese Government to go to China to superintend their government factories,—and accepted instead the superintendency of the Winchester-Arms Co., at a salary of $7,500 a year.

It was after this long term of active labor as a business man that he found himself incapacitated for further service by the embargo which rheumatism had laid upon him and resigned his position more than two years ago, and returned to Belchertown, Mass., where he now lives and owns the Phelps farm, a retired spot where he has five hundred acres of land.

Being a man of means he did not spare the cost and was treated by leading physicians and by baths at celebrated springs without receiving any benefit worth notice. During the summer of 1893 and the winter of 1894 Mr. Clough was confined to his house in Belchertown, being unable to rise from his bed without assistance, and suffering continually with acute pains and with no taste or desire for food, nor was he able to obtain sufficient sleep.

Early in the year 1894 Mr. Clough heard of Dr. Williams' Pink Pills for Pale People. He began taking these pills about the first of March, 1894, and continued to do so until the first part of September following. The first effect noticed was a better appetite and he began to note more ability to help himself off the bed and to be better generally. Last August (1894) he was able to go alone to his summer residence and farm of 163 acres on Grenadier Island, among the Thousand Islands, in the river St. Lawrence, where from the highest land of his farm he commands a view for 13 miles down the river, and 60 of the Thousand Islands can be seen.

Instead of being confined to his bed Mr. Clough is now, and has been for some time, able to be about the farm to direct the men employed there, and he is thankful for what Dr. Williams' Pink Pills have done for him.

These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for $2.50, and are never sold in bulk. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

—"Samantha at Saratoga," a popular book that has had an enormous sale at $1,50 a copy, will be furnished by us with the SOUTHWESTERN till January, 1897, both for $1.50, all postpaid.

CONFERENCE NOTICES.

Huntsville District.

Fourth Round.	November.		
Centre Grove	23 24	Cedar Grove, Dec 1	30
	December.		
Mount Moriah	3 4	Triana	7 8
Scottsboro	14 15	Lim Rock	16 17
Stevenson	19 20	Huntsville	21 22
	January.		
Guntsville	4 5	Blountsville	11 12
Courtland	18 19	Sheffield	21 22

Israel Townsend, Presiding Elder.

Chattanooga District.

First Round.	November.		
Cleveland circuit	23 24	Churchville, Dec 1	30
	December.		
Wiley Memorial	7 8	Dayton	21 22
Harriman	28 29		
	January.		
Soddy	4 5	Athens & Sweetw'r	11 12
Pikeville	18 19	Georgetown	25 26

G. W. Staples, Presiding Elder.

Bristol District.

First Round.	November.		
Rural Retreat	23 24	Warrenburg, Dec 1,	30
	December.		
Glad Springs	7 8	Mountain City	14 15
Bristol	21 22	Montgomery	28 29
	January.		
Marion	4 5	Shell Creek	12 13
Gate City	19 20	Virginia City	19 20
Jonesboro	26 27		
	February.		
Elizabethton	1 2	Fall Branch	8 9

E. Provine, Presiding Elder.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, NOVEMBER 28, 1895.—Vol. 30. No. 48. HUNT & EATON, PUBLISHERS.

From Methodist Hymnal—By John Mason.

WARMEST THANKS.

Now from the altar of our hearts,
Let warmest thanks arise;
Assist us, Lord, to offer up
Our evening sacrifice.

This day God was our sun and shield,
Our keeper and our guide;
His care was on our weakness shown,
His mercies multiplied.

Minutes and mercies multiplied,
Have made up all this day;
Minutes came quick, but mercies were
More swift and free than they.

New time, new favors, and new joys,
Do a new song require:
Till we shall praise thee as we would,
Accept our hearts' desire.

EDITORIAL COMMENTS.

OUR ANNUAL MEETINGS.

During the last two weeks there have been annual meetings of departments of our Church—The Missionary Committee, Church Extension Board, Freedmen's Aid Board, Sunday School Union and Tract Societies. The meetings have been unusually interesting this year; great interests have been considered, plans formulated for more sweeping spiritual victories, and a general forward movement ordered in all departments of Church work. In another number we will give our readers detailed accounts of all these gatherings so far as they can be obtained. We regret that we were compelled to decline the generous invitation of the Chicago Methodist Social Union to be their guest at the recent entertainment tendered the bishops and others.

GOOD READING.

Our letters from the field are full of interest. All of the forty-seven letters published in last week's paper were interesting, and show that our brethren are making progress. Over eight hundred conversions and accessions are reported. New churches and parsonages are being built, Epworth Leagues organized, and a healthy increase in subscribers to the SOUTHWESTERN. These letters come from our work in the following conferences: Mississippi, Upper Mississippi, Florida, Central Alabama, Little Rock, Louisiana, Texas, West Texas, Central Missouri, Savannah and Tennessee. Twenty-three of these letters come from within the bounds of the two Mississippi conferences, from which, up to date, comes the largest increase of subscribers. We call the attention of our readers to these letters, which will furnish some very suggestive facts. It is an old saying that "straws show which way the wind blows." So the list will show to what extent the SOUTHWESTERN is supported.

—Mrs. P. O. Jamison, one of the elect ladies of our Methodism in Mississippi, is in every way an up-to-date woman. She has espoused the cause of the SOUTHWESTERN in a way that is highly gratifying. She led the list last week in sending 13 cash subscribers. She is the wife of Rev. P. O. Jamison, presiding elder of the Starkville District of the Upper Mississippi Conference. We have been thinking down here that some more of our presiding elders ought to encourage their wives and daughters to work a little more for our Church enterprises.

—Rev. Warren McDonald, presiding elder of the Holly Springs District of the Upper Mississippi Conference, informs us that he is yet working for the SOUTHWESTERN, although he has sent in 27 subscribers—ten more than what his pledge called for. Amen.

OUR THANKSGIVING.

The SOUTHWESTERN will probably reach the homes of thousands of our people before the close of the day set apart as National Thanksgiving Day. Of course, our readers will not wait for the arrival of the paper to be reminded of their duty toward God and their fellowmen. It is an inestimable boon to be numbered among those that live, move and have their being among earth's mortals. It is yet a greater boon to be made a subject of the saving grace of the gospel, and to have our souls and bodies and spirits brought into perfect and complete harmony with the word and will of Almighty God.

It is no small privilege to be adopted in the heavenly family and to receive all of the benefits which grow out of that glorious relationship. Then there is the privilege and duty of growing into a well-rounded Christian life, and of comprehending more and more the length and breadth, and height and depth of the love of Christ, and of being "filled with all the fullness of God." What abundant reasons for thanksgiving! But these relations suggest other duties and obligations. There is our duty to the individual. If our profession of religion does not permit us to recognize the relationship which we sustain to our fellow men, we may well conclude it is not the genuine article, for the religion which is from above is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Hence, our enlarged opportunities for the exercise of mercy and humility, and just and correct living. Our blessed Master set the example. He went about doing good. Let us thank God for the glorious privilege of being like unto His well-beloved Son. Then, there is our duty to the nation. The privilege of being a loyal citizen of this Christian Republic is no small privilege. This day suggests the renewal of our pledges of fidelity to the Union and the constitution, with our prayers for the overthrow of all unrighteous and corrupt legislation which may be directed toward any class of the citizens of our great republic. To the seven and a half millions of Afro-Americans scattered throughout our broad land, the SOUTHWESTERN sends a word of encouragement and would direct the energies and aspirations, and hopes, and ambitions, and activities of our brethren to the Rock of our defense—the mighty God of Jacob. With the threatening and continued apathy of our professed friends; with the consummation of legislative enactments, depriving thousands of our brethren of their political rights; with the continued and easy enactments of odious and discriminating laws, designed to strike down the manhood of the race; with the indifference, if not the downright opposition, of many professing Christian people, and their unwillingness to help in the uplifting of their suffering fellowmortals; with lawless desperadoes, their aiders and abettors seizing suspected Negroes and hurrying them to the most horrible deaths without even the semblance of a trial, it might be asked, "Why should we be thankful?" But, why not? It is indeed a terrible ordeal, this baptism of blood, this unparalled ostracism and race hatred. But it is a discipline, nevertheless; bitter, severe, heartrending, though wholesome, and conducing more and more to the display and exercise of those salient traits of character which will, ere long, commend them to the consideration of all lovers of justice and fair play.

We should be thankful for the privilege of being persecuted for righteousness sake, and for the proud honor of contributing the blood of martyrs as a libation upon the altar of outraged justice. Let us be thankful that God reigns, and that through the darkness His countenance, radiant with smiles, is the promise of a better day. Let us then join with our fellow-citizens in thanksgiving to Almighty God for his manifold blessings upon our native land, and in a spirit of loyal devotion to all its institutions let us ever pray for their perpetuation in righteousness and peace.

A COMPREHENSIVE REPLY.

We rejoice with exceeding great joy that our distinguished confrere of the gallant *Northwestern* has so effectively replied to the attacks of the *Epworth Era*, whose sweeping charges would place every Negro in the South with the basest and most disreputable people to be found anywhere. It also seeks to discredit the work of Northern philanthropy, and the united efforts of the Christian Churches in the uplifting of the colored people; while it makes the broad charge that education, even Christian education, has encouraged the Negro to be vicious and law-defying. Dr. Edwards handles the subject with earnestness and ability. The *Northwestern* exerts a very helpful influence to our cause. We can give only an excerpt, as follows:

"Northern teachings tend to elevate the Negro. We have not taught social equality to either white or black in the North or South. Every man, white or black, must make his own social position. We have preached the Negro's equality before God's law and man's political justice. The Negro is a man, and if he is degenerate he needs and is entitled to the white man's aid, just as a white needs and is entitled. Our Church in the South includes 275,000 colored people, many of whom are in our Epworth League. They are our brethren. They are not 'darkies' nor 'niggers.' They are Christians. They are struggling to rise, and all good men and women will aid them to the utmost. We condemn the *Epworth Era's* cold-blooded treatment of the subject in hand, and we hope it will be deprecated and rebuked by the Southern Church. Young Negroes in our league are fruits of a 'Northern gospel,' and we have a right to be judged by them, rather than by colored criminals who are lynched, or white criminals who are not. The *Era* must do some very hard and valuable work, and continue to do it for a long time, before it will be forgiven for the ill judged article which we have the inverted pleasure of quoting. We refuse to believe that the *Era* justly represents the league of which that paper is, in this instance, the unwise and unworthy organ."

A GOOD WISH.

"I wish the SOUTHWESTERN were in 50,000 Methodist homes in the North. Its timely and able discussions of that class of questions relating to the Negro, that can never be settled until settled right, must be of great value to the Church and to the country."

So writes one of the most able and cultured ministers of the Methodist Episcopal Church, and for which we are grateful beyond expression. We have ardently, earnestly, persistently and hopefully tried to get a larger hearing among the Methodist people of the North, believing that we have very superior facilities in the collection of facts and other data which will enable our Northern brethern to think and act intelligently on the great, the all-absorbing Negro question. There is not a minister or layman of any prominence in the Church who desires to keep in touch with the various phases of this great question, who will not be very greatly helped by subscribing for the SOUTHWESTERN. More than at any other time in the history of the paper, we need the substantial cooperation of our white Methodist people in the North. Our interested friends will please pass this along.

TIDINGS FROM THE FIELD.

Hensley, Ark.—Pastor H. Bright says: Our rally was a grand success; realized $14 30.

San Diego, Cal.—Brother H. Hauson writes: The time for revivals has come while the evenings are long, and if we do not do our best in the way of work, our churches will suffer loss and souls will not be saved.

Cave Springs, Ga.—Pastor E. D. Giddens writes: The Lord has wonderfully blessed us. Revival closed with 121 accessions and many backsliders reclaimed. The church is greatly edified, and all financial claims will be in advance.

Garlandsville, Miss.—Brother W. N. G. Lipscomb says: I have just closed a grand revival on my circuit and resulted in 40 precious souls converted to the Lord, 75 probationers and 25 backsliders. I also baptized 50 adults and 55 children.

Kilmichael, Miss.—Bro. John Everett writes: Our church is flourishing in all departments. Quarterly meeting was a precious season. Total collection $25. Sister Sarah Hood and Brother Robert McNutt, faithful members, passed to the glory land recently.

Lauderdale, Miss.—Brother A. Butler writes: Conference reports are all encouraging and show the work to be in a prospering condition. We have added 21 to the church and raised $68. With these two it makes 10 subscribers sent in to our paper. Sixty eight partook of the Lord's supper.

Dermott, Ark.—Pastor J. M. Clark writes: Presiding Elder W. R. R. Duncan held our third quarterly conference here and we had a nice time. We organized an Epworth League with 30 members. We are using the reading course, and are moving nicely. Dermott is alive. Here is one subscriber for our paper.

Bodcau, La.—Brother F. Bryant writes: We had a grand rally, conducted by Rev. P. Bibs, our pastor. Presiding Elder S. Duncan was with us. Rev. Anderson Johnson and his people from the Baptist Church were also with us. We are moving along nicely. Total collection, $30 15. Our pastor and wife are highly esteemed.

Montgomery and Conroe Circuit, Tex.—Pastor S. M. Bolden writes: All departments are in line and had successful revivals. We are now worshiping in a new church in the town of Montgomery, with others repaired. Total collection for building $575, pastor $675, presiding elder $190 and benevolences $175. We have put the SOUTHWESTERN into ten homes, besides circulated other good literature.

Fort Scott, Kan.—Brother A. W. Talbert writes: In this city we have a growing little plant. In addition to which we have organized an Epworth League chapter of about 35 or 40 members, and hold a literary meeting once a week, to the enjoyment of large audiences. Our literary exercises recently were profitable. The participants in the debate and other features of the meeting did credit to the occasion.

Lake Charles, La.—Brother T Larkins writes: Rev. George W. Wells of Pineville delivered two able lectures and was with us in our rally meeting. We collected $43 10. We have bought a good bell for our church, costing $52 30, and are preparing to finish ceiling our church. The new organ inspires the young people. Our Sunday school is among the best, with J. Huston as superintendent. I am trying to put the SOUTHWESTERN in the hands of every official, member and friend of the church.

Washington, Ky.—Brother J. H. Ross writes: Sunday, Oct. 27, was our grand rally, in which we succeeded in raising $80 72, paying the entire church extension debt of thirteen years standing. Haven Church is out of debt for the first time in its history. Rev. Felix Rees was with us, and rendered excellent work. We have raised and paid $126 35 to Church Extension Society and $151 35 benevolent money besides meeting other current expenses. We have an excellent revival meeting in progress; pastor and people working in perfect harmony. I am earnestly pushing the interests of the grand old SOUTHWESTERN and hope to send a good list of subscribers soon.

For Dyspepsia

USe Horsford's Acid Phosphate.

Dr. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

—The postoffice address of Rev. G. W. Marsh is at Duplex, Tenn.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket. Sold only in boxes.

OUR PRESIDING ELDERS.



REV. HARRY SWAN.

The subject of this sketch was born in Arkansas, March 9, 1854. During the days of slavery he was taught to read by his father. After emancipation he was taught by a white friend who had an interest in his future. At eighteen he taught public school. In 1873 he was converted and licensed to exhort, and was shortly afterward licensed to preach. In 1875 he was admitted on trial in the West Texas Conference and appointed to Cuero, Tex., where he remained two years. He increased the membership and built a beautiful church. From thence he was appointed to St. Paul in Dallas, where he increased the membership from 35 to 95, paid considerable of an old debt, repaired the church, built a neat parsonage, did efficient work as pastor and rendered eminent service as teacher in Dallas city schools. He was next sent to Calvert, Texas, where he remained two years, teaching and preaching; built a church in the county, and conducted a revival, which resulted in 96 converts and accessions to the church. His next charge was Wesley Chapel, Austin, where he did excellent work; he built and paid $6,000 on Wesley Chapel—the pride of Methodism, and is one of the finest colored churches in the South; he conducted a revival which resulted in 200 converts and accessions. He was appointed presiding elder of the San Antonio District, where he served six years. He was next made presiding elder of the Waco District, where he is now serving his fourth year.

He was elected delegate to the General Conferences of 1888 and 1892. He is a man of sterling qualities; is urbane, pleasant, genial; successful in his ministry, benevolent and kind. He is noted for his moral qualities; sound, common sense and business qualities; and a man whom all delight to honor, for he pays due honor to all men. He has altogether a record which stamps him as a leader of men. He is an ardent lover of the literature of the Church, and is especially a strong supporter of the SOUTHWESTERN. A. E.

The Modern Negro.

By Rev. S. A. Steel, D. D., Editor of "The Epworth Era," Organ of the M. E. Church South.

"I am fully convinced that the Methodist Episcopal Church South ought to take hold of this question of Negro evangelization. The experiment of the North has failed. It has broken down completely. Its fine theories about the Negro are blown to the winds by the actual results of thirty years of freedom. The South received the Negro from Africa as a barbarian of the lowest type, and by its mild and humane system of bondage, almost misnamed slavery, it converted him in a generation into an industrious, useful, contented and happy race, devoted in their attachments and faithful in their services to the white people they called their masters. The North set them free, enfranchised them with the ballot, preached the doctrines of equality to them; and, in a single generation, has succeeded pretty nearly in undoing all that had been done for them. A few schools here and there are educating a few hundred, but the level of the race is slowly sinking. The Negro is to-day far below what he was in 1860, in all that constitutes moral character. Take this single crime of rape as an illustration. In 1860 a lady might have walked, unattended, without fear of harm, from the Atlantic to the Mississippi. Every man, white or black, was bred to that chivalrous regard for woman, that almost reverential sentiment of esteem for the female sex, that pledged him to her defense against every evil agency. So thoroughly had Christianity done its work in the hearts of the simple Africans that their masters left their homes, their wives and daughters under their protection while they went far away to war; and not a life was lost, not a house was burned, not a woman touched in all the chaos of that time. Thirty years have passed under the Northern system of instruction, and to-day there is not a country district in the South where it is safe for a lady, unattended, to go out of sight of her home. The modern Negro is a failure. Our Northern friends—and many of them read the *Era*—will not like this; but it is the good Lord's truth, and the sooner we all face it, the better for all parties concerned....

"This problem can't be solved by the Boston Monday Lecture Course, or the philanthropic visionaries, who know about as much of the Southern darkey as I do of the aborigines of the moon. Under their policy he is drifting to inevitable destruction. What modern philosophers call the 'social efficiency of the race' is far below the point where he can successfully compete with the dominant white race, and it is steadily sinking lower. *Hic haec, hoc*, will be the ruin of the African. ....I want to see Southern Methodism grapple with this great problem with an energy and earnestness and intelligence that will clear its conscience of all responsibility for the further degeneration of the Negro. I give the North credit for the best intentions, and admire the generosity that has prompted their efforts, and the heroic self-sacrifice of many earnest men and women who have faced obloquy and toil to elevate the Negro. But they have proceeded on a wrong theory, and the deplorable lynchings that disgrace our civilization are the fruit of their mistaken policy. That old race, born and reared in slavery, is almost gone. Now and then a venerable old man, with the high bred politeness he learned as a slave, takes off his hat and salutes you as 'Marster;' or an old auntie, with a kerchief around her head, 'curtsies' as once she did in stately halls; but such touching courtesies are fast becoming a memory. The old darkies are nearly all gone to their long home; and, as far as we have been able to ascertain, not one of all who have been lynched in the South belonged to this old panel. We are dealing now with the 'new Negro,' the product of freedom; and he is about as worthless, good-for-nothing a specimen of the *genus homo* as can be found in creation. Politeness he does not know, morals he has not; insolent, lustful, and trifling, he is a candidate for 'the pen,' or, like too many of his race, finds himself caught in the cyclone of a mob, and dangling, bullet ridden and mutilated, from a limb. Nobody would put him back in bondage—too glad to be free ourselves. But there are plenty of people who, unless we can improve him, would put him where the mythical McGinty is said to have gone—at the bottom of the sea. We must do something to make a better man of him, or his doom is sealed. Let us try the Gospel."

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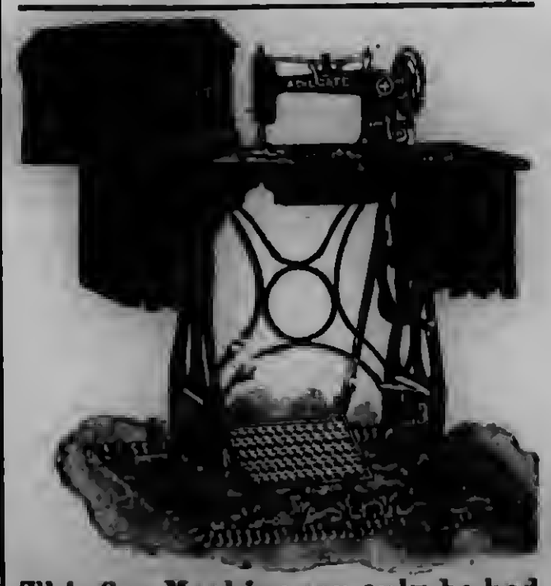
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For the SOUTHWESTERN.

The Status of the Methodist Episcopal Church in the Colored Man.

By J. C. HIBBLER, Jackson, Miss.

We have often heard and seen discussed the condition of the colored man in the M. E. Church. Can we with any logical or grammatical propriety look at the subject reversed?

The Methodist Episcopal Church was born of the principles of trust, love, piety, consecration and intelligence. These principles are inherent in its organism, inculcated in all its operations; and having their embodiment in a personality, produce the highest type of manhood, qualified to operate in the varied spheres of activity in State and Church. Because of these inherent principles, notwithstanding the difficulties, mistakes, a little falling from grace, a little backsliding, the universal verdict is that the Methodist Episcopal is a success in all its various departments and operations. Her faith is universal, her "parish is the world." She believes in the "Fatherhood of God and brotherhood of man."

With these invincibles the Church has set about to complete her machinery of operation, that she may operate among all races and nations, implanting the true idea of manhood and establishing the kingdom of God.

Because of her magnificent institutions, splendid operations, and ennobling influences, men and women have arisen to the greatest proportions of manhood and womanhood as known to our civilization.

The Methodist Episcopal is known by the fruit she bears. She has and shall reap what she sows. Her motto is success in whatever, wherever she goes, in the name of God and humanity. For about a generation the Methodist Episcopal Church has been planning, planting, sowing, pouring and growing in the colored man all that the Church is. The Church has been in direct contact with his environments with all of her splendid ecclesiastical equipments of modern sciences, of social improvements, implanting her principles and building manhood. The Church believes in a broad spiritual and intellectual manhood, rounded in Christ Jesus. That the Church may develop such manhood in the colored man she has come in him, reared altars, built churches, preached the Gospel of free salvation, until many, yea many, have received the spiritual possession—sons of God in Christ Jesus. That the colored man should be an intellectual man, versed and conversant in the various departments of knowledge, the Church has established well-equipped institutions to unfold in him the wealth of truth and knowledge.

Has the Church failed? Has the colored man failed to receive and retain? The colored man is of the soil of the Nile and fertility of the Congo. Is he barren of fruitage? Cannot the Church blossom, bloom, flourish and fruit in such soil and fertility?

The Church's past history guarantees glorious results. She is in the colored man with all of her germanating powers and leavening influences. What shall be the harvest? No less glorious than the Church itself.

She believes in freedom, independence and justice. That every man will have a backbone of his own, and on his own merit stand, not relying on others, but on one's own strength and dignity; that each man think, act, speak and decide for himself; that each man be justly respected and treated, and each shall share in the duties, labors, positions and responsibilities, and none shall be oppressed because of color or previous condition.

This being the spirit of the Church, taught and officially proclaimed by the highest authority, it has entered into the very existence of the colored men and women.

Can the colored man be any otherwise and spirited than the Church? Impossible.

The Methodist Episcopal is a Church of high aspirations, culture and consecration. In her ranks are found the most aspiring, best cultured, and fullest consecrated sons of God.

This spirit the Church has been impressing and inspiring in the colored man for a generation by its general officers, preachers, teachers, literature and institutions. Has the Church failed?

The Methodist Episcopal is a Church of great business capacity. No Church has a more complete machinery, more wisely, judiciously and successfully operated. The successful management of the Book Concern, the different boards and societies, is a great evidence of its business capacity. The colored man has been under this business influence, studying its principles, embedding its spirit, until there has been developed in him such business capacity and spirit of management. Is it any wonder why that he should won't to do what he can, knows and feels, as the Church has taught and he has learned?

So I repeat that the Methodist Episcopal Church is in the colored man with the idea of the Fatherhood of God and brotherhood of man which is divine; with the best idea of true manhood, of civilization and Christianization. In him with its culture, piety, consecration, patriotism, ecclesiasticism and devotion to God and humanity. In him with all its holy fires of love, purity of heart and home, of righteous ambitions, enthusiasms, inspirations and aspirations of the noblest attainments of man; fires of the love of liberty and freedom; fires of benevolences and disinterestedness, whose flames flow out in fiery streams unto all people and tongues; fires of her holy songs and flaming Gospel to preach to all nations. For a generation these fires of the Church have been kindled in the colord man, and the flames are burning his dross and consuming his imperfections, and in due time he will come forth a tried, refined, Christ man, whose qualifications measure up to the requirements of the Church, college professors, teachers and presidents; business managers proficient and trustworthy; agents and secretaries representing the various departments of our Methodism; editors to send out the printers' ink; preachers—able, pious and profound; last, but not least, a bishop robed in all the qualifications of the sacred office to the general good and helpfulness of universal Methodism.

The signs are favorable, the evidences are pregnant, the inevitable must come.

Let not the colored man be too hasty, but be prepared, guarded, and on the alert. Oft-times an attempt to assist nature in its operations make tardy the results, sometimes hinder for all times.

Where did you get that Cough? No matter; the great question is, How shall I get rid of it? Use **THE PINEOLA BALSAM**, a soothing combination of the remedies nature has put in the pine and other balsamic trees. It cures the inflammation and tickling in the throat and if taken in time will prevent the spread of the disease to the lungs. Ely's Pineola Balsam is strongly recommended in cases of asthma. Twenty-five cents is the price. Tell the neighbors about it.

Aberdeen District Conference Notes.

The conference convened at Crawford, Miss., and was ably presided over by Dr H. R. Revels, presiding elder. Most of the local preachers and exhorters were present, and the first evening was given to the examinations. One of the requisites for renewals and licensing, other than that of the course of study, was the subscription to the SOUTHWESTERN. The presiding elder and pastors seemed in earnest about our church organ.

The topics were ably discussed.

Brother L. J. Terrill and his good people deserve much credit for the grand manner in which they prepared and cared for the conference.

All reports showed gratifying progress. Many precious souls have been converted and the Church generally revived. The presiding elder's report gave great satisfaction.

Revs. W. McDonald and P. O Jamison, presiding elders of the Holly Springs and Starkville Districts respectively, were visitors and spoke kind words. There were several visiting ladies and gentlemen from different parts of the district, who spoke in high terms of the deliberations of the conference.

The writer presented a complaint against the presiding elder, to the effect that "he had been bountifully blessed with good health this year, and strength to travel the district efficiently and ably and met his appointments, even through very inclement weather, to the satisfaction of the brethren." After hearing the complaint he pleaded guilty in his modest way, and the brethren presented him with $11 as token of respect.

Prof. E. H. McKissack, A. B., of Rust University, represented that institution of learning ably with a lecture, which was highly spoken of by all. The brethren turned over to him $46 15 of assessment collected on their charges, and adopted a complimentary resolution as to his efficiency and acceptability.

Revs. Campbell, Johnson, McDonald, Ferguson, White and Dr. Revels preached during the conference.

West Point was selected as the seat of the next conference.

A strong resolution, pledging the support of the district in favor of the SOUTHWESTERN, was adopted. Collections, $120 27. B. H. S. FERGUSON, Reporter.

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"THE EPWORTH ERA'S" INCONSISTENCY.

We are indebted to our esteemed contemporary, the *Zion's Herald*, for this latest fulmination upon the modern Negro, from the pen of Rev. S. A. Steel, D. D., editor of the *Epworth Era*, organ of the Epworth League of the Methodist Episcopal Church South.

See article "The Modern Negro" on another page.

We submit that it is rather unfair to our Methodist traditions and history to have our beloved Epworth, the name that stands for so many precious memories which are common to all Methodist people, dragged down into the arena of a bitter controversy to gratify the whim of an impulsive and unreasoning editor. So far as we are able to analyze this strange outburst of offended dignity, we can perceive but one desire, viz: to open up the old controversies and to intensify race prejudice. When Dr. Steele says that "the Methodist Episcopal Church South ought to take hold of this question of Negro evangelization," any reasonably intelligent person would infer that this great Church had not taken hold of this very humane work to the extent of its splendid opportunities and its greater responsibilities. Now, we do not believe that the Methodist Episcopal Church South is ready to endorse the sentiments of the *Era* as it is, and especially upon this question. Our Southern Methodist brethren will not admit that they have not taken hold of the work of Negro evangelization. The contrary is true. The mistake being, however, in the use or methods which have been considered by many people as not conducive to the fullest advancement of the Negro. The facts are, however, that since the separation more than half a century ago, of those members from the Methodist Episcopal Church who held views on the subject of slavery contrary to those held by a majority of their Methodist brethren, the work of Negro evangelization has been carried on by them. And, believing as they did in the divinity of the institution of slavery, their work among these people has been conducted in perfect harmony with their belief in their natural, necessary and absolute inferiority. With inherited and unreasoning prejudice enthroned against the Negro and those who have sought to make him a man and a brother, everything promotive of opposite objects was considered legitimate. These impulsive and unnecessarily severe declarations of the *Era* concerning the Negro and his staunch friends need occasion no surprise since its eminent and chivalrous editor is one of the products of that peculiar condition of Southern society with hereditary biases that are as peculiar as they are stubborn. Hundreds of thousands of the best people of this and other lands have pronounced human slavery as an unmitigated evil. The immortal founder of our Methodism characterized it as the "sum of all villainies." The best statesmen of this country have, with united voice, deprecated the existence of the unholy institution, and rejoiced in its overthrow. But it remained for the *Era*, that modern exponent of the better sentiment of the younger and more progressive Southern Methodism, to characterize it as a "mild and humane system of bondage, almost unnamed slavery." On behalf of four and a half millions of bondmen, emancipated by the proclamation of the immortal Abraham Lincoln, and three millions more of their children born under the bright and glorious sun of freedom we emphatically deny the allegation. The Negro has not degenerated since slavery. Coming out from the accursed institution which for all nigh crushed every virtue out of the race, with men of the stamp of the *Era's* editor protesting against the change, the magnanimous and philanthropic North sent its best sons and daughters to the Southland, devastated by war and cursed by slavery, to relieve its imperative want—the Christianization and education of the freed men. It was to bring to bear a newer and a better Christian civilization upon these freed Negroes that humane people consecrated their wealth and made sacrifices of their time and talent and social positions, and even their lives. To say that the Negro has degenerated in the face of the most conclusive testimony from the living witnesses who know him best, because they know him as a free man and a citizen, is the quintessence of arrogant assumption. Ask our Congregational, and Presbyterian, and Baptist, and Methodist Episcopal brethren, and they will point to hundreds of institutions of learning with an excellent corps of white and colored teachers. Thousands have graduated from these schools who could, if given an opportunity, break lances successfully with their prejudiced opponents in "*hic, haec, hoc*," and in other important subjects as well. It is estimated that there are at least 30,000 colored teachers at work to-day, nineteen-twentieths of whom are appointed by white boards, before whom they have stood satisfactory examinations as to their qualifications to teach. These go forth under the sanction of the best white people in their respective communities and in their work; it is safe to say that they reach at least two millions of our people. What they have done and are doing is evidence of the progress they have made. From the most reliable information we learn that our schools have sent out thoroughly equipped 500 preachers, 500 doctors and 300 lawyers, "who are practicing their professions in nearly every city and large town in the country." The colored people are conducting, and that successfully, two banking institutions—in Washington and Richmond, Va., respectively. Their holdings in real estate is estimated at three hundred millions of dollars. We would like to ask the *Era* man if he ever heard of such a thing as a Negro bank or a graduated Negro doctor or lawyer in the South in slave times.

And mark you, the friends of the Negro would have done a thousand times more to better his condition in all respects had it not been for the opposition of that class of Southern white people who recognize good Negroes only in those, who, with "high-bred politeness" learned in slavery, take off their hats and salute them as "marsters," or in the venerable "auntie who with kerchief around her head 'curtsies' as once she did in stately halls." Thank God those days are gone forever. There is a "new Negro," the product of freedom, who must have something to do with the solution of the problems in which he is a most important factor. And the people who are undertaking the solution of that problem philanthropically and patriotically will not allow him to be left out, the fulminations of the *Era* man to the contrary notwithstanding. The doctor would have his readers believe that the Negro is especially addicted to committing outrages on white women. We do not believe that this charge is true. For the very reasons which the doctor gives there is a suspicion of unfair dealing. Says he: "Let us try the law. The only objection that has any force in it to a judicial proceeding against the ravisher is the painful publicity it would give to the sufferings of his victim." In our judgment this is one of the principal reasons why Negro suspects are hurried to an execution. The statements of nervous, excited and suffering victims, often with the most flimsy circumstantial evidences, are put in the scale against the suspect. The tremendously awful thought that a "burly nigger brute" is the offender, together with just such inflammatory language as we are now reviewing, are largely the determining influences which seals his doom. The yelling, infuriated mob does the rest.

Let us have the law rigidly, promptly and justly enforced against all lynchers. Let this feeling against the Negro, because he is a Negro, be modified. Let the Negro have a fair and impartial trial. It is difficult for the black man to disguise himself. The white man can do so with ease. In our judgment, there are white men walking about free to-day for whose crimes black men have paid the penalty. Let the law take its course, and we venture the assertion that the crime of rape as charged to Negroes will be reduced ninety percent. Then, if the doughty editor of the *Era* will bend his splendid energies in leading a crusade against the unholy spirit which regards the Negro as unfit for the sympathies of the race that is dominant because of its superior advantages, and will secure the co-operation of his Southern Methodist brethren in grappling "with this great problem with an energy and earnestness and intelligence that will clear its conscience of all responsibility for the further degradation of the Negro," we will be willing to stake our reputation, that so far as the Negro is concerned, a white lady or a colored lady may walk unattended "without fear of harm from the Atlantic to the Mississippi," and that there will be just as chivalrous regard, just as reverential esteem, for the female sex by the Negro as could be evinced by the most chivalrous Caucasian. We believe we are authorized to tender the sincere and hearty co-operation of more than two millions of Negro Christians in this good work. But we could not under any circumstances part with the "Boston Monday Lecture Course, or the Philanthropic visionaries," who believe in the highest possibilities of the Negro. Neither could we consent to sever our relations with our distinguished Christian friends, who, in the face of misrepresentation, opposition, social ostracism, and even death, stood by their convictions and at their posts to secure to their unfortunate fellowmen the benefits of a Christian education.

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PERSONAL AND GENERAL.

—Brother S. Duncan, P. E., writes us from his work on the Shreveport District that he is in very poor health, but is toiling on, expecting to soon be well again. We trust that he will be.

—Formal opening day at Gammon Theological Seminary, Atlanta, Ga., occurred on the 14th. It was a most interesting occasion. Five bishops were present, besides other distinguished ministers representing several denominations. Gammon has the largest attendance and the finest body of candidates and ministers in its history.

—Brother Joseph Johnson, of Mexia, La., sends the sad news of the death of Sister Lieley Williams, an old and faithful member of St. Mark's Church at that place. She was in her 84th year at the time of the accident which resulted in her death. She was shot by some unknown, and survived only a few hours. Her last words were, "I am waiting on Jesus."

—We are informed by the local committee at Atlanta that the attendance upon the Congresses on Africa promises to be so large as to necessitate the engagement of the Moody Tabernacle for several of the splendid illustrated lectures on Africa. We wish that every representative man and woman could attend. Keep the dates in mind—Methodist Congress, December 12; Congress on Africa, Dec. 13 to 15.

—The Bible Institute Colportage Association, under the presidency of D. L. Moody, is doing wonderful work. Up to the end of October the association, through its agents, distributed 12,619 volumes among prisoners in our jails in twenty-three different States. Those who do Christian work in jails, and other Christian workers, would do well to communicate with Mr. Moody at East Northfield, Mass., who will give invaluable counsel.

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From November 18 to 25.

G M Nobles	R T Smith, 1
E F Scarboro, 1	R H Patton 1
J D Jenkins, 1	John Bayne
H Taylor	T P Norris
C H Brown, 1	J W Weakley, 2
W E Mask, 5	Mrs L C Brown, 5
W McDonald, 8	J O Williams, 1
S E H Morant, 5	E H Oliver, 8
A Brown, 1	A J Lynch, 1
J M Nevils, 1	W R R Duncas, 9
W R Buttler	Felix Nelson
J T Cannon, 3	A McNeal
R L Vamer	J J Johnson
Alec Anderson	Prince Kines
C L Cotton, 1	P S Bowie, 1
H H Hugha	Dr D M Bye
L J S Bell, 1	J M Shumpert, 4
L Tate, 1	E Michaux, 1
D L Tabbs	Margaret Gora
B F Abbott, 1	A Vincent, 1
H W Welch	J P Wragg, 16
N Y Ayer & Son	Wm Matthews
T G Montgomery	Andrew Taylor
A J Phillips, 2	E E Kirby, 2
N J Shackleford, 1	W M Hanna, 1
G Vital	A M Trotter, 2
V D Jenkins, 5	

All subscriptions to the SOUTHWESTERN for 1896 will include the paper for the balance of this year free.

We offer another valuable premium this week—"Musical Treasurer," and heartily commend it to our readers. This is only one of the many we have offered from time to time, and shall offer others as we find good ones, suitable for the purpose. Subscribers are not confined to any one of them, but can have them all if desired, by simply sending us the price of the article, deducting the price of the paper on subsequent orders. Subscribers for '96 now on the list have also only to send us the difference; thus if the ADVOCATE SEWING MACHINE is wanted, send us $16.75; if the Low-Arm Singer, $12.75; if this "Musical Treasurer," send 25 cents. But these offers only apply to subscribers. Pastors are allowed their commission, whether subscribers take a premium or not.

Free Communion Set.

The Marion Supply Company, Blanchester, O., are giving away silver pitchers and cups suitable for church and other purposes. Write them for particulars.

NEW ORLEANS AND VICINITY.

Lafon Old Folks' Home.

The site whereon is being erected a very commodious building for the old folks of New Orleans was the scene of a large and interested gathering of the best people of New Orleans. The occasion was the laying of the corner-stone of the Lafon Old Folks' Home, a very visible expression of the munificent bequest of Mr. Lafon. Rev. J. W. Hilton, chairman of the Board for the Old Folks' Home, began the ceremonies by introducing Rev. J. F. Marshall as master of ceremonies. The program, as per announcement, was carried out. Rev. T. G. Montgomery read hymn No. 766, which was sung by the assemblage. Rev. William Davis then offered prayer. The Simpson Chapel choir beautifully rendered "The Savior Precious," which was followed by reading of Scripture by Rev. J. W. Hudson—Psalm 132. The sermon of the occasion (from the following portions of Scripture: Matt. 11:5, 1 Peter 2:6) was delivered by Dr. A. E. P. Albert; the speaker contrasted the Christian with other religions, showing that the spirit of the highest civilization fosters philanthropy. The sermon on the whole was brief but comprehensive. Rev. Stephen Priestley, who was then introduced, gave at length the origin and subsequent history of the movement leading up to the present stage. Dr. E. W. S. Hammond delighted all with a few cheering remarks as to the scope and significance of the occasion. Rev. Pierre Landry, the builder, was called on, and with many expressions of appreciation on the part of the people, recounted some of the difficulties and discouragements attending his work as builder. He received an ovation from the ladies by making the ladies the theme of his climax. Rev. Burrell, of the Baptist connection, offered a few encouraging remarks.

The following were among those present: E. W. S. Hammond, D. D.; A. E. P. Albert, D. D.; Revs. T. J. Johnson, T. G. Montgomery, J. F. Marshall, Pierre Landry, J. W. Hudson, J. W. Hilton, W. R. Butler, Stephen Priestley, Henry Taylor, Frank Walker, Wm. Davis, J. H. Burrell, J. H. Pierre, F. McCary, D. W. Boatner, D. J. Price, J. F. Cox, E. Batiste.

The exercises were closed by the laying of the corner-stone by Rev. F. McCary, assisted by Rev. F. Walker, D. J. Price, D. W. Boatner and J. F. Cox. Benediction by J. W. Hudson.

D. W. BOATNER, Reporter.

Rev. C. Monroe, of Williams Chapel, reports a successful revival resulting in eight conversions. The church is in a splendid spiritual condition. The collections on Sunday, Nov. 17, was $116. The pastor is hopeful of a successful wind-up.

It was a source of great pleasure to have our presiding elder with us at Mount Zion M. E. Church, Nov. 17. He preached at 11 o'clock, and his sermon gave great satisfaction to all.

At 3 p. m., the pastor preached the funeral sermon of James Cooper, who died in full triumph of faith in Christ. He also preached at 7:30 p. m., and had a good time, for the Lord was with us. Collected $12.75.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

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ABSOLUTELY PURE

From Our Lady Correspondent.

Dear Editor—Our last district conference organized the W. H. M. Society in the Birmingham District, Central Alabama Conference. The writer was elected one of the vice presidents. Owing to the ill health of Presiding Elder Prottyman, Rev. N. H. Speight, D. D., was requested to hold a quarterly conference for him at Hetlin. It was my pleasure to take the trip with him. I am glad to say that while my husband held the quarterly conference, I succeed in organizing the W. H. M. Society in that circuit. Rev. H. Adams is doing a grand work there and seems to be much loved by the people. He has a firstrate church in course of erection, which they hope to occupy in a few weeks. We were nicely entertained at the home of Rev. Adams and wife.

Dr. Prettyman is strong again and was in our parsonage quite recently.

We expect to have the district fully worked up soon along the line of Woman's Home Mission.

Tuesday night, Oct. 29, quite a number of people met in the Congregational Church in Anniston and succeeded in organizing a Sunday School Union Association for the county of Calhoun. Among the visitors were Judge Carthell and Hon. Mr. Keith, who took part in the organization. The association is composed of all denominations. Dr. Speight was elected president, and called a meeting for the following Thursday night to organize best associations. We hope through this movement to reach the mass of our people and bring them to Christ.

Truly yours for the Master,
MRS. L. H. SPEIGHT, Anniston, Ala.

Our Holly Springs Letter.

Rust University.

The opening exercises of this grand institution was indeed a most interesting occasion. The spacious chapel was filled to overflowing with visitors and students. Many distinguished visitors graced the rostrum and delighted the audience with short but interesting addresses.

We listened with pleasure to Bishop Cottrell, Elders Nevils and McDonald, Rev. Sowell and Prof. Keen.

President Libby had wisely chosen our beloved and honored Dr. H. R. Revels orator of the day. He surprised even his most ardent admirers with the excellence of his address. It may be truly called the oration of his life.

In Dr. Revels, Rust University has an invaluable friend. He gives to her his labor, means, talent and time.

J. A. WILLIAMS.

For nearly fifty years Ayer's Sarsaparilla has led the van of blood medicines.

OUR BOOK TABLE.

Something New! A calendar for 1896 has been issued by the Woman's Foreign Missionary Society. It is unique and attractive. On each of the twelve pages is a half-tone picture of a native girl. The calendar will be pretty and useful as a Christmas or New Year's gift. Price 25 cents; societies or bands 20 cents. Orders sent to District Secretary or committee on literary supplies, Room 8, 1026 Arch St., Philadelphia.

The Preacher's Magazine for November is crowded with Thanksgiving thoughts. Rev. Henry M. Field, D. D., furnishes "A Thanksgiving Sermon. "Outline Addresses on the Golden Texts," are continued. Fifteen cents per copy; $1 50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

The Treasury of Religious Thought for November has eight full sketches and synopsis of sermons. In "Applied Christianity" the editor gives the second part of his illustrated account of the McAll Mission in France. Another illustrated article, on the Roman Catholic Church, is the second in a series on Denominational Characteristics. Per year, $2 50; clergymen, $2; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The publishers of Littell's Living Age announce a reduction in the price of that unique eclectic from $8 to $6 a year; the change to take effect with the first of the new year. New subscribers, however, remitting before 1st of January, will receive the intervening numbers of 1895 free. The Living Age now nearing the close of its fifty second year has ever been the faithful mirror of the times, reflecting only that which was highest and best and most desirable in the whole field of literature. Published by Littell & Co., Boston.

Events or occurrences in American history are always regarded with interest by magazine readers. The November issue of The Monthly Illustrator and Home and Country contains three such as we have referred to. "Edison on Inventions" is title of an interesting article by Rufus R. Wilson, based on an interview with Mr. Edison. Jos W. Kay, 149-153 Leonard street, New York. Subscription, $2 a year.

In the latest numbers of the Fashion Magazines published by A. McDowell & Co. are a large variety of latest styles. These periodicals are always very attractive and are constantly increasing in popularity. "La Mode de Paris" and "Paris Album of Fashions" cost $3 50 per year's subscription, or 35 cents a copy. The "French Dressmaker" is $3 per annum or 30 cents a copy: and "La Mode" $1 50 a year or 15 cents a copy. A. McDowell & Co., 1 West 14th street, New York.

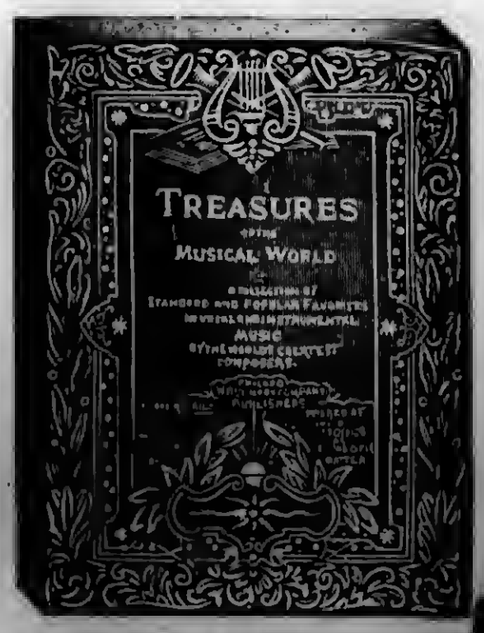
Hood's is Wonderful.

No less than wonderful are the cures accomplished by Hood's Sarsaparilla, even after other preparations and physicians' prescriptions have failed. The reason, however, is simple. When the blood is enriched and purified, disease disappears and good health returns, and Hood's Sarsaparilla is the one true blood purifier.

HOOD'S PILLS are prompt and efficient and do not purge, pain and gripe. 25c.

A List of 10,000 for 1896

ANOTHER HELP!



THE GREAT COMPOSERS OF ALL NATIONS are represented—320 pages—Vocal and instrumental—sheet music size—extra plates—flexible sewed back—weight 2½ pounds—an unrivaled collection of classical and popular music.

Sent with the SOUTHWESTERN one year for only $1.50, all paid. Pastors get their commissions on these orders.

Sample for canvassers sent postpaid for

$90 Ministers, Teachers, Ladies, Agents Everywhere MARION HARLAND'S NEW BOOK, "Home of the Bible." 200 New Photos, Pleases. Sells Fast. Pay Exper. Needed. One sold 51 in 30 hours. Circulars Free. Hunt & Eaton, New York.

Our Falls City Letter.

The great Grand Army of the Republic encampment was a grand success; it brought many people here from all over the country, and some of them have not got out of the city yet.

The revival spirit seems to be swelling up in the churches. Some of them are having very good meetings. Rev. A. Booker, of Loyd Street Church, this city, is having quite a successful meeting.

Rev. S. G. Turner, of Cook Chapel, had a rally a few Sundays ago, and his people responded royally.

Rev. S. H. Ferguson, of Jeffersonville, reports a good time at his quarterly meeting a few weeks ago. Rev. Gilliam, his presiding elder was in the city.

Rev. Miller is doing well with the mission in Portland.

We visited the mission at Parklin, a suburb of this city, a short time ago, and administered the Lord's Supper. We had a glorious time. Twenty-three communed.

We are arranging for a special collection at Jackson Street Church, to repair the windows. We want more light and less noise. We have received thirty-five good members this year so far,

T. L. FERGUSON.

North Carolina Conference.

Appointments.

GREENSBORO DISTRICT.

E. M. Collett, P. E., P O. Greensboro.
Benaja and Thompsonville, C W Blaylock
Caswell, sup Henry Garrett
Center and Julian, S L Johnson
Durham and Creedmore, S B Barker
East Greensboro, B F Thomas
Goldsboro, W H Hairston
Greensboro, J A Rush
Henderson, to be supplied
Leaksville, J E Champlain
Madison, Marcus Mundy
Madison Circuit, Charles Harshaw
New Berne, J P Jones
Norfolk and Princo Anu, Va., Evander McDaniel
Oberlin, L G McDonald
Oxford, R C Campbell
Raleigh, R P Bethea
Ransom, Dorsey McRae
Reidsville, M M Jones
Rocky Mount and Boon's Mills, J C Robbins
South Greensboro, G B McLean
Summerfield, W M Chavis
Townesville, Wright Hines
West Greensboro, A W McMaster
J. D. Chavis, president; J. P. Morris, R. W. S. Thomas, professors in Bennett College and members of St. Matthew's Greensboro Quarterly Conference.

WESTERN DISTRICT.

Robert Smith, P. E., Hickory.
Asheville, G W Morehead
Asheville Circuit, A S Spinks
Boone, sup C R Davidson
Forest City, G W Brower
Franklin, sup S Cornelius
Gastonia and Bessemore, Henry Evans
Hickory, W L Asbo
Jefferson, S P McCorkle
Lenoir, S F P Peace
Lincolnton, C T Johnson
Macpelah, J D Diggs
Marion, Franklin Allen
Patterson; Osborne Lotterlough
Shelby and Tallston, J P Franklin
Sherrell's Ford and Newton, sup J C Aldie
West Asheville, R P Hairston
Wilkesboro, David Connell

WILMINGTON DISTRICT.

Daniel Brooks, P E., High Point.
Columbus, Elisha Howard
Fayettevillo and Pine Hall, Alexander Clark
Hamlet, G F Hill
Laurinburg, W P Hayes
Lumberton, A H Newsome
Saxton, G W Byers
Pulroso, W A Pryor
Rowland and Salem, J D Murphy
Station and Vass, sup A T Covington
Wilmington, S P West

WINSTON DISTRICT.

Isaac Wells, P. E., Greensboro,
Reidsville, S M Hanes
Salisbury, Samuel McDonald
Charlotte, J W Davis
Concord and Monroe, M C Rogers
Hanson, S L May
High Point, W H Smith
Mocksville, J W Jones
Mount Airy, M J Bullock
Statesville and Philadelphia, F L Bost
Walnut Cove, J H Hunter
Winston, W W Pope
Yadkin, S A Gibson

Atlanta Exposition.

One of the greatest fairs ever known to America. Many features of the Chicago World's Fair and many additional and new ones.
Open September 18 to December 31, 1895.
Low rates via the Queen and Crescent Route. Write to W. C. Rinearson, G. P. A., Cincinnati, Ohio, for printed matter, or call upon Q. and C. agents for full information.

Obituary—Maggie E. Speight.

Maggie E. Speight, daughter of Rev. N. H. Speight, D. D, departed this life Sept. 25, 1895. She was born at Gainsville, Ala., Aug. 30, 1879. Her age was 15 years and 27 days. She was converted at Oxford and joined our church in August 1891, and lived a consistent Christian life, and died in great faith. She told her father that she was trusting in the good Lord, and she was not afraid to die, for the Lord was with her, and she knew He would save her. She asked her father if she would know her mother and brother.

Her funeral was conducted in Sixteenth Street M. E. Church, in Anniston, Ala., by the writer, and her remains were laid away in the cemetery to await the roll call of the just. Peace to her ashes.

She leaves a father, step-mother and a brother and sister to mourn.

WM. H. JORDAN.

God Does Command

That all we do in the affairs of life must be done with an eye single to His glory. To please Him we must impart to others anything we have that may save them from intense and continued suffering. A sincere conviction of my duty to my fellowmen impels me to advertise my Oil Cure for Cancers, Tumors and Malignant Diseases. To do this and avoid all appearances of exaggeration I know of no better way than to publish every week reports which I receive from my patients. Thousands are being cured, but some die. We give reports from both classes.

For price of Oil and particulars, write for book—sent free. Address

DR. D. M. BYE,
170 N. Illinois St. Indianapolis, Ind.

UNION DEPOSIT, PA., July 30, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

Excuse me for not writing sooner. Enclosed you will find $7.50 due you for the last month. Aunt is well, and the sore is nearly healed. She is so glad the cancer is gone. She had awful pain in it before she used your Oils. It was through the *Religious Telescope* that we found out about your Oils. We are very grateful to you for what your Oils have done.

Yours truly, LIZZIE PARTHEMORE.

BUENA VISTA, ARK., July 20, 1895.

My Dear Doctor Bye:

I was wanting to see if the tumor on my husband's face would again make its appearance. I am happy to tell you the tumor has disappeared, and not even a scar is left on his face. I never was so happy in my life. I do wish you could have seen him before I commenced your Oil treatment. And to see him now—his face is as clean as any one could wish, and he is looking better than he did ten years ago, so say all his friends; and we all feel thankful for the restoration of my husband, and I pray with all my heart that God will continue to bless your good work. MRS. A. C. ROSS.

Too Late.

MIDWAY, KY., Sept. 18, 1895.

D. D. M. Bye, Indianapolis, Ind.:

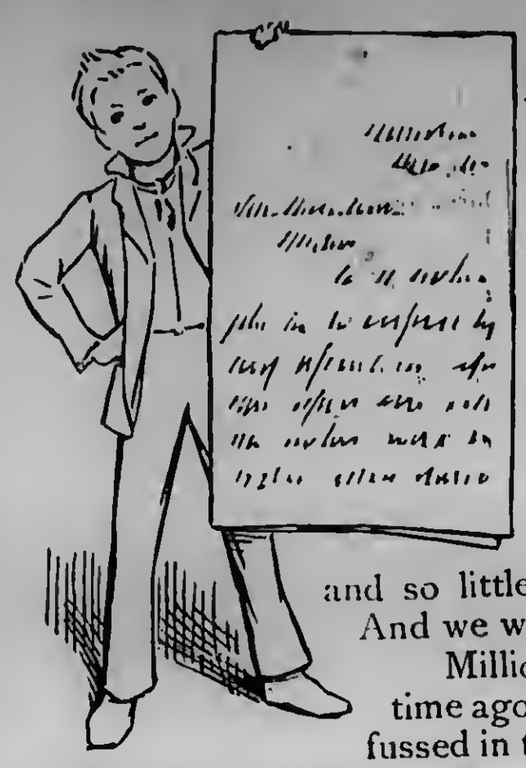
DEAR SIR—It gives me much pain to write and inform you of the death of our *dear mother*, which occurred on last Sunday evening, about seven o'clock. No one who did not see her does not know how much she suffered. The cancer seemed to have gone to her stomach and lungs.

We cannot speak in too high terms of your Oils. They gave her more ease than anything she ever used. As for curing her, we think her case was beyond any treatment. Please accept our thanks for your kindness and sympathy in our behalf.

Very respectfully, G. W. MITCHELL,

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.



A Letter

just to hand says: "It is needless for me to express my high opinion of Pearline, and that no clean family lives without it." Thousands of letters come, praising Pearline, but they don't all put it so strongly. We wouldn't want to, ourselves. We don't say that things can't be made clean without Pearline. But we do say that things can't be made clean with so little labor and so little damage by any other means. And we want to say that, loudly.

Millions use Pearline. Only a short time ago they rubbed and scrubbed and fussed in the old-fashioned way without it.

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 436 JAMES PYLE, New York.

Beware



Atlanta, Georgia.

One of the best evidences of the progress of the colored race is to be found in the Hotel Howell, run by a colored man exclusively for colored people. This Hotel is better than many of the hotels in Atlanta for whites and is well fitted up with the best carpets, furniture and conveniences. The plan is American and European rate $1 and upwards. Lodging 50 cents. The location is central, with Exposition care at the door. Capacity with annexes is five hundred. We have a Suburban Annex, No 235 Fort street, for the reception of those who may wish private accommodation. This hotel is a monument to the colored people, and every colored person coming to Atlanta should either write and secure rooms or stop at Hotel Howell.

Address, G. M. HOWELL, 41 Mitchell Street, Atlanta, Ga.

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Cultivate Your Hair BY THE GREAT FRENCH SYSTEM.



BEFORE AFTER.

Curly Hair made straight by Mystic Pomade. It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

Price for Trial Bottle, 50 Cents.

Address. MME. M. C. TURNER,
337 Carondelet Street, New Orleans, La.
Send for circulars on prices for Chevelline and Mystic Face Bleach.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Best Ingot Copper.
Cincinnati, Ohio, U.S.A. Tin and E. India Tin.
CHURCH BELLS, PEALS AND CHIMES.
Best Rotary Yoke Wheel and Friction Mottors.
Send for Catalogue and Circulars. Price, Terms, etc., Free.

THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, DEC. 15, 1895.

David and Jonathan.

[1 Sam 20. 32-43.]

GOLDEN TEXT.—"There is a friend that stiokoth closer than a brother." (Prov. 18. 24.)

Whou the army of Israel returned from pursuing the Philistines, the women—tbe men were not in it—came out of tbeir oities singiug and dancing, saying—"Saul hath slain his thousands and David bis ten thousands." The king was wroth and "oyed David from tbat day forward." An evil spirit came upon bim. David played for him upon the harp. He tried to smito him to the wall with his javeliu. "David avoided out of his presence." The son of Josse behaved bimself wisely and the Lord was with him. All Israel and Judah loved him. Michal, the king's second daughter, loved him, and was given to be his wife. Saul determined to kill him, but Michal let him down from a window, and he escaped. The king searched for him tbat he might be put to death. But God was with David. On the feast of the new moon, Saul and his sons sat at meat. David was absent. The king asked about bim. Jonatban, as David bad requested, told for him a *mistake*. We study to-day the love of Jonathan for David. We have only a few of his acts of kindness recorded in tbis lesson. Other passages (as Cha. 18. 1-4, 19. 1-7, 20. 1-31, and 23. 16-18) should be read in connection with it.

I. His Love.—1. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." It is not certainly known why Jonatban loved David so truly. But it is likely his appearance, for he was fine looking; the work he did in slaying Goliath, and scattering the Philistines; and the words he spoke to Saul, and his bearing while in his presence, were the chief causes of this affection. This was a fellowship of souls. The love of Jonathan was wonderful—"Passing the love of women." It proves his goodness of heart. He was not jealous. Love makes ourselves and others happy. He that never loved has lived in vain. Joseph had a like affection for Benjamin. "God so loved tbe world tbat He gave His only begotten Son."

2. "Then Jonathan and David made a Covenant." They entered into an agreement to be true friends: to love, protect and defend each other. The love of God for the world has constrained Him to enter into a covenant with man. He has seen fit to Redeem him from sin and death by the Atoning sacrifice of Christ.

3. Jonathan gave to David his robe, garments, sword, bow and girdle. These were raiments of beauty and comfort, and weapons of war. They were tokens of high esteem and great love, and to wear them was a distinguished honor to David. We who are saved are the friends of Christ. He clothes our souls in robes of beauty and glory, and arms us for the spiritual warfare.

II. His Defense (32-35).—1. "Saul spake to Jonathan his son, and to all his servants, tbat tbey should kill David." Jonathan asked what evil he bad done, and wby he should be slain. He also reminded the king that he had performed many good works. He had slain Goliath and defeated tbe Philistines. Saul first promised to spare him, but afterwards changed his mind and determined to kill him. The justice of God is not mutable like Saul, but is ever calling for our life. But we have in the heavenly world a High Priest who is touched with a feeling of our infirmities. He is ever pleading our cause. Were it not for the intercessions of Christ we would all perish.

2. "And Saul cast a javelin at him to smite him." The king's anger toward David was so great that he was ready to slay anyone who defended him. Heretofore Jonathan had been successful in pleading this cause of his friend, but now all his efforts were vain. His hopes were gone. He saw it was useless to speak further for David. There is a bound beyond which we may not pass. When the evil spirit was upon Saul he had not self-control. He could in one moment speak of his son as heir to the throne, and in the next thrust him through with his spear. No one can be trusted who is controlled by Satan.

3. "Jonathan arose from the table in fierce anger." This anger was produced by the words and deeds of his father. We cannot bear to see those we love abused. Jonathan clearly saw his life and the life of his friend were in danger. He did not resent his father's conduct, but arose and left the table. We should not return evil for evil from anyone, but especially when it is from our parents. Jonatban had a soul too large for jealousy or revenge. A bad father sometimes raises a good son, and a good father sometimes grows a bad boy.

III. His Report (35 40).—Jonathan made other reports of his father's conduct to David besides the one found in these verses. The prince fulfilled his obligation. In vain is love without action. If we love God we will serve him. The *time*. It was "in the morning." That is, the morning following the events recorded above, and also the hour agreed upon by them for this meeting. It is well to begin important duty early in the day. Work before play. We should dig before we shine. It is also right to look ahead—to plan for the future. Knowledge, wealth and happiness depend upon it. The Lord has so done. The *place*. They met "in the field." It was likely in the open country near Gibeath, about four miles north of Jerusalem. Places are not so important as facts. The *company*. It was composed of Jonathan, David and the lad. David was concealed, and the lad was too small to imagine any secret plan. We are sometimes made unconscious workers for the Lord. But if we unknowingly do His will our reward will be just as great. The *agreement* was simple, but it was sufficient. It is the simplicity of many things that show their wisdom. When Jonathan called out—"Is not the arrow beyond thee?"—David well knew Saul meant to slay him. No further information was necessary when they met. It is probable that Jonathan shot three arrows in rapid succession, and all of them passed over the lad's head. The bow was to Jonathan what the sling was to David. The arrows were soon gathered and the lad sent with them back to the city. The word artillery formerly meant weapons of art, or archery, and is correctly used in this place. It is our duty to help the persecuted if their cause is just: if they have done nothing wrong.

IV. His Separation (41, 42). 1. The salutation—"David fell on his face to the ground, and bowed himself three times." There was no affectation here. David only expressed the feeling of his heart. He felt that Jonathan was his superior and benefactor. As Jonathan loved David so Jesus loves us; and as David loved Jonathan so we should love Jesus.

2. The affection—"They kissed one another, and wept one with another, until David exceeded." This was no doubt the kiss of true affection. They likely kissed on each cheek. Hurlbut says—"Few races does as little kissing as the Anglo-Saxon." But does the doctor really know how much kissing that race does? It has the kiss of salutation, the kiss of affection, the kiss of deception, and the farewell kiss. It seems to make liberal use of all of them. Their weeping was an expression of their sorrow. But it was their love each for the other that caused their great grief. "David exceeded." But do not wonder at this. He was leaving all—home, wife, friends, and the sanctity of God.

3. The separation. (1) "Go in peace." Delay was dangerous. This precious interview must close. Awful things must be done quickly lest our heart fail us. Farewells are benedictions. This is a prayer for the peace of the Lord to go with him. Good-bye means—"God be with you." (2) "The Lord be between me and thee." May Jehovah stand as a witness between us, and punish the one that breaks the covenant we have made. This was a solemn vow that each would protect, defend and aid the other: and would do likewise to their descendants. This oath likely caused David in after years to hunt up and take care of Mephibosheth. (3) "And he arose and departed: and Jonathan went into the city." His heart was no doubt very sad as he went on his solitary way into the wilderness. He was for the time being destined to live in dens and caves of the earth, and to be hunted like a beast of prey. Jonathan returned to the city. He gave up a friend only, but David had parted with all. Many and sad are the separations in this life, but there will be a grand reunion in heaven.

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2	Lim. Ex....7.50 p.m	5	Fast Mail....10.25 p.m
Sunday	Ex....7.50 a.m	Sunday	Ex.....9.30 p.m

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8 20 am	Chicago and St. Louis fast mail.....7 00 pm
Chic. limited....6.50 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 10 am
No. 7, coast acc. 8 50 am	No. 4, fast ex... 9 4 · am
No. 1, lim. ex....6 f0 pm	No. 8, coast acc..8:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:f0 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex ...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6 15 pm

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Cincinnati... 8:45 a. m and 2 15 p. m.	Cincinnati.... 7:50 a. m and 7:05 p. m
New York.... 8.45 a. m	New York ... 7:5 p. m.

Southern Pacific Company.

Texas and Mexico fast mail.....6 30 pm	California ex...9 15 am
California ex....6:55 am	Texas & Mexico fast mail. .8:35 pm
Lafayette local, 11.10 am	Lafayette local 4:55 pm

Illinois Central R. R.

SCHEDULE in Effect OCT. 6, 1895

CHICAGO LIMITED

No 4, Leave 9 a m | No 3, Arrive 6 50 p m.

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Yazoo and Mississippi Valley Railroad.

Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train.....	4.00 p m	10.00 a m
Vicksburg & Natchez Ex..	7.30 a m	5.50 p m

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Bristol District Conference Program.

The conference will convene at Glad Springs, Va., on Wednesday, Dec. 5 7, at 7:30 p. m. The introductory sermon will be preached by Rev. G. T. Turner; J. W. Frances, alternate.

Methodism—its life and mode of expression, J. W. Frances; True Christian citizenship, G. W. Branner; How best to conduct a revival, G. P. Moore; What officers in our Church should the members respect or reverence? W. T. Marley; Sunday School an inlet and not an outlet, J. A. Guthrie; What kind of presidents does the Epworth League need? D. T. Turner; The Freedmen's Aid and Southern Education Society—its work among our people, J. R. Hill; Have we any fruits of its work in the bounds of this conference? A. Glaspie; How best to raise the benevolent collections, Wm. Galston; Duty of the pastor to his members and congregation, J. M. Hawkins; Why does the Church demand an educated ministry? E. Provine; Should our members take the Church paper, if so, why? G. Burrows; Has the Church a right, according to the Word of God, to demand the support for her ministers, W. A. Jackson.

The district stewards are called to meet Friday at 10 a. m. Let all come prepared to stay over Sunday.

Committee—E. Provine, W. T. Marley.

Lexington Conference.

Dear Brethren and Sisters—Every one who subscribed to the American University at Washington, D. C., during the session of our last conference and has paid, is ahead of you. As conference treasurer of said fund, I have been waiting to hear from you. Do not wait until annual conference to pay, but pay now if possible and the report will be made at conference. If any one subscribed and did not get to sign a note, please write me.

Respectfully, L. M HAGOOD,
749 N. Miss. St., Indianapolis, Ind.

Notice to Texas Conference.

The Gulf, Colorado and Santa Fe Railway Company, on account of the annual conference which convenes at Galveston December 11, will make rates on the distance plan, which provides that from points within 75 miles of the place of meeting rates shall be one and one third fares for the round trip; from stations 76 to 100 miles, $3; from stations over 100 miles distant, one fare for the round trip. Tickets will be on sale December 10 and 11, good to return up to and including December 18. W. H. JACKSON,
Secretary Paris District.

Navasota District Conference.

The Navasota District Conference, of the Texas Conference; convened in Bethlehem Church, Hempstead, Elder W. L. Duncan presiding. The sessions were largely attended. Reports were good and showed a large increase in membership.

Sister Mary Brown, representing the W. H. M. Society, and Rev. O. I. Jones, agent for the S. S. Union, were present and ably represented their respective interests. Profs. L. C. Anderson and T. A. Fortson of the Prairie View State Normal School; Presiding Elder Culbreth, S. M. Bolden, M. Q. A. Fuller, Frank Gary and B. M. Taylor were also among the visitors.

Sunday was a day of great rejoicing. Love feast, followed by sermons during the day by Revs. Cole, Ewing, Jones and the presiding elder.

The conference was a grand success.

P. H. JENKINS, Secretary.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Nervous Prostration.

AN AMERICAN MALADY CAUSED BY OUR MANNER OF LIVING.

[From the Star, Washington, D. C.]

We Americans hurry too much. We do not take time enough for our meals. We haste to get rich, and wear out our bodies by the strain on our nerves. The result is nervous prostration. Probably there is no remedy which will reach all cases. Pink Pills come nearer being a specific for it than anything we know, however, and we have just interviewed two Washington people who have tried them for this malady in order to get some local testimony. The first is W. Henrich Robb, of 809 New Jersey Avenue, N. W.:

"For a long time, said Mr. Robb, I suffered horribly with nervous prostration, and tried many physicians and various highly recommended remedies without experiencing the slightest benefit. Last fall my business called me to Pittsburgh, Pa., and while there my mother, who remained in Washington, wrote recommending that I should try Pink Pills. To please her I procured a box. At this time and for a long period previous my condition was most deplorable. I could not walk alone, and had I attempted to do so would have fallen. After I had taken them for a month I felt stronger than I had for many months. I should have mentioned that, until I had been taking the Pink Pills for about a week and for a long time before, I had to force myself to eat, but after the first box of pills had been used by me my appetite returned and I was able to eat ravenously. I should also have said that when I began taking the Pink Pills my legs had become, as seemed to me, like wooden legs, and my body was fast becoming in the same condition. The use of two boxes of Pink Pills, however, drove all this trouble away, and I regard them as a wonderful medicine."

Miss C. E. Lewis, No. 1228 N St., northwest, one of the teachers in Miss Payne's School of Cookery, says: "Dr. Williams' Medicine Company's Pink Pills have been of great benefit to my health. I am very much averse to talking for publication, but feel that I ought to testify briefly to the facts in my case. I had suffered from nervousness for a long time and was all run down. I tried various remedies but none of them did me any good. Last summer while in Delaware I was told of some wonderful cures that had been effected by means of the Pink Pills, and bought a box. They helped me wonderfully after taking them for the past few weeks. I have been entirely cured of what was a severe and prolonged attack of nervous prostration."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

—"Samantha at Saratoga," a popular book that has had an enormous sale at $1,50 a copy, will be furnished by us with the SOUTHWESTERN till January, 1897, both for $1.50, all postpaid.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

Dr. J. L. M. Curry, agent for the Peabody and Slater Funds, visited the school recently. A powerful and instructive talk was given by him to the students before taking his leave.

The demand for graduates to teach in and to establish industrial schools is greater than can be supplied. Recently a call came to the school for graduates to establish an industrial school in Louisiana.

Besides doing all the printing for the school, our printing office does a large amount of work for citizens in and around Macon county. All of the work is done by students.

The school has secured a brickmaking machine, which is claimed to make 20,000 bricks per day. Heretofore, bricks have been made by hand at the rate of about 8,000 per day. All of this work is now done by students. Mr. Wm. Gregory, a graduate of this school, has charge of this department. ISAAC FISHER.

MARRIAGES.

.....Give Name and Place Distinctly.....

Althemier, Ark.—J. N. Nelson to Miss Phillis Blunt, Nov. 4. A. T. Stephens officiated.

Baton Rouge, La.—G. W. Franken to Nancy Williams, Oct. 24. H. Daniels officiated.

Spring Hill, Tenn.—John Gibson to Sally Buford, Oct. 6. F. J. Yeargin officiated.

Crawford, Miss.—J. W. Harris to [illegible] Rogers, Nov. 7. L. J. Terrell officiated.

Baton Rouge, La.—Richard Wade to Livinia Williams, October 20. J. A. Tirault officiated.

Union, Ala.—Rev. Wm. Strickland to Malinda Calvin, on September 20. Presiding Elder N. H. Brown officiated.

OUR DEPARTED FRIENDS.

.....Give Name and Place Distinctly.....

Napoleonville, La.—Sister Kilby Ayos, a faithful member of our church, died in peace Oct. 29. S. Mitchell, pastor.

Clarksville, Tex.—Willie H. Pruitt, son of Rev. Paul Pruitt of Thompson Town, aged 8 years, died October 18. Tenola Edwards, pastor.

Belton, Miss.—Brother Anderson Burton, a local preacher, departed this life in full triumph. J. I. Garrett, pastor.

Landerdale, Miss.—John Thornton, a faithful member of our church, died October 12. Christ A. Butler.

Baton Rouge, La.—Sister Harriet White was converted October 20 and died on the 21st in good faith. H. Daniels, pastor.

Kent Store, La.—Gus Powell, a member of our church, aged 35 years, died in triumph. I. R. Scott, pastor.

Natchitoches, La.—Brother Crawford Williams, a local preacher, aged 68 years, died November 6, in great peace. Presiding Elder Wright and Rev. M. J. Dyer conducted the funeral services.

DeKalb, Miss.—Phebe Houston, a faithful member of our church, died September 22, aged 85 years. L. J. S. Bell, pastor.

Millican, Texas.—Sister Cisley Thomas, wife of Rev. Abner Thomas, aged 76 years, departed this life September 1, in triumph of faith. F. Gilmore, pastor.

Avoca and Regelette Circuit, Tex.—Sister Phillis Chatman, the mother of Rev Thomas Williams, pastor of this circuit, died September 25, in full triumph of faith, aged 50 years. Her life was devoted to Christ. W. Hamilton.

Morgan City, La.—Mrs. S. Hawthorne, wife of Prof. W. S. Hawthorne, died September 12, aged 24 years. She was a faithful member of our church and a true Christian. J. H. Pierre, pastor.

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Annual No. 26. Seven new carols 4 cents.

Selected Carols from previous issues. No. 1, 5 cts. No. 2, 5 cts. No. 3, 5 cts. No. 4, 5 cts.

Recitations for Christmas Time No. 6. Eight pages of appropriate poetry and prose, 4 cents.

St. Nicholas' Visit to the School. Popular Cantata by DUANE. 30 cts., by mail.

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CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York

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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, DECEMBER 5, 1895.—Vol. 30. No. 49. HUNT & EATON, PUBLISHERS.

From Methodist Hymnal—By Mrs. Voke

THAT GLORIOUS ANTHEM.

Soon may the last glad song arise,
Through all the millions of the skies;
That song of triumph which records
That all the earth is now the Lord's.

Let thrones, and powers, and kingdoms be
Obedient, mighty God, to thee;
And over land, and stream, and main,
Now wave the scepter of thy reign.

O let that glorious anthem swell;
Let host to host the triumph tell,
Till not one rebel heart remains,
But over all the Savior reigns.

EDITORIAL COMMENTS.

—The Epworth editor of the Omaha *Christian Advocate*, speaking of Dr. Steel of the *Epworth Era*, says: "He is a representation of the young generation of the South. He seeks and enjoys a genuine fraternity with the North. Dr. Steel is a friend of the Negro race, and advocates a vigorous education of them by his own church." We can appreciate our brother's desire to cultivate social and fraternal relations with the good Dr. Steel; but we must inform him that if the editor of the *Epworth Era* is responsible for the utterances of his late "on the wing" letter, that he cannot expect to, nor does he enjoy, genuine fraternity with the North, whom he has charged with proceeding on a wrong theory, the deplored lynchings in the South being the result of their mistaken policy. Nor is he a friend of the Negro, whom he characterizes as worthless, good for nothing, without morals, insolent, lustful and trifling. We hope our Omaha brother will not be caught in a delusion and a snare.

"There is an alleged 'son of a genuine African king,' known as Monzarro, and his troupe 'faking' Ohio and adjacent States, that should be given a wide berth by our ministers and churches particularly. He has recently been here in Cleveland. The last time we saw the fellow he was about as full of liquor as he could be and walk. He makes a special effort to 'show' in churches. Watch for him and spread the news."

We clip the above from the *Cleveland* (Ohio) *Gazette*, one of the strongest and best of our race journals. We publish it especially for the benefit of some of the pastors in New Orleans as well as other pastors outside of our city. Our readers will doubtless remember, we called attention to this impostor more than a year ago; besides we had personal conversations with some of our preachers on the subject; notwithstanding, in the very face of our advice editorially and counsels personally, arrangements were made by several pastors hereabouts to give this "faker" and his crowd the right of way in our churches. There can be but one reason given by pastors who persist in the employment of such questionable persons and methods, and that is a desire to make money. And money is made frequently, but at the expense of the sanctity of our houses of worship and the morality of the people.

—It gives us no little pleasure to notice the increasing interest manifested in the SOUTHWESTERN by our Methodist women. Sister Nancy Anderson, of Gallatin, Tenn., says: "The SOUTHWESTERN is indeed a welcome visitor to my home. It is so full of information; just the kind needed by Methodist women, and men also. So helpful in building up the various [illegible] our Church work. It has been [illegible] up our church [illegible] revived

EMANCIPATION DAY.

The SOUTHWESTERN takes pleasure in calling attention to the celebration of a day that means so much to the Afro-American of this country. The first day of next January will be the thirty-second anniversary of the day which commemorates the emancipation of more than four and a half million of slaves. Every instinct of patriotism, love of country, and of race, should inspire our people to make this day a day of general rejoicing and thanksgiving. We call on all our pastors to see to it that the occasion is appropriately celebrated by their churches, Sunday Schools, Epworth Leagues, and other organizations. Arrange appropriate programs. Let the voice of singing and prayer and praise be heard throughout our whole patronizing territory. Begin at once, and make thorough preparations, and let the occasion be one that will never be forgotten. Let the lessons of the great emancipation be the keynote in all the exercises. It would give fresh impetus to the spread of religious literature among our people, if at every place where an emancipation celebration is held, that subscribers be secured for the SOUTHWESTERN. The managers of the meetings could easily devote a few minutes in canvassing for the official organ of our Church.

THE REIGN OF LAWLESSNESS.

A short time ago a Negro (who of course confessed his crime) was lynched by a mob at Frederick, Md. It was said to be a bad case, and that the Negro ravisher deserved death. The poorly-guarded jail was easily broken open and the terrified prisoner was taken out by an enraged mob of the best citizens (?) of course. When they arrived at the place of execution, the Negro asked for some one to pray for him. It is said that a Salvation Army girl came forward and offered prayers for the doomed Negro, after which he was "strung up to a tree and his black carcass riddled with bullets" by the gentlemen who were present.

On Saturday, Nov. 23, at Crystal Springs, Miss., a Negro who had been tried for alleged complicity in the murder of a white man several years ago, and having been sentenced to the penitentiary for life, was on his way to the State prison in charge of a deputy sheriff and others, was taken from the custody of these officials by a mob of bloodthirsty murderers; it is said from Copiah county—famous for its record in killing Negroes. Of course, the prisoner was put to death in the usual way by the distinguished Mississippians. Governor Stone has offered a reward of $500 for the arrest and conviction of each one of the mob engaged in the lynching. Not a man will be convicted even if arrested; or if convicted, they would be speedily liberated, as was the case of the notorious white cap, Will Purvis, who was liberated by a party of Mississippi gentlemen after he had been tried and sentenced to be hanged a short time ago.

Meanwhile, several Southern religious journals are stirring up the people against the whole race of Negroes as being worthless, indolent, insolent, vicious, etc., because forsooth some of the race are accused of "outraging white women," which in the eyes of some Southern white people is the unpardonable sin. We insist upon it that many more innocent Negroes than guilty suffer for their crimes. And we say without hesitation, that the secular and religous press of the South, when it expresses sympathy for the lynchers, and its sweeping denciation of all Negroes for the crimes committed by some of them, will be held responsible to God and outraged justice for the [illegible]

DR. STEELE'S INTERROGATIVE PARTICLE.

"Now, if the Negro is not to be exterminated by the superior white race, among whom he is obliged to live, his morals must improve; and the Methodist Episcopal Church, South, whose ministry is everywhere in the land where the Negro lives, ought to give him the Gospel. Do it by a purely missionary policy. Appoint, if there is no other way, missionaries to the Negroes, just as we do to the Chinese or the Indians. Let them be gradually formed into Sunday Schools and congregations of the M. E. Church, South. Let us try that policy. The conditions are difficult, but the demand is urgent. I wish that a beginning might be made by my own (the North Mississippi) conference, and that the preachers would resolve that where ten colored children could be gotten together a Sunday School should be formed, and that congregations should be organized and regularly supplied with the Gospel. I believe that in a few years it would work beneficent results, and go far to change the conditions of society. We have held off and given the North a fair chance long enough."

Taking more than a superficial view of the doctor's important query, we beg to assure him that there is hardly any probability of the extermination of the Negro by the "superior white race." We are glad to know, however, that when putting the two contingencies together, Negro extinction or evangelization, that the doctor not only chooses the latter, but urges it with characteristic eloquence and energy. We are heartily in favor of improving the morals of the Negro, and would not object to having it done as a missionary policy. In fact, we like the whole plan proposed; but sorry to say, we have but little confidence in its application by either the doctor's conference or those in the conferences in adjacent States. Somehow, we cannot resist the conviction that the studied indifference of many of the brethren of the good Doctor has not only not been helpful to the work of improving the Negro's morals, but has absolutely contributed toward the deterioriation of many. "*The Methodist Episcopal Church South, whose ministry is everywhere in the land where the Negro lives, ought to give him the Gospel.*" [Italics ours.] Yes, assuredly; but it reveals a very unfraternal, it not un-Christian, spirit to say that that Church has been holding aloof from this work to give the North "a fair chance." It is a fearful confession, and a much more fearful responsibility. Now, then, if the North has failed to improve the Negro during thirty years of freedom, then the logical conclusion is that the South has not only manifested unpardonable neglect, but is responsible to some extent for the Negro's alleged immoral condition. Looking at this question from every practical standpoint we are forced more and more to the conclusion that the spirit which prompts any member of any Evangelical Church to despise and neglect a man because of the color of his skin is not in harmony with the Sermon on the Mount.

—Rev. John H. Jackson, pastor of our church at Falmouth, Ky., sends the following note: "Brother Elzie Hughes, a faithful member of Allen M. E. Church, died November 2, in full triumph of faith, aged 68 years, thirty of which he had lived an acceptable member of the church. He leaves a wife and a host of friends to mourn." How truly it is, "We are passing away like a short winter day." Brother Hughes was a substantial and loyal friend to our cause at Falmouth and our brethren of the Lexington District will recall many kind offices performed by this good servant of God and his estimable wife. But the crossing is near, and we will meet again. Let us gird up our loins and be ready.

OUR CONNECTIONAL BENEVOLENCES.

Christian Education in the South

General Committee Meeting.

The meeting of the General Committee of the Freedmen's Aid and Southern Education Society in Chicago, November 11-12, 1895, was an occasion of very great interest. Of the bishops there were present: Bowman, Foster, Merrill, Andrews, Foss, Hurst, Ninde, Mallalieu, FitzGerald, Joyce, Newman and Goodsell. Bishop Walden is in China. Bishop Walden was providentially detained in Denver, Col. Bishops Fowler and Vincent were unable to be present. The officers of the board were all present, as follows: Drs. Hartzell and Hamilton, corresponding secretaries; Dr. Mason, assistant corresponding secretary; Dr. Rees, recording secretary; Dr. Cranston, treasurer, and Dr. Hunt, of New York, assistant treasurer.

From the General Conference Districts there were present: Rev. Drs J. M. Burrell, of New Hampshire; G. S. Wight, of New Jersey; Hard, of Pennsylvania; Freshwater, of Ohio; Carter, of Tennessee; Shier, of Michigan; Fleming, of Iowa; Chaffee, of Minnesota; Huntington, of Nebraska; Bentley, of Missouri; Scott, of Texas; Barth, of St. Louis, and Wilding, of Vancouver, Washington. Dr. Swindella, of Philadelphia, was present to fill the vacancy caused by the death during the past year of Dr. Hargis of the same city.

The representatives of the Board of Managers present were: Rev. Drs. Rust, Golder, Marlay, Courtney, Runyan, Hickman, Hayes, Pearson, Stowe, Johnson and Mr. George R. Johnson.

Monday night an anniversary mass meeting was held in Clark Street Church and a very large audience was present. Bishop Merrill presided. Bishop Joyce made a very strong address, and was followed by Dr. Mason in an effective presentation of the work. After this, a large number of stereopticon views, showing our schools in the South, with their buildings and students, were exhibited. The effect was most excellent in creating an enthusiasm in behalf of the work. The choir of St. Mark's M. E. Church rendered excellent music. Miss Linebarger added to the interest of the occasion by rendering several cornet solos.

Monday morning a large audience of ministers and laymen were present at the regular hour of the Chicago Preachers' Meeting. Dr. Parkhurst, on behalf of the ministers of Chicago and vicinity, introduced by Dr. Van Anda, who delivered an address of welcome. Rev. R. S. Rust, D. D., honorary corresponding secretary of the society, spoke in response. Both addresses were eloquent and appropriate, and were received with applause.

Bishop Ninde then took the chair and the sessions of the committee began. Dr. Hartzell, the senior corresponding secretary of the society, presented the annual report of the Board of Managers. The report set forth a number of very interesting and encouraging facts. Local self-help among the students and our Southern Conferences is being greatly increased. The students last year gave, in room rent and tuition, $57,553 15, being an increase over the year preceding.

Institutions of Learning.

The report shows that during the year 22 institutions among the colored people, with 223 regular and 81 practice teachers and 4845 pupils had been maintained. Also, 22 schools among the white people, with 144 regular and 25 practice teachers and 3880 students, being a total teaching force of 473 and a total enrollment of 8725. The courses of study in two institutions among the white people and ten among the colored, rank with the average colleges North. This fact has been decided by the University Senate.

The Church has 138 schools of all grades in the United States, and 44, or one-third, of these are those of this society, whose property represents one seventh the value of the lands and buildings of the whole 138 institutions. One-fifth of the 2045 professors and teachers in the Methodist Episcopal schools of the United States are appointed and almost wholly supported by this society; and of the 36,374 students in all our Church schools in the United States 8725, or nearly one-fourth, are in the institutions of learning under the direction of this board.

School Property and Receipts and Expenditures.

The property of these institutions amounts to about 42,000,000, nearly all of which is owned by this society. The following is a summary of receipts and expenditures for the year:

RECEIPTS.

Cash on hand, June 30, 1894	$828 34
From annual conference collections	101,577 85
Annuities	10,000 00
Bequests and legacies	14,701 92
Income from endowment funds	7,480 98
From students, in tuition, room rent and incidentals	57,553 15
From donations to individual schools, including $20,000 in land to George R. Smith College, Sedalia, Mo.	35,518 03
From miscellaneous sources	15,143 32
Total receipts from regular sources	$292,809 59
Received on sale of bonds	75,000 00
Total receipts	$367,809 59

EXPENDITURES.

Salaries of teachers and other local expenses of schools, exclusive of boarding hall, land and building accounts:		
Schools among colored	$144,319 91	
Schools among white	37,538 69	
Insurance on school buildings	4,114 05	
Taxes on school property	921 80	
Paid on lands and buildings,	46,961 52	
Paid on claims contracted during previous years	16 704 60	
Total school expenses for the year		250,560 57
Paid on interest account for loans, bonds, and annuities,	$17,506 32	
Printing account, including Christian Educator	2,334 33	
Miscellaneous accounts	11,433 30	
Funds invested	6,835 32	
Annuity in securities from Milton Silsby	10,000 00	
Office and traveling expenses,	17,830 69	
Bills payable account	42,000 00	
		107,939 96
Total expenditures		$358,500 53
Balance in treasury, June 30, 1895		9,309 06
		$367,809 59

The above recapitulation shows that from the usual sources $292,809 59 were received. As compared with the preceding year this shows a decrease in conference collections of $7,950 87; an increase in annuities of $9,150; an increase in bequests of $12,249 25; an increase from endowment funds of $2,894 85; an increase in tuition from students of $2,781 61; an increase in donations to individual schools of $16,564 31 in cash, and $20,000 in land, and an increase from miscellaneous sources of $16,249 74. The net increase from these regular sources, exclusive of bond and loan accounts, is $49,826 08.

The above facts were received with great satisfaction, as indicating the continued hold our educational work in the South has upon thoughtful and conscientious givers.

Expenditures for the Year.

The fact was especially gratifying that $250,560 27 had been expended during the year directly in school work. Of this amount $46,961 52 had gone into lands and buildings.

Boarding Halls.

One of the difficult administrative problems in connection with the larger schools in the South is maintaining boarding hall accommodations at prices that the students are able to pay, and at the same time to prevent the halls from running in debt. This victory has been won, and last year thirteen of these halls paid their way, and some made a slight profit. The total receipts from these halls were $35,026 76. No account is taken of these boarding halls' receipts and expenditures in the financial exhibit of the society. The cost of board and room and incidental fees for the students range from $7 to $12 per month. The most remarkable success in collecting students' bills thus far, has been at the New Orleans University, where, out of bills of various kinds, during the last seven years, aggregating over $60,000, less than $400 remain uncollected.

Indebtedness.

The tide has at last turned, and a reduction of $11,241 63 was made during last year in the indebtedness of the society, but it is yet entirely too large to be comfortable, and the committee continued its wise and conservative policy to provide for its further reduction as rapidly as possible. The debt amounted, June 30, 1895, to $185,390 40. The debt of the society has been funded at 5 per cent. It has been a growth since the organization of the society, which began its work on $1500 of borrowed money. In 1887 the indebtedness was $93,411 29. The development in so brief a period of so great an educational system among a people too poor to provide for themselves, required from the very beginning such large expenditures for lands and buildings as to entail a debt. If necessary, lands adjacent to some of our schools, which have been bought to be held for endowments, will be sold, but the hope is that the Church will increase its contributions so that this need not be done.

All bequests not otherwise specified, and all receipts from the annual conferences, beyond what is necessary for the current expenses, have been set apart to pay the indebtedness.

Florida's Disgrace.

Florida has a law making it a penal offence for any individual, body of individuals, corporation or association to conduct any school wherein white persons and Negroes are instructed or boarded in the same building, or taught in the same school, or at the same time by the same teacher. The effect which this may have upon our institution at Jacksonville was discussed, and the action of the board, which has opened the school, and has determined that if any of our teachers, or officers who may be in the State, were molested, they would not shrink from whatever contest should result, was unanimously and heartily approved.

Annual Conference Collections.

The most discouraging fact in connection with the work is the decrease in annual conference collections, resulting, as the committee believes, not from lack of interest in the work among our people, but from lack of information and the proper opportunity to contribute in the congregation. The address of Bishop Foss on this point was clear and strong. He said that there was no recognized authority which could rightfully interpose between the pastor and the congregation to prevent the presentation of our benevolences once a year in every congregation, and to permit all persons to contribute directly as they may desire. The growing practice of "omnibusing" the collections be regarded as unmethodistic, especially as applied to the larger collections, including that of this society. The matter was referred to a special committee, of which he was chairman, and part of the report of that committee, which was unanimously adopted, was as follows:

Resolved, That we respectfully and earnestly memorialize the General Conference to direct every pastor to present the needs of the Freedmen's Aid and Southern Education Society in every congregation under his charge, on a Sabbath day, and take a collection and subscriptions for this society, separate from all other causes.

Appropriations for 1895-6.

The society is now in the midst of the scholastic year of 1895-6, but in view of the low appropriations made, some additional help was given to schools where the out in the appropriations had borne the

[Continued on Page Three.]

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As Abraham Lincoln called them, do not care to argue about their ailments What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

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"Two years ago, I had the grippe, and it left me with a cough which gave me no rest night or day. My family physician prescribed for me, changing the medicine as often as he found the things I had taken were not helping



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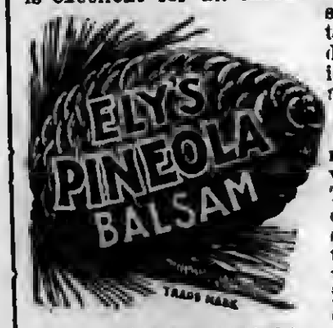
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Our Connectional Benevolences.

[Continued from Page Two.]

heaviest. These special donations amounted to $2500, which amounts were given direotly to aid the teachers in the several institutions.

Additional appropriations were made for the present year, also to complete building enterprises, provided the money is raised, as follows:

SUMMARY.

Samuel Houston College, Austin, Tex..	$10,000 00
Morristown Academy, Morristown Tenn..	0,000 00
Philander Smith College, Little Rock...	5,000 00
Bennett College, Greensboro, N. C	3,000 00
Murphy College, Sevierville (besides $100 appropriated on certain local conditions),	500 00
	$18,500 00

Appropriations for 1896-7.

The appropriations for 1896-7 were as follows:

Appropriated from general funds:		
Schools among colored	$50,425 00	
Schools among white	7,650 00	
	$58,075 00	
Appropriated from general funds for all other purposes	43,425 00	$101,500 00
Appropriated from special funds:		
Schools among colored	$91,167 73	
Schools among white	27,780 50	118,948 23
For buildings, contingent on being raised		28,500 00
		$248,048 23

The general funds include those which come directly to the treasury, and the special funds are those which are received at the schools, including donations, local collections, tuition, room rent, etc. These so-called special funds are increasing every year, and are reliable, and indicate the wise policy of the society in developing as rapidly as possible the financial independence of the schools.

Apportionments to Annual Conferences.

The total amount apportioned to the annual conferences is $250,098. The discrepancies between the apportionments to the conference and the amount annually raised created considerable discussion, but it was thought wiser to let the apportionments stand as they are as an expression of the judgment of the committee as to what the Church ought to raise, and what the work really needs. It was ordered that all conference collections received in excess of what had been appropriated for the regular expenses of the society should be applied toward the reduction of the indebtedness. This gives a definite appeal which pastors can present to their people, that by increasing their collections they not only insure the growth and success of the work, but they also aid in wiping out the indebtedness. It is sincerely hoped that this important suggestion may be considered favorably by all the pastors.

The Close of the Quadrennium.

This meeting was the fourth and last for the quadrennium. The committee, both in its public action and private consultations was unanimous in congratulating the society upon being enabled to close the quadrennium preparatory to General Conference with so many evidences of God's blessing. The conference collections during this quadrennium, as compared with the preceding, show an increase of $63,718 57, and the receipts from all sources during the quadrennium, as compared with the preceding, show an increase during the quadrennium of $259,363 14.

The total amount expended since the organization of the society, in 1866, is $4,149,693 90. The indebtedness is larger than it was four years ago, but this increase is largely apparent, and has not come from the ordinary expenses of maintaining the schools. It must be remembered, also, that among our fixed expenses is the annual interest upon our indebtedness, which, exclusive of annities, amounted during the quadrennium to $33,650 87. Again, at several institutions, there were claims which had not been included in the society's debt. These have either been paid or are included in the indebtedness. Some special funds, because of exigencies in the past have been used in the general work. These have either been paid, or are included in the indebtedness. Some special funds, because of exigencies in the past, have been used in the general work. These have all been repaid and invested. Contracts had been made, which had to be carried out, that involved increased expenditures, notably Rust University and George R. Smith College. The real estate of the society has increased in value more than $125,000 during the quadrennium.

Annual Meeting of the General Missionary Committee.

We are under obligations to the Central Christian Advocate for the report which we here give, regretting, of course, that our space is so limited that we cannot give the report in full:

During two quadrenniums the policy has obtained of holding the sessions of this great body in various cities of the country, rather than in New York, where it used to be held regularly in November of each year. This year, by pre-arrangement, it has fallen to the lot of Denver to entertain the Committee. Of course the special place in Denver in which the body held its session was Trinity Church, one of the most commodious and graceful structures in the country.

Bishop Joyce occupied the chair at the opening session and Rev. Dr. S. F. Upham, of Drew Seminary, conducted the devotions. After the roll call by Rev. Dr. Baldwin, recording secretary, the report of the treasurer was read by the treasurer, Rev. Dr. Sanford Hunt. The salient items in this report are as follows, representing the state of the treasury Nov. 1, 1895:

Cash receipts for the year ending Oct. 31, 1895	$1,174,554 38
The total receipts last year were	1,137,807 86
Increase	$36,746 52

Additional "special gifts" for India, Italy, China, and other foreign countries, amounting to $68,000 have been sent out during the year, in addition to the sum of $1,174,554, above indicated, making the entire receipts for the year $1,242,554, the largest sum ever given by our Church for missions in any year in our history except in 1892, when the gross receipts reached a somewhat larger figure.

Condition of the treasury:	
Expended for all purposes	$1,237,845 62
Total receipts	1,174,554 38
Expenditures over receipts	$63,291 24
Indebtedness Nov. 1, 1894	175,764 12
Total indebtedness Nov. 1, 1895	$239,055 36

The following is the total receipts from all sources during the last ten years: $11,298,147 21

Disbursements:	
Bengal-Burma	$11,591 91
Bombay	15,529 21
Bulgaria	12,610 03
Central China	47,392 06
Denmark	7,518 00
Finland and St. Petersburg, from American Bible Soc'y,	100 00
Foochow	25,726 05
Germany and Switzerland, Martin Mission Institute	1,000 00
Germany and Switzerland, from American Bible Soc'y,	4,000 00
Italy	43,656 86
Japan	51,335 07
Corea	18,272 89
Liberia	5,998 80
Lower California	600 00
Malaysia	13,102 04
Mexico	55,217 53
North China	45,967 88
North Germany	13,301 64
North India	67,605 45
Northwest India	22,161 98
Norway	14,096 30
South America	66,578 18
South Germany	12,100 67
South India	18,884 62
Sweden, from American Bible Society	400 00
Switzerland	9,400 00
West China	13,594 53
Total	$624,977 99
Domestic missions	479,929 98
Incidental expenses (including $17,710 01 for interest),	87,292 29
Office expenses	6,720 46
Publication fund	12,774 90
Salaries of missionary bishops, secretaries, etc.	26,150 00
Grand total	$1,237,845 62

The first matter of moment facing the Committee concerned the amount of money to be appropriated for all purposes for the coming year. The amount of the debt—in round numbers $239,000—occasioned some anxiety, while at the same time the appeals for help and the openings and opportunities for missionary enterprise, in our own country and in foreign lands, are so abundant, so urgent, and so fraught with tokens of providential direction, as to make it almost imperative that no mission shall be weakened, and no missionary recalled. A most interesting discussion, covering all the phases of the situation, took place, shared in by Bishops Foss, Fowler and Merrill, Rev. Dr. Sanford Hunt, Rev. Dr. Leonard, Mr. E. B. Tuttle, Rev. Dr. Crawford, Chas. Scott, Esq., and others. After careful consideration the amount of one million dollars was adopted as the sum to be used for the whole work, in home and foreign fields, for the incoming year. This sum is $71,000 less than the amount appropriated to the entire field last year.

It was resolved that fifty-five percent of the amount to be appropriated shall be used in the foreign and forty-five percent in the home field.

Appropriations to conferences north of the Potomac and Ohio and east of the Mississippi rivers were made as follows: Detroit, $4,550; East Maine, $1,675; Maine, $1,260; Michigan, $4,100; New Hampshire, $1,210; Northern New York, $1,116; Troy, $840; Vermont, $1,260; West Wisconsin, $4,180; Wilmington, $500; Wisconsin, $3,700.

The conferences in Iowa, Kansas and Oklahoma, and states north of them, including Black Hills, were next considered, and appropriations were made in aid of the work in that section as follows: Black Hills, $4,500; for schools, $1,000; Des Moines, 1,134; Kansas, $1,300; Minnesota, $3,580; Minnesota Northern, 5,485; North Dakota, $9,000; Northwest Iowa, $3,720; Northwest Kansas, $7,000; South Dakota, $11,000; South Kansas, $1,500; Southwest Kansas, $6,000.

Domestic missions in the Rocky Mountain region were decided upon as follows: Arizona, $6,100; Colorado, 8,835; Idaho, $4,650; Montana, $5,778; Nevada, $4,000; New Mexico English, 5,500; North Montana, $4,000; Utah (for work) $9,000, Utah (for schools), $3,000.

The Pacific Coast region was carefully studied. The following appropriations were made: California, $6,115; Southern California, $5,000.

Our work among the white population in the Southern States was then considered. The following appropriations after due discussion of various phases of the situation, were decided upon: Alabama, $2,790; Arkansas, $4,650; Austin, $3,720; Blue Ridge, $3,255; Central Tennessee, $3,162; Georgia, 2,325; Gulf Mission, $1 600; Holston, $2,800; Kentucky, $4,371; Missouri, $3,620; St. John's River, $3,200; St. Louis, $4,800; Virginia, $3,500; West Virginia, $5,000.

Also to Nebraska, $3,000; North Nebraska, $6,200; Northwest Nebraska; $4,000; West Nebraska, $8,000.

Appropriations to the colored conferences are as follows: Central Alabama, $2,650; Central Missouri, $2,883; Delaware, $1,488; East Tennessee, $2,000; Florida, $2,100; Lexington, $2,418; Little Rock, $2,600; Louisiana, $3,720; Mississippi, $2,000; North Carolina, $3,000; Savannah, $2,790; South Carolina, $3,720; Tennessee, $1,950; Texas, 3,720; Upper Mississippi, 2,560; Washington, $1,860; West Texas, $3,900.

The Welsh missions in this country were considered, and these amounts, after deliberation, were appropriated: Northern New York, $300; Wyoming, $300; Rock River, $500.

The Swedish missions in this country, scattered through various sections, received as follows: Austin, $1,395; California, $2,325; Central Swedish, $4,000; Colorado, $372; East Maine, $372; New York, $930; New York East, $3,000; New England, $5,000; New England Southern, $1,700; Northern Swedish, $5,300; Puget Sound, $2,000; Western Swedish, $4,700; Wilmington, $582.

Erysipelas

Has been my affliction from childhood. It was caused by impure blood and every spring I was sure to have a long spell and my general health would give way. Doctors did me but little good and I became despondent. Last spring erysipelas settled in my eyes and I became totally blind for several weeks. Hood's Sarsaparilla was recommended and after taking one bottle my sight gradually returned, my blood became purified and I was restored to good health. With Hood's Sarsaparilla one is well armed to meet any foe." Miss LULU LEE, 144 Market St., Memphis, Tenn.



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THE METHODIST BOOK CONCERN,
HUNT & EATON, AGENTS.

E. W. S. HAMMOND, D. D., EDITOR.

ART THOU FOR US, OR AGAINST US.

Our own Methodist Episcopal press has rendered heroic service to the black man in the great discussions touching his status in the Church and in the Nation. He has found in most of our official, and several of our semi-official, journals strong, encouraging support. Indeed we could wish that with united voice from the Atlantic to the Pacific, from the Lakes to the Gulf, our press especially would not only be united, but speak out fearlessly, boldly and unequivocally in defense of our unfortunate "Brother in Black." If ever there was a time when the Negro needed strong and influential friends at the bar of public opinion, that time is now. The Methodist Episcopal Church has spoken in her official capacity in favor of his advancement in no equivocal terms. The following from the address of the bishops at our late General Conference is of unusual significance to-day: "We have always affirmed them to be our brothers of the same blood and stock of all the races which compose one common humanity. As such we have claimed for them the same rights and privileges which belong to all other branches of the common family. *This is our unqualified position now.*" [Italics ours.]

These are the sentiments of our beloved Church, and we believe we can gain nothing by suppressing them or by apologizing for them. Of course there can and must be no compromise. Let our press stand for the rights of their fellow-sufferers in the South, as it does for those in Asia or Turkey, and backed by the spirit and power of a mighty ecclesiastical organization, even Cæsar will hear. The SOUTHWESTERN is in the midst of the battle. It has not knowingly retreated or thought of doing so. It fully recognizes its great privileges as an official organ of the Methodist Episcopal Church. As such it ought to have the right of way to every Southern Methodist's home, and thousands more of readers in the North. If it cannot often have the personal touch with its Northern contemporaries it would be inspired by the reflection that they are in full sympathy with the course which it has been and is pursuing with reference to the rights of our "brethren in bonds."

SOME HINDRANCES TO THE NEGRO.

Some modern writers, tourists and other interested or disinterested persons are diligently, persistently and earnestly giving to the readers of the various secular and religious journals the benefit of their observations on the great "Negro Question," which is one of the most important questions ever presented to the American people. The following, clipped from the Boston *Transcript*, and republished by *Zion's Herald*, from whose column we take the clipping, is suggestive:

"No people on the face of the earth are more priest-ridden than the Southern Negroes, or contribute to a more unworthy cause, it being undeniable that the plantations of the South swarm with 'churches' and 'preachers' of every known denomination, very few of whom can read a word; hence, their teachings are anything but Scriptural, their 'religion' generally a grotesque mixture of dreams, visions and physical manifestations, their examples anything but moral; yet it seems to suit a class of people in the South, brought up in the ignorance and vices of slavery, scarcely removed from the heathen customs and superstitious from Africa. Such preaching draws the crowd by pandering to their ignorance and defending their vices and immoralities as not incompatible with religion."

The colored people of the South do indeed have plenty of preachers, churches and denominations. It is equally true that in some places they are actually priest-ridden, and that there are dreams, manifestations, visions, etc., which at times places orthodox Christianity at a terrible discount. It is also true that in some cases, far too many, there is evidence of great moral decadence with but feeble protest against it by those who know and do better. But Mr. Grinstead is probably not as conversant with the causes of these things as he is with their results. Of course, the ancestors of these people were brought from Africa and kept under a system of bondage, which was not conducive to their highest moral and spiritual development. There was a vast difference between the civilization of the mansion and that of the cabin. It would be mere nonsense to suppose that the people who were by virtue of this enforced condition of servitude could find time to study or practice the ethics of the Christian religion. It was not the policy of those who believed in the institution of slavery to advance their bond people along lines which would indicate their social, moral and intellectual development. Such a proceedure would be out of all harmony with the spirit of the institution which they fostered and for which they were willing to sacrifice their lives. When freedom came, these people were thrust out with their crude ideas as to religion and the other habits and practices which were essential to their development. It should be steadily kept in mind that when help was offered to mold this shapeless mass into something presentable, that that help was persistently and sullenly refused for the most part by those who had recently ceased to be their masters. Nor has that opposition ceased unto this day. The good Christian people who are giving their means and making great sacrifices to improve the religions and moral condition of these same people of which Mr. Grinsted writes, are even to-day opposed with a persistency worthy of a better cause. That is the reason why the Negro in many instances does not measure up to the standard.

A LETTER AND A REPLY.

MARSHALL, Texas, Nov. 24, 1895.

Rev. E. W. S. Hammond, D. D., New Orleans, La.:

My Dear Brother—I have read with disgust the editorial of Dr. S. A. Steel, in the *Epworth Era* of Oct. 31, and think that the Negro should have the other side of the picture in the matter. It seems evident that the honored gentleman is determined to make the world believe that the position he sustained with reference to the Negro at the late Epworth League convention, was right and true. His latest utterances convince me that he is an outright enemy to the race. Please do not think me assuming in the matter of calling your attention to the editorial; it has burdened my soul, and I have watched for some vindication of the race through the Methodist press, and saw only a clipping in *Zion's Herald* under the caption—"*Are these things so?*" I am of the opinion that such charges will work detrimental to our highest good in public favor, especially when all sectional lines are being so rapidly obliterated and leaving the Negro to vindicate his own claims. I write you simply because I know what position the SOUTHWESTERN occupies with reference to all such prejudice and balderdash.

With best wishes, I remain yours fraternally,
J. H. REED, Box 111.

In reply to the above, I beg leave to say that my seeming tardiness in replying to the *Steel* editorial which was published in the *Epworth Era* of Oct. 31, is traceable to the following causes: *First*—The *Era* was not on our exchange list, and hence I could not notice the editorial referred to by brother Reed. *Second*—Our exchanges are often late, very late, in reaching this office, which is, of course, a very great inconvenience to the editor in a great many ways. *Third*—I had not noticed the editorial in any of our exchanges until the arrival of *Zion's Herald* of Nov. 13, in which I read for the first time, under the caption of "Are these things so," the editorial reference; also an excerpt of the editorial of Dr. Steel, followed by other editorial mention by the editor of *Zion's Herald*. Owing to the late arrival of the *Herald*, which was about the 16th, probably the 18th, I could not notice the excerpt editorially in time for the following number of the SOUTHWESTERN. I prepared my reply for the number dated Nov. 28th, which Brother Reed and others of our readers have doubtless received.

E. W. S. HAMMOND.

We can hardly blame our brother for feeling indignant at the cruel and unnecessary attack upon the whole race; but we beg to assure him that this thrust at a defenseless race has not gone unnoticed by the journals of our own Church official and semi-official, some of which have spoken with an emphasis which is exceedingly gratifying to the colored members of our Church. We cordially join in the hope of Brother Reed and thousands of others of our people in this Southland, who love the Methodist Episcopal Church, and who believe that that great Church, as an acknowledged agency in the hands of Providence, has done more for their elevation than any other; that its great official organs may, with one accord, stand unequivocally in favor of the work which the Church is doing for her colored membership in the South as well as in the North. We would ask the same fearless and unequivocal defense on the part of our great semi-officials. The gauntlet has been thrown and the challenge accepted. Understanding the situation as we do, and believing in the righteousness of our cause, the SOUTHWESTERN could afford to stand alone in this great battle. But our contemporaries will not allow us to have a monopoly of this business.

EX-PRESIDENT HARRISON ON LYNCHING.

In a paper on "This Country of Ours" in the November number of the *Ladies' Home Journal*, our honored ex-president expresses himself on the monumental atrocity of the age in such a forcible and practical way as to convince even the most skeptical that the head and heart of the great American statesman is all right on the questions of law and order:

"A lynching is a usurpation—a dethronement of our constitutional king—the law—and the crowning of a cruel and unbridled tyrant. No excuses nor extenuation should be allowed, for none will hold in a State where the courts are in the orderly exercise of their powers, and the judges are subject to impeachment. The persons who are the victims of mob violence are mostly not the rich and influential, but the ignorant and the friendless—those of whom an undue influence with courts and juries cannot be predicated; and the imputed crimes are mostly of a nature to exclude the sympathy of the trial officers. The feet of justice may well be quickened without any loss of dignity or certainty; but the inquest, the open trial, the judicial sentence and execution are the constitutional rights of every man accused of crime; and every citizen is under the highest obligation to make the case his own when they are denied to any other citizen. A lynching brutalizes those who take part in it, and demoralizes those who consent to or excuse the act....There should be a medal of honor for the sheriff or jailor who, at the risk of his life, and in the face of an inflamed community, defends his prisoner against the mob. The man who loathes the guilty and cowering wretch in his custody, and yet dies to defend him because the law makes it his duty to keep him and to present him before the lawful tribunal, is worthy of a monument. I can think of no higher test of the loyalty of a soul to duty."

These are brave, noble words, and the man who thus deliberately and conscientiously utters them is worth ten thousand of those who, to gratify a morbid sentimentalism, are ever ready with their little pens and tongues to apologize for the wrongs inflicted upon an oppressed people.

A BEAUTIFUL CALENDAR FOR EVERY ADVOCATE HOME.

The patrons of the SOUTHWESTERN will be pleased to learn that its publishers have arranged to furnished every subscriber for 1896, old and new, with a copy of the EPWORTH CALENDAR FOR 1896 FREE OF CHARGE!

This calendar, printed in colors, is a handsome specimen of the lithograpic art, and is valuable and interesting as a souvenir of the great founder of Methodism. It contains a bust picture of John Wesley, copied from the most acceptable portrait of this distingnished man, who grows greater in the world's estimation as the years go by. Also pictures of the Epworth Rectory, Epworth Church, Wesley's Study, Old Clock, Teapot, Susannah Wesley's Grave, City Road Chapel, and Tombs of John Wesley and Adam Clarke. It also contains a selection of comforting and elevating thoughts from the writings of John and Charles Wesley and others. A calendar of some sort is to be found in most of the better homes of to-day. Surely none other would be so appropriate in a Methodist home as the ADVOCATE CALENDAR for 1896. Ready about December 1.

—We are pained to hear of the death of Bishop A. W. Wayman, of the A. M. E Church. The sad event occurred at his home in Baltimore, on Saturday last. We will give further particulars in another number.

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Cash Remittances.

From Nov. 25 to Dec. 2.

V D Jenkins, 1	S A Cowan, 15
J M Walton, 1	J M Shumpert, 9
H W Welch	W R R Duncan, 5
W E Mask, 4	A C Culbreath, 1
L M Moore, 2	C W Butler, 3
Mrs H A Magrath	A G Townsend, 3
W H Hundley, 3	W H Whitlock, 1
G Orange, 2	N W Sidney
J S Foster	E L Rose
Wm Porter	Jas Jordan, 1
D G Pharis, 1	W H Stephens, 1
A McNeal	J F Marshall, 1
D Brooks	S B Danley
Robt Lofton, 1	J W Groves
H J Wright, 1	T P Page, 1
N W Ayer	H C Wilson, 1
C W Ivy, 1	J C Hibbler, 1
B H Forrest	

—A. McNeal, of Vicksburg, Miss., is selling twenty copies of the SOUTHWESTERN weekly. This is a good way to introduce the paper in large places. It will cause them to become regular subscribers and thus get it cheaper.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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—It should be noted that the Southern Railway Company, by getting control of the A. G. S. and other roads, has diverted a large amount of cotton to this city that formerly went to Brunswick, Ga. Some time ago it had amounted to 25,000 bales. This company now controls 4,816 miles of railway in the South. J. C. Andrews, 210 St. Charles street, is the Southwestern passenger agent; M. R. Powers, 602 Canal street, is district passenger agent, assisted by Mr. John M. Knight, in same office, who also acts a city ticket agent.

NEW ORLEANS AND VICINITY.

New Orleans University.

NEW ORLEANS, La., Nov. 15, 1895.

WHEREAS, It has pleased Almighty God to bereave our member and schoolmate, H. W. McDonald, of his dear mother, Mrs. Priscilla McDonald, wife of Rev. P. B. McDonald, formerly a member of the Louisiana Conference of the M. E. Church. She passed away at her home in Chino, California, Nov. 14, 1895. Whereas, we consider this one of the saddest and most painful bereavements that happen to individuals; and, whereas, we are painfully shocked at the sad news of the death of Mrs. McDonald; therefore be it

Resolved, That we are deeply in sorrow and regret in behalf of the bereaved son, H. W. McDonald, and family, and that we most intensely sympathize with them in their bereavement, and pray that God may comfort them in their grief and sorrow.

Resolved, That copies of these resolutions be sent to H. W. McDonald, our school, and to the family at Chino, Cal.

Resolved, That copies be sent to the SOUTHWESTERN, The Crescent, and to The Freeman, for publication.

Signed in behalf of the Mallalieu Literary Society, New Orleans University.

Committee—Elley L. Mellon, J. S. Cannon, A. G. Jenkins, J. B. Randolph, A. D. Augustine, S. P. Richards, T. C. Rankin.

As Usual

The Texas & Pacific Railway Company will sell round trip excursion tickets to all points in the Southern States for the holidays, at one fare for the round trip. Tickets will be on sale December 20, 21 and 22, limited for return thirty days from date of sale.

Take advantage of this opportunity to visit your old home once more. Your nearest ticket agent will be able to give you full information, or address the undersigned.

In addition to the above, the Texas & Pacific Railway Company is now selling tickets to the "Atlanta Exposition" at greatly reduced rates. Write for information. GASTON MESLIER,
Gen'l Pass'r & Ticket Ag't, Dallas, Tex.

OUR BOOK TABLE.

Everything printed concerning Lincoln *the Great* is read with avidity. The Christmas Century gives a chaptor under the title, "Appeals to Lincoln's Clemency."

Mrs. Burton Harrison, James Whitcomb Riley, J. T. Trowbridge. George Parsons Lathrop and Robert Louis Stevenson are among the contributors to the Christmas St. Nicholas.

A trio of stories fitting the season, and of just the right length, starts the list of good things in the Thanksgiving Youth's Companion. It is followed by an exciting account of a wolf-hunt, by J. E. Chamberlin, while a liberal supply of miscellany, of a most interesting and instructive order, helps fill the number.

The complete novel in the December issue of Lippincott's is the "Old Silver Trail," by Mary E. Stickney. It deals with Colorado mining. Under the title "Opposing View-Points," Frederic M. Bird considers the question whether editor and contributor are natural enemies.

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Mary E. Wilkins has done something new in the piece of work just completed and given by her to The Ladies' Home Journal for publication. It is a series of "Neighborhood Types." These "types" are the most unique characters, and are found in a supposed New England village; There are six "types," and all are illustrated.

"Calendar of Southern Beauties," by Caroline C. Lovell.

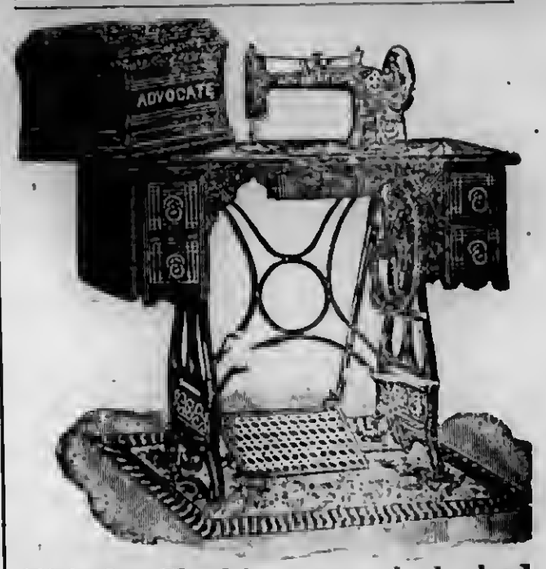
This unique calendar for 1896 of some noted Southern beauties is a wonderfully attractive souvenir. The fac-simile sketches of water-color designs increases its beauty. The publishers have thus furnished an interesting and useful leaflet.

Frederick A. Stokes & Co., publishers and importers, 27-29 W. 23d street, New York. For sale by Geo. F. Wharton, 212 Carondelet street, New Orleans. Price, $1 50.

Littell's Living Age for 1896. The announcement of a reduction in the price of this famous eclectic from eight dollars to six dollars a year will prove of more than usual interest to lovers of choice literature. Founded in 1844, it will soon enter its fifty-third year of a continuous and successful career seldom equalled. This standard weekly is the oldest, as it is the best, concentration of choice periodical literature. To those whose means are limited it must meet with especial favor, for it offers them what could not otherwise be obtained except by a large outlay. For the amount and quality of the reading furnished, the new price makes The Living Age the cheapest as well as the best literary weekly in existence. Reduced clubbing rates with other periodicals offer still greater inducements, and to new subscribers remitting now for the year 1896, the intervening numbers of 1895 will be sent gratis. Littell & Co., Boston, are the publishers.

"Select Notes" A commentary on the Sunday School lessons for 1896. By F. N. and M. A. Peloubet. Illustrated. Cloth, $1 25. W. A. Wilde & Co., Boston.

This invaluable commentary stands in the very front rank of publications of its kind, having for twenty-one consecutive years presented just the doctrinal illustrations, instructing and illuminating anecdotes, comments, and explanations of the text that every scholar and teacher needed, to easily grasp the interior thoughts of the inspired writers. This volume for 1896 presents in its beautifully printed and judiciously illustrated pages an immense amount of culled matter, carefully edited and understandingly applied to the year's lesson. The lessons for the first six months are in Luke, and the notes are particularly well chosen, and clearly indicate the author's accurate knowledge of the Scriptures, as well as a wide reading of the thousands of volumes based on the life of our Master. The last six months are devoted to the Old Testament, in which field Dr Peloubet years ago earned an unrivaled reputation as an earnest student and an apt teacher, and his work in this volume is the outcome of his ripe scholarship and personal acquaintance and conception of the best method of applying Old Testament history and teachings to modern needs. The publishers have embellished the book with eight splendid full-page original illustrations from photographs secured this spring in Palestine. They will prove both interesting and instructive as being absolutely correct views of the subjects illustrated. Peloubet's "Select Notes" stand without a peer in their special field, and are, therefore, well worthy of increased use by both the teachers and scholars of every Sunday School using the International Lessons.



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For Catalogue address
WILBUR P. THIRKIELD, President, Atlanta, Ga.

General Missionary Committee.

I write this at the close of the General Missionary Committee meeting at Denver. The committéo met under very embarrassing circumstances. The Missionary Society's debt had increased to nearly $240,000, and this necessitated a general cut of seven percent on nearly every work that receives missionary money. The spirit of the committee was to deal impartially as between the sections and the different nationalities, and I really believe our Southern work has no reason whatever to believe they were discriminated against. It is true, many of the members of the committee believe that our conferences at the South ought to drop a portion of their missionary money each year until it is all withdrawn; but the number who believe our conferences ought to be dealt with just as are the Northern conferences is sufficiently large to prevent any discrimination on those grounds. The majority believe in appropriating the money in hand according to the necessities of the work. Hence, the appropriations to most of our Southern work would be much larger than they are if the collections had not fallen off so greatly. I mention this because some of our brethren think we are not properly dealt with. Our friends on the committee are of two classes—those who think the missionary money we got is injuring us in that it is making us more and more dependent, and those who think it will not hurt Southern conferences any more than Northern, and that its withdrawal would be a real calamity to our work. Both seem equally honest, so I leave it with you to decide with which you agree. You will please understand, I have done my best for the conferences I represented, white and colored, and I can assure you there has been no heavier reduction on the appropriations to our work than on those to foreign lands.

I give the list of appropriations for my district for 1896: Arkansas, $4,650; Austin, $3,720; Central Alabama, $2,650; Central Missouri, $2,883; Little Rock, $2,418; Louisiana, $3,720; Mississippi, $2,000; Tennessee, $1,950; Texas, $3,720; Upper Mississippi, $2,560; West Texas, $3,900.

Missions: Gulf Mission, $1,600; Italian Mission, $1,200; Swedish Mission, $1,395.

I. B. SCOTT,
Twelfth General Con'f Dis't.

Do not take any substitute when you ask for the one true blood purifier, Hood's Sarsaparilla. Insist upon Hood's and only Hood's.

Atlanta Cotton States and International Exposition.

Prospectus of the Congress on Africa.

The "Congress on Africa," to be held in Atlanta, December 13-15, in connection with the exposition, under the direction of the "Stewart Missionary Foundation for Africa in Gammon Theological Seminary," presents a program of remarkable interest and importance. The several notable Africanists, travelers, natives and missionaries have definitely arranged to be present and take part in the Congress. Large delegations from numerous conferences and educational institutions have planned to attend. A cordial invitation to be present is extended to all who are interested in the civilization and redemption of the Dark Continent.

Among the noted scholars and travelers who have agreed by positive and specific promise to participate in the Congress are: Mr. Cyrus C. Adams, Hell Chatelin, Dr. E. W. Blyden, Orishetukeh Fadnma, Mr. T. Thomas Fortune, Dr. Jos. E. Roy, Dr. Carroll, Dr. Alexander Crummell, the Hon. J. H. Smythe, Rev. Dr. E. W. S. Hammond, Rev. Ross Taylor, Bishop H. M. Turner, Dr. J. W. Hamilton, Dr. M. C. B. Mason, Dr. J. W. E. Bowen, Dr. J. C. Hartzell, Hon. W. J. Northen, Bishop I. W. Joyce, Bishop W. W. Duncan, Bishop Gaines, Bishop Holsey, Bishop Harris, Prest. Council, Rev. John Braden, D. D., and Rev. E. M. Cravath, D. D.

Important statistical papers from the leading American and foreign missionary societies operating in Africa will be a feature of the Congress. A museum of African fabrics and curios, and over two hundred stereopticon views will be used for illustration.

The Methodist Episcopal Congress will be held on the 12th.

Further information, with detailed official program, may be had by addressing Pres. W. P. Thirkield, Gammon Theological Seminary, Atlanta, Ga.

Heed the Warning.

Most every one will remember how the Keely Bi-chlorate of Gold, for the cure of drunkards, was imitated by frauds all over the country. So it is now with the Oil Cure for Cancer. Many imitators are advertising to cure with oils, with the hope of making money from the reputation our Oils have made. We send a book free, which tells all about our discovery and price of Oils. Address

DR. D. M. BYE,
170 N. Illinois St. Indianapolis, Ind.

HIGH GATE, MO., Sept. 3, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

DEAR SIR AND BRO.—The place where the cancer came out on my face is healed up nicely, and there has been quite a number of people that have come to see me and look at the place, and I am doing all I can for you. I am so thankful to God and to you for the cure of my cancer that I cannot express my feeling as I wish; but God knows my heart, and may God's blessing rest on you and family, and may you live long to cure cancers and other diseases, and if I never see you on earth I hope to meet you in heaven. Your sister in Christ, LOUEASY NEEPER.

ELMIRA, N. Y., Sept. 23, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

KIND SIR—I am now very happy that I can say to you that my face is entirely healed; it commenced healing soon after I wrote you last. I feel very grateful that I learned of your Combination Oil Cure. Now, in regard to my rectal trouble, I used the last of the Oils you sent for rectal trouble August 19th, and I feel that what I did use helped me—and perhaps cured me, or nearly so, as I have not had any discharge of pus since. Do you think I should have further treatment for that trouble? If so, let me know.

Yours respectfully,
MRS. WILSON HIBBARD,
66 Park Place.

MARSHFIELD, MASS., Oct. 3, 1895.

DEAR DOCTOR—The cancer on my face, I am very thankful to write, has healed. It healed very slow, but very nicely. I should have written to you sooner.

Very gratefully,
MRS. JNO. MAGOWN.

Too Late.

MARIANNA, FLA., March 15, 1895.

DEAR DOCTOR—Since I heard from you I have parted with the nearest and dearest friend on earth—my mother. I feel satisfied you did all you could; but, alas, it was too late. She has gone to a home with her God, free from all this world of trouble. Her last request was that I write to you thanking you for the ease she received while life lasted. Oh, if we only had known of your Oil sooner, I feel sure to-day I would have had a mother. I think it one of the greatest medicines on earth, and do truly hope that every other sufferer may get it before it is too late.

Many thanks for the large portion of Oil you sent; it did me good to have plenty to use, even when I knew death was near. May God bless you shall ever be my prayer.

Yours in grief, ANNIE VICKERY.

Important Facts.

If you have dull and heavy pain across forehead and about the eyes; if the nostrils are frequently stopped up and followed by a disagreeable discharge; if soreness in the nose and bleeding from the nostrils is often experienced; if you are very sensitive to cold in the head accompanied with headache; then you may be sure you have catarrh; and should (immediately) resort to Ely's Cream Balm for a cure. The remedy will give instant relief.

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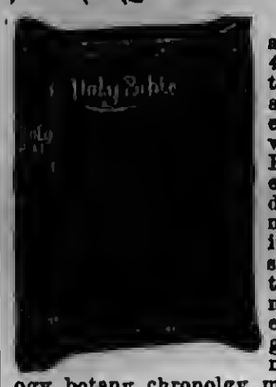


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"A Good One, Though"—Another Chattanooga Incident.

"When I was in Chattanooga" has come to be almost as stereotyped as "When I was at the World's Fair" or "When I was in college." Nevertheless there is at least one more episode or incident which I have thonght worthy of record. On the Snnday morning of the great Epworth Leagne convention, a few of us from the North took it into our heads to use the opportunity of visitiog one of the colored ohurches, and hearing one of the prominent representatives of the colored race. We first went to a small Baptist Church, where the editor of the SOUTHWESTERN was advertised to preach. Owing to some misnnderstanding, or other mishap, Dr. Hammond failed to appear at the appointed hour. Onr little group quietly retired and went over to a oolored Congregational Chnrch, where Dr. Bowen had heen advertised to preach. As we had already heard Dr. Bowen's splendid address (none better, in our jndgment) dnring the convention, we were more than delighted with the prospect of hearing him preach. At the door we asked an usher if we were correctly informed about the announcement; he said we were, and gave ns seats. Bnt Dr. Bowen was not in sight. A minister arose and announced a hymn. We inqnired of another usher who came to give us hymn books, and he told us that Dr. Bowen had been snddenly called ont of the city the night before. Disappointed again; but still bent on hearing some "notahle," we qnietly withdrew when the oongregation stood to siug the opening hymn. Just as we came ont we passed a oompany just arriving at the ohnrch, evidently regular attendants. As we passed them I happened to remark to onr oompany, "I presnme that man is only the pastor of the chnrch." One of the ladies in the company approaohing the chnrch heard my remark and retorted, "a good one, though." We passed on, indnlging some wholeseme reflections. Happy the pastor, we thought, who has members who will speak up for him and stand by him, even when notables are in town. We went to another churoh and heard a good sermon from a colored preacher, bnt more abiding is the sister's remark abont her pastor—"a good one, though."

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Current Events.

WILBERFORCE, Nov. 25, 1895.

Lient. Yonng is preparing to take the examination for promotion to the first lientenanoy. A yonng man of snoh vigorons application and thorongh soholarship, we entertain not the shadow of a doubt of his snccess.

All day long there was unusnal activity at Industrial Hall. At 3 o'clook the belts were slipped to their pnlleys, the dynamo started on its dizzy whirl, and the electrio ourrent leaped into flame before the switch board and into power dowu at the great spring. Four incandescent lights glowed in dazzliug radianoe, and another epoch felt the first thrill of its inception.

Yesterday there was laid to rest the silent form of the last snrvivor of the fonr colored members of the first board of trustees of Wilherforce University, elected Aug. 29, 1856,—Mr. Alfred J. Anderson, formerly of Hamiltou, Ohio, then of Washington, D. C., and for a brief period of Xenia. He remained a trustee until his death, his tennre of office covering a term of nearly forty years. Stalwart in principle and race interest as he was in form, he leaves behind an illustrious career worthy of emulation. S. AND H.

Episcopal Visitations for 1896.

Conference and Place.	*Time.*	*Bishop.*
Upper Mississippi, Grenada	Jan. 8	Hurst
Mississippi, Canton	Jan. 8	Mallalieu
Alabama, Pratt City	Jan 15	Hurst
South Carolina, Charleston	Jan. 15	Mallalieu
Louisiana, New Orleans	Jan. 15	FitzGerald
Florida, Gainesville, Fla	Jan. 22	Foss
Central Alabama, Marion, Ala	Jan. 22	Hurst
Little Rock, Batesville, Ark	Jan. 22	Ninde
Savannah, Griffin, Ga	Jan. 22	Mallalieu
Gulf Mission, Jennings, La	Jan. 23	FitzGerald
Georgia, Atlanta, Ga	Jan. 29	Foster
Arkansas, Rogers, Ark	Jan. 29	Ninde
St. John's River, Lawley, Fla	Feb. 5	Foss
Virginia, Chesapeake, Va	March 4	Bowman
Washington, Charlestown, W. Va, Mar 4		Warren
Kansas, Atchison, Kan	March 11	Andrews
Baltimore, Baltimore	March 11	Warren
Philadelphia, Philadelphia	March 11	Hurst
Lexington, Louisville, Ky	March 18	Bowman
South Kansas, Baldwin, Kan,	March 18	Andrews
Wilmington, Dover, Del	March 18	Warren
Central Pennsylvania, Williamsport, Pa	March 18	Vincent
St. Louis, Sedalia, Mo	March 18	Goodsell
North Indiana, Richmond	March 25	Bowman
E. German, Brooklyn, N Y.	March 25	Foster
S. W. Kansas, Wichita	March 25	Andrews
Newark, Newark, N. J	March 25	Foss
New Jersey, Bridgeton	March 25	Joyce
Cent'l Missouri, Springfield.	March 25	Goodsell
New England, Southern, Fall River, Mass	April 1	Foster
New York E., New Haven, Conn.	April 1	Merrill
N. W. Kansas Salina	April 1	Andrews
New York, New York city	April 1	Ninde
New Hampshire, Lawrence	April 1	Fowler
Wyoming, Binghampton, N.Y.	April 1	Vincent
Delaware, Chester, Pa	April 1	Joyce
Missouri, Trenton, Mo	April 1	Goodsell
Maine, Auburn, Me	April 8	Merrill
New England, Springfield, Mass.	April 8	Foss
Vermont, Barre, Vt	April 8	Fowler
Northern N.Y., Oswego	April 8	Joyce
East Maine, Oldtown	April 15	Merrill
Troy, Gloversville, N.Y	April 15	Fowler
North Dakota, Jamestown	April 15	Vincent

By order and in beaif of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

Bishop Goodsell holds the European conferences, and Bishop Foss the Japan, China and Korean conferences.

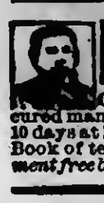
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Notice—Central Alabama Conference.

Statistical blanks have been sent to each member of the Central Alabama Conference; if any brother has not received his, please inform me at once. Brethren will confer a great favor if they will make ont their reports with ink, and be sure that the same items on blanks numbers one, two and three are the same. Please make your figures plain and correctly insert those refering to money matters. A. N. JACKSON, Stat'l Sec'y.

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Sunday Ex.	7.50 a.m	Sunday Ex.	9.30 p.m

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RAILROAD TIME TABLE.

Illinois Central.

Arrive—	Leave—
Passenger 9:30 pm	Passenger, 7.00 am
Chicago and St. Louis fast mail 8:20 am	Chicago and St. Louis fast mail 7.00 pm
Chic. limited 9:50 pm	Chic. limited 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express 10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express 5:50 p.m	Vicksburg express 7:30 a.m

Louisville and Nashvile.

No. 3, fast ex. 7:40 am	No. 6, fast mail 7:10 am
No. 7, coast acc. 8 50 am	No. 4, fast ex. 0 45 am
No. 1, lim. ex. 6:50 pm	No. 8, coast acc. 3:30 pm
No. 5, fast mail 8 30 pm	No. 2, lim. ex. 7:50 pm
Sunday ex. 9:30 pm	Sunday ex. 7:50 am

Texas and Pacific.

No. 52, Ft. Worth and Cal. ex 6:15 pm	No. 53, Cal. ex. 8:15 am
No. 51, T and A express 9:15 am	No. 51, T and A express 6.15 pm

Queen and Crescent Route.

Cincinnati 8:45 a. m and 2.15 p. m.	Cincinnati 7:50 a. m and 7:05 p. m
New York 8:45 a. m	New York 7:05 p. m.

Southern Pacific Company.

Texas and Mexico fast mail 6:30 pm	California ex. 9.15 am
California ex. 6:55 am	Texas & Mexico fast mail, 8:35 pm
Lafayette local, 11.10 am	Lafayette local, 4:55 pm

Illinois Central R. R.

SCHEDULE in Effect OCT. 6, 1895.

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Schedule in Effect Dec. 2, 1894.
Trains Leave I. C. Passenger Station, cor. Howard Ave. and Rampart Street.

	Leaves	Arrives.
Memphis Local Fast Train	4.00 p m	10.00 a m
Vicksburg & Natchez Ex.	7.30 a m	5.50 p m

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FROM PRESIDING ELDERS.

North New Orleans District.

Dear Brethren—Our annual conference, as you have learned, meets in New Orleans, Jan. 15, 1896. We are all specially anxious our district shall not fall behind in a single instance but rather that we make some advance. Suffer, then, a word of exhortation. See to it that your full apportionment is raised for each of the benevolent causes, the General Conference expenses, and the old, current and next conference minutes. I need not say a word about the quarterage, as you are sacredly pledged to see to it that it is raised on the basis of your own salaries. Please attend to all these matters at once in your own way, as directed by the Discipline; and come to conference prepared to report every claim and assessment fully met. Probationers and others in the courses of studies must come prepared to stand their examinations. Their advancement will depend in a large measure upon them. See to it that the delegates elected to represent your charges in the lay conference are present for the third day of the session, when they are to meet. All my pastors are requested to meet me at my residence in New Orleans on the day before conference meets, at 2 p. m. Pastors will report to me at once the number of conversions and accessions they have had this year, together with all the items that they are required to make in their reports, as found on page 54, paragraph 84 of the Discipline.

Address at Gilbert Academy, Baldwin, La. Your yoke-fellow,

A. E. P. ALBERT, P. E.

St. Joe District.

Brethren—Our representative of committee on General Conference entertainment wishes you to collect five cents from each member of your charge for General Conference expenses. Please don't fail to begin at once, as the time is short; also your benevolent money.

J. J. CLARK, P. E.

Louisville District.

Brethren—We are entering on the last quarter of the year. If you have left any part of the year's work undone we urge you to duty. Do not fail in your minute money. We ask for full reports this round, Yours, GEO. A. SISSLE, P. E.

Lexington District.

Dear Brethren—The annual conference meets March 18, 1896, are you ready for it? We shall expect full reports at this quarterly conference. Have no excuses. At this quarterly conference lay delegates are to be elected to the Lay Electoral Conference which meets on the third day of the annual conference session. Yours ever, JOSEPH COURTNEY, P. E.

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice *"Brown's Bronchial Troches"* are exceedingly beneficial.

Nashville District.

The district conference met at Tallahoma according to appointment, Elder White presiding. J. A. W. Moore was re-elected secretary. A majority of the pastors presented good reports. The presiding elder's report showed progress and enthusiasm in behalf of missions and the SOUTHWESTERN. The conference was one of interest from the beginning. Dr. J. Braden lectured to the conference on education. Elder White is giving satisfaction. J. A. W. MOORE.

Notice—Texas Conference.

The I. & G. N., the T. & P., the Cotton Belt, and the Colorado and Santa Fe, will sell tickets to the Texas Conference, to convene in Galveston, Texas, Dec. 11, on the following terms: Round trip tickets, from places within 75 miles of Galveston, 4 cents; between 75 and 100 miles distant, $3; beyond 100 miles, one fare. We recommend as many to come over the I. & G. N. as can make it convenient. Tickets will be on sale Dec. 10 and 11; good till the 18th. F. GARY, Sec'y.

The After Effects

OF DIPHTHERIA, DEFECTIVE SIGHT, PARALYSIS, DYSPEPSIA.

[From the Journal, Detroit, Mich.]

In a neat, home-like cottage at 112 Fifth street, lives Mrs. A. T. Lyon, a remarkably pleasant and motherly lady who tells a very interesting story of her life, and, incidentally, speaks of her gratitude for a remedy which has wrought such a wonderful change in her.

Said Mrs. Lyon: "About thirty years ago, before we knew how to pronounce the word diphtheria, I was stricken with that awful disease, which left me blind, nearly, and paralyzed in my lower limbs.

"There seemed but little hope for me, but I did improve gradually until I was able to sit in a chair and drag myself around the room by pulling the chair along with me.

"I doctored for years, but was not cured. I spent a great deal of money and tried many of the most noted physicians. They only gave me temporary relief. I never was well. Finally, I began to have dyspepsia. My stomach refused all food. I had the most dreadful feelings. I cannot describe them. It was a peculiar burning sensation, as if I had been poisoned. I would fall down in the streets, and became so weak that I could not sit up only part of the time. I suffered intensely. Nothing seemed to do me any good. I became thoroughly discouraged. To add to my misery, I had trouble with my heart.

"One day a lady friend called to see me. She told me about the Dr. Williams' Pink Pills for Pale People. I did not want to take them, and it seemed foolish to bother with them when physicians failed to help me. She said so much about it, however, that I was at last induced to try them. After taking the first half of the box I began to feel differently. They made me feel so much better I continued taking them and they have made a different woman of me. I feel like a new creature. I feel better than I have since I was a girl.

"I am over sixty now, and I am stronger and can endure more than the ordinary young woman. I do my own work and feel well, which I haven't been able to to say before for over thirty years."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2.50.

CONFERENCE NOTICES.

Louisville District.

Fourth Round	December.		
Simpsonville cir.	15 16	Wilsonville cir.	14 16
Chaplin circuit	21 23	Shelbyville	20 22
Leitchfield	28 30	Morgantown, Jan 1,	31
	January.		
Beaver Dam	2 3	Hartford	4 6
Eddyville	9 10	Greenville	7 8
Princeton circuit	11 13	Auburn	15 16
Bowling Green	17 19	Sonora circuit	20 21
New Haven circ't	22 24	Cokecb, Louisv'e,	25 26
	February.		
LaGrange	1 3	Sulphur circuit	4 5
Wortbville	6	Owenton	7 10
Pewee Valley	14 16	Lloyd St., Louisv'e	23 24
Portland mission	25 26	Bowman mission	27 28
	March.		
Anchorage	1 2	Vine Grove cir.	3 5
Jackson St., Louis'e	6 9		

Geo. A. Sissle, P. E.

Lexington District.

Fourth Round.	Decemher.		
Sheburne cir.	19 20	Sharpsburg	21 22
Moorfield	22	Mayslick cir.	28 29
	January.		
North Middletown,	1 2	Washington	4 5
Germantown	6	Orangeburg cir.	7
Falmouth	11 12	Leesburg cir.	13 14
Poplar Plains cir.	17	Flemingsburg	18 19
Kinney circuit	22 23	Cleveland	25 26
Spears	29		
	Febrnary.		
Winchester	1 2	College Hill cir.	3
Clay City circuit	5 6	Paris	8 9
Boyd circuit	11 12	Cynthiana	13
Asbury Temple	15 17	Ruddels mills cir.	19 20
Gnnn Tabernacle	22 24	Frankfort	27
	March.		
Versailles Feb 29.	1	Georgetown	7 8
New Zion	14 15		

Jos. Courtney, P. E.

St. Joe District.

Fourth Round.	Decemher.		
Danville	29 29	NewBloomfield,	Jan 1 31
	January.		
Fulton	4 5	Columbia	11 12
Sturgeon	16 20	New Franklin	25 26
	February.		
Fayette	1 2	Woodlandville	5 6
Armstrong	8 9	Moberley	15 16
Huntsville	22 24	Glasgow, Marcb 1.	29
	March.		
Sbannondale	7 8	Richmond	14 15
Kingston	14 15	St. Joe	21 22
Ohillicothe	23		

J. J. Clark, Presiding Elder.

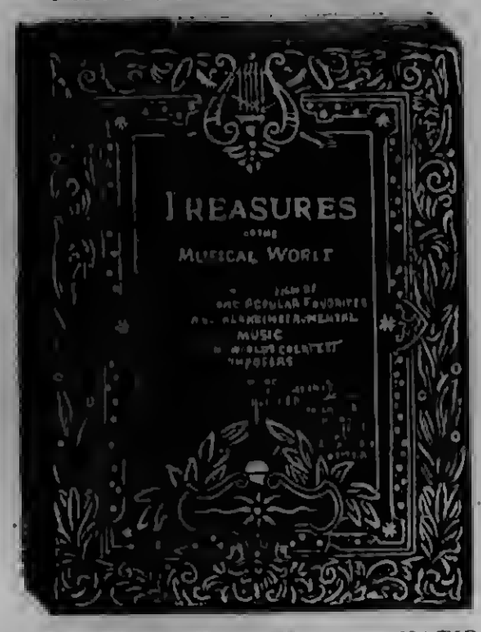
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FITS CURED

(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, DECEMBER 12, 1895.—Vol. 30. No. 50. HUNT & EATON, PUBLISHERS.

EDITORIAL COMMENTS.

IN OUR DEFENSE.

That the religious press of this country is a very potential agency for good or evil no intelligent person will deny. If it aligns itself with the forces that make for peace and righteousness its influence for good is absolutely incalculable. If the opposite course is taken it thereby becomes responsible for immeasurable harm.

The social, civil, moral and political rights of the Negro in his country have always been in dispute, the religious and secular press either favoring his advancement to higher planes of thought and action, or opposing it. The great battle has been fiercely waged, with not only partisan and sectional bitterness, but with religious and denominational fanaticism.

The transference of the disputed questions to the arbitrament of cruel and relentless war found the press on both sides of the question equally vehement in the establishment of its cause. Disputants have passed from the stage of action, but their places have been filled by others, some of whom, but for their ability to promote strife and keep alive the fires of sectional hatred, would be without any employment.

Happily for us, there are very hopeful signs of an awakened public sentiment, for which the religious and secular journals of this country, which have stood for fair and honest treatment of the Negro, are largely responsible.

While the Methodist Episcopal Church has furnished a royal quota of champions of the Negro official and semi-official, other denominations, North and South, have stood by the race with unswerving devotion.

A large majority of the leading secular journals in the North have bravely stood by the Negro. Of course, it is a difficult thing to counteract the influence of an almost united Southern press against the Negro and his friends, yet we are glad to record a convert or two among the better class to our cause.

As a watchman out on the picket line, we are glad to report signs of a coming day. The SOUTHWESTERN will try and "hold the fort," with the firm belief that re-enforcements are nigh.

The brave and helpful words of the *Northwestern* and the *Central Christian Advocates*, which we publish in this number, will be read with unusual interest by our "brethren in bonds."

Brother Speight, of the Central Alabama Conference, urges the brethren to "stay aboard the ship" in a very strong and interesting article. So that in the absence of much editorial matter we have that which will be equally, if not more, helpful.

OUR CRYSTAL STREAM.

The following interesting letter comes from one of our esteemed workers:

"KINGS, Ga., November 19, 1895.

"DEAR BROTHER—Enclosed please find $5, for which you will please send the SOUTHWESTERN to the persons named in my letter of this date. I have opened up a 'Crystal Stream' running from my circuit to the office of the SOUTHWESTERN, and I reassure you, sir, that it shall ever be kept clear and flowing.

"Yours, VINCENT D. JENKINS."

Let the good work go on until there is a "Crystal Stream" of interest in the SOUTHWESTERN flowing from every charge in the Savannah and in all of the patronizing conferences.

—Mr. C. C. Morse, our business manager, has returned from a very pleasant visit to Atlanta, Ga.

"A QUESTION OF PRIVILEGE."

[From the Northwestern Christian Advocate, M. E. Church, Published at Chicago, Ill., Rev. N. S. Edwards, D. D., editor.]

We cheerfully give space to the following editorial letter, entitled "A Question of Privilege," written by Rev. Dr. S. A. Steel, editor of the *Epworth Era*, it being a response to our editorial comments, Nov. 20, upon an article printed in the *Era* October 31. It will be remembered that we reprinted the *Era* article in full in the same issue, whereby our readers are enabled to judge whether or not we have in any way misstated the editor's opinions, or have in any manner perverted his language. Dr. Steel says:

To the Editor of the Northwestern Christian Advocate:

I have just read your editorial on "A Southern Epworth View of the Negro," and, as I value very highly the good will of your readers, I rise to a question of privilege. You entirely misapprehend my meaning when you think that I charge up the present status of the Negro to the work of the Methodist Episcopal Church in the South. No such thought entered my mind. On the contrary I gladly hear testimony to the good done by the schools established and conducted by Northern benevolence for the benefit of the colored people of the South. I wish you had a hundred where you have one. Let that be understood once for all.

When I say that the North is responsible for the present condition of the Negro race in the South, I mean that the present state of things is the natural result of the sudden emancipation of millions of slaves and their enfranchisement with all the responsibilities of citizenship. By this policy, the Negroes were turned loose to take care of themselves when they were utterly unfit for such a task, and a generation has grown up in abject ignorance, and without the restraint of either slavery or intelligent freedom. This policy, I say, has broken down.

You failed to state that what I wrote was in the interest of the Negro. The Southern Epworth view of the question is that the Methodist Episcopal Church, South, ought to preach the Gospel to these colored people in our midst, and not leave the work to be done alone by others. This proposal you characterize as "inhuman" and "cold-blooded," and call on the Southern Methodist press to repudiate the idea and rebuke me for it. If you really desire to help elevate the Negro, as nobody doubts, you ought to thank the Lord that a man in my position will urge this view instead of trying to skin him alive with that sharp pen. I denounced lynching. I admitted the good done by the few schools maintained for them. I urged my own branch of the Methodist Church to help to save them by giving them the Gospel, and you turn loose your guns on me! You shoot your allies.

I see the Negro every day. I see him as he is, from Virginia to Texas, in town and country. What is the use of blinking the actual truth about his moral condition? What are the few hundreds educated at Fiske, Rust, Hampton, Tuskegee, and other schools to the millions living in the densest ignorance and with most frightful immorality? The task of saving them and redeeming the race and lifting them up to manhood and womanhood will require all we can do. Your Church can't do it alone. I hope my own will help you.

Now, my dear brother, I have no intention of arguing about our respective opinions of the Negro. I only want to set myself right before your readers, and to correct the erroneous impression that I disparage the work done by the Northern churches in behalf of the Negro.

As to fraternity, that will grow all the stronger by a frank expression of the truth. Your Freedman's Aid and Southern Education Society ought to invite our bishops and representative men to conference on this great work. It is reasonable to say that we know something about these people and the conditions that surround them that you do not know; and, on the other hand, your relation to them enables you to do what we cannot do. But mutual counsel would promote the end in view. I hope you will soon disabuse your mind of the mistake that I propose to antagonize any force at work to help the Negro to the highest place he can attain in our Christian civilization. I shall help all I can.

S. A. STEEL.

We are glad to record the *Era* editor's avowal that he does not in any sense attribute the Negro's alleged modern degeneracy to the work of our Church. The article upon which we have animadverted is entirely responsible if the contrary appeared to be the editor's persuasion. We reprint a few sentences:

> The North has set them (the Negroes) free, enfranchised them with the ballot, preached the doctrine of equality to them, and in a single generation has succeeded in undoing all that has been done for them.
>
> Thirty years have passed under the Northern system of instruction, and to-day there is not a country district in the South where it is safe for a lady unattended to go out of sight of her home. The modern Negro is a failure.
>
> I give the North credit for the best intentions * * but they have proceeded on a wrong theory, and the deplorable lynchings that disgrace our civilization are the fruits of their mistaken policy.
>
> We have held off and given the North a fair chance long enough.

These fair quotations show the trend of the entire article which does not contain a single sentence, line or word to suggest that our Church is excepted from the forces in the South, which, in thirty years, have made women unsafe when out of sight of their homes, have aided to undo the good which a Southern gospel accomplished in slavery days, have begotten lynchings as the deplorable fruits of a mistaken policy, and have helped to make the Negro a failure. We claim that, under existing circumstances, and in view of the fact that our Church has been discredited by our Southern brethren from the first day of our advent, the *Era* cannot complain of our challenge. Indeed, it would seem that the *Era* must have anticipated that challenge when it expressly said in the first instance, "Our Northern friends—and many of them read the *Era*—will not like this; but it is the Lord's truth," which it certainly was not, and is not. Northern readers of the *Era* are Northern Methodists, as a rule, who were not expected to "like it." We certainly did not like it.

When our contemporary says that he alluded to the sudden emancipation and enfranchisement of the Negro as reasons for his present moral and social state in the South, we are in candor bound to accept the statement, even though we do not entirely agree with him. Emancipation was a just and logical penalty for civil war, and enfranchisement was the only protection for the Negro against those who resented his manumission. While it is true that no human beings in history have endured so creditably a strain like that thus put upon the freedman in his changed social conditions, it is appalling to contemplate the still worse state of the Negro had not the North begun its ministry in the South. The *Era* admits that the Southern Church has "stood back to give the North a fair chance," and we therefore were more than pained at the suggestion, fairly inferable from the *Era's* words, that some sort of mistaken Northern Methodist policy has availed to bring about the dire fruits named in the extracts we quote above. If our Church work in the South is appreciated as the *Era* says, God's praises should have taken the place of the deprecations which, we fear, are not entirely explained away by our correspondent. The republic will never recall either its manumission or its enfranchisement. That policy has not "broken down." South Carolina cannot break it down, though it is trying to do so. It has come to stay. The Negro's ballot need not be feared if he is treated justly, and is held to answer for even his crimes as white men are held. We are criticised in the South as if we hold that Southern people are wicked and bad, whereas we hold that, with respect to the special crime for which the Negro is lynched, they are blind. That crime causes lynchings, and lynchings cause that crime. If that crime is less in the North, the just administration of law accounts for the fact. The Negro alone does not account for the Southern Negro. The white man is an element in the equation, and the just white man must become the chief agency which will bring to pass a Negro race better than the one whose moral condition our contemporary laments.

The *Era* editor should not complain that we omitted to state the motive of his article, which was fully reprinted by us. It spoke for itself. We are the very last to pronounce inhuman, cold-blooded or unfraternal any proposal to enlist the Southern Methodist Church in the

[Continued on Fourth Page.]

The Epworth Era's 'Dark Spot."

[From the Central Christian Advocate, M. E. Church, published at St. Louis, Mo., Rev. Jesse Bowman Young, D. D., Editor.]

Rev. Dr. S. A. Steel, in a recent issue of the Epworth Era, which he edits for the Epworth League of the Methodist Episcopal Church, South, pleads with his own denomination to undertake the double task of the education and evangelisation of the Southern Negro, a task which this Church has for thirty years almost wholly neglected. In making his plea, however, Dr. Steel goes out of his way to assail "the North," and to discount the educational enterprises undertaken in behalf of the Negro by Northern Churches, with representations and assertions which seem to us most unjust. In order to do him justice we will allow him to speak for himself. He says:

"I am fully convinced that the Methodist Episcopal Church, South, ought to take hold of this question of Negro evangelization. The experiment of the North has failed. It has broken down completely. Its fine theories about the Negro are blown to the winds by the actual results of thirty years of freedom. The South received the Negro from Africa as barbarian of the lowest type, and by its mild and humane system of bondage, almost misnamed slavery, it converted him in a generation into an industrious, useful, contented, and happy race, devoted in their attachments and faithful in their services to the white people. The North set them free, enfranchised them with the ballot, preached the doctrines of equality to them, and, in a single generation, has succeeded pretty nearly in undoing all that has been done them. A few schools, here and there, are educating a few hundred, but the level of the race is slowly sinking. The Negro is to-day far below what he was in 1861, in all that constitutes moral character.

* * * * *

"We have held off and given the North a fair chance long enough. The problem can not be solved by the Boston Monday Lecture course or the philanthropic visionaries, who know about as much of the Southern darky as I do of the aborigines of the moon. Under their policy he is drifting to inevitable destruction. What modern philosophers call the "social efficiency of the race" is far below the point where it can successfully compete with the dominant white race, and it is steadily sinking lower. *Hic, hæc, hoc* will be the ruin of the African. He needs sensible, sympathetic, kindly instruction from those of us who know his place, and will see that he does not get out of it.

"At any rate, I want to see Southern Methodism grapple with this great problem with an energy and earnestness and intelligence that will clear its conscience of all responsibility for the further degeneration of the Negro. I give the North credit for the best intensions, and admire the generosity that has prompted its efforts, and the heroic self-sacrifice of many earnest men and women who have faced obloquy and toil to elevate the Negro. But they have proceeded on a wrong theory, and the deplorable lynchings that disgrace our civilization are the fruit of their mistaken policy."

These utterances, duly studied, will suggest to most of our readers their own corrective answer, and will evoke regret that Dr. Steel could not make his plea to his own church to undertake a long and lamentably neglected work without attacking "the North," and its representatives in the South. At the risk, therefore, of undertaking a work of supererogation we will suggest some of the elements of rank injustice in this article, which is headed, "A Dark Spot."

1. Dr. Steel is unjust to his own views and knowledge in the case, which are inadequately stated in his production. Within the past two months we heard him say, "There are two classes of Negroes in the South which have not been accomplices in these frightful crimes of violence; the first is made up of those who were well trained in good families as slaves under the old regime; and the second includes those who have been educated in your schools,"—the expression "your schools" moaning, as we apprehended, the institutions of various kinds which have been in operation in the South in recent years for the education of the Negro, established and maintained chiefly by Northern generosity, evangelism, and educational zeal. Unless, now, Dr. Steel knows that a considerable number of the colored race, educated in these schools, have deteriorated and have become clements of demoralization among their fellows he is doing violence to his own intellectual integrity by such utterances as we have quoted from his pen. So far as we have been able to learn, the men and women educated in those schools and sent forth as pastors, physicians, teachers and workers into the South have been the saving element in the case—the leaven that has kept the whole mass from destruction. But for the presence, ministry, example, and influence of these evangelized and educated colored people can any one doubt that matters would have been immeasurably worse in all respects with the Afro-American race in the South than they are at present?

2. Again, Dr. Steel is unjust in his representations of the work of the schools referred to. Were we to speak of the work of Christian missions after the same fashion which he has employed in dealing with these schools for the colored race in the South, he would indignantly resent the utterances as doing injustice to the greatest enterprise of the ages. It might be said, for instance, about China—"Methodist missionaries have been at work in that land for more than forty years, while a few hundred children have been gathered into the schools, and some thousand converts have been added to the Church—yet the vast mass of the Chinese are steeped in superstition and heathenism. Nearly four hundred million of them are as far as their fathers from Christianity." Who that is at all acquainted with the facts does not know that this utterance would be a caricature of the actual work accomplished in China by our missionaries? And yet this representation of the case is fairly paralleled by this article.

He does not discriminate at all in his statement of the matter at issue, but lumps up all the efforts which have been made "to elevate the Negro," and declares that "the deplorable lynchings that disgrace our civilization are the fruit of their mistaken policy." He blames the men who made the colored man free, and who have tried to give him the elements of education and endeavored to evangelize him, for the crimes of violence and the lynchings which have in recent years disgraced the regions where they have occurred! This accusation might fairly be equaled were a man to charge the atrocities and savagery of the tribes of Central Africa upon Bishop Taylor and his missionaries. The school at Hampton, famed throughout the world; the Tuskegee Institute, carried on with singular skill by Booker T. Washington; the achievements of the Allen, Biddle, Claflin, Atlanta, Clark, Howard, New Orleans and other Universities, the Central Tennessee College, the Meharry Medical and Dental Schools,—these are all set down, it appears, as the schemes of "philanthropic visionaries." To these agencies ought to be added the Slater Fund of $1,000,000, the Peabody Fund of $3,500,000—a part of which has been employed in Negro education,—the Daniel F. Hand Fund of $1,000,000, with other munificent gifts for the same purpose. The grounds, buildings, and funds, leaving out of the calculation the three specially indicated "Funds" above noted, represents an aggregate valuation of perhaps $5,000,000 and they have been the means of sending out into the South many thousands of young colored people,—the Presbyterian Board of Missions for Freedmen having in its own schools in a single year over 10,000 pupils, and our own Freedmen's Aid and Southern Education Society almost reaching that figure.

The mere enumeration of these institutions and the bare figures which suggest what they have been doing, ought alone to correct Dr. Steel's misrepresentations. That these beneficences have prompted the Negro to crimes of violence, or that they have brought forth lynchings as their fruit, or that they have 'failed, broken down completely' in what they have undertaken, are amazing utterances to come from a man who surely knows some of the facts in the case. What these institutions have failed to do is this: They have failed to reach the great mass of the Negro population; the work was too large for them to master. Were all the denominations in the South, together with all the State institutions, and the scores of schools established by gifts from the North, to combine in the attempt to educate and evangelize the colored race, the enterprise would tax all these united resources. On the other hand one trouble has been that for many years the workers from the "North" were ignored, allowed to undertake their enterprises absolutely alone, and had to face obloquy, reproach, ostracism, and almost martyrdom, as they tried to build up their schools and administer the benefits of education to the rising generation of the colored people.

3. Dr. Steel, moreover, is unjust to the Afro-American race, and to the facts of history, in his representations of the present condition of that race in the South. No one, it is true, who has been through the black belt, who has looked upon the thriftless portions of the colored race massed in some of our Southern cities, and who has been brought into contact with the "problem of the black man" can ignore its shadows and its difficulties. The wisdom of the wisest men of both races is needed, and will be for generations to come, in order to solve that problem. But to say that the race—as a race—has deteriorated, and is slowly sinking, is to declare what the best judges of the case in the South deny.

* * * * *

[Dr. Young gives the testimony of Bishop Haygood of the Methodist Episcopal Church South; Hon. W. H. Jack, superintendent of public instruction for the State of Louisiana; Dr. W. T. Harris, United States commissioner of education; Dr. J. L. M. Curry, administrator of the Peabody and Slater Funds, and Hon. James S. Hook, State commissioner of schools for the State of Georgia; all of whom speak in glowing terms of the progress of the Negro in our Southern schools.]

* * * * *

But it would be idle to quote other testimonies in this direction. Educating and evangelizing influences afforded to the black man will do for him just what it did for our own pagan ancestors. The progress made may be slow, but it is sure. So far as freedom and its privileges are concerned, the first fruits of them may have been license and laxity of conduct; but taking the Afro-American people altogether and considering the fact that in many sections they are thrifty, that in Georgia alone they doubled their holdings of real estate in a single decade,—and that there are now at work among them many hundreds of educated men and women of their own blood, teaching, evangelizing, and doing all they can to uplift their fellows,—there is surely no room for despair. As to the "place" in which they belong, it is a little late in the day to argue with Dr. Steel. The Bible, the Emancipation Proclamation, the doctrine of human brotherhood, the statutes of the government, as well as God's providence, fix the black man's place in America. He is a man, and a brother. With generous brotherly recognition and help he is not likely to get out of his place, or into that of any one else.

A Significant Departure.

With the departure of another year when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables every one to battle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla the great blood purifier, a positive and permanent cure for rheumatism.

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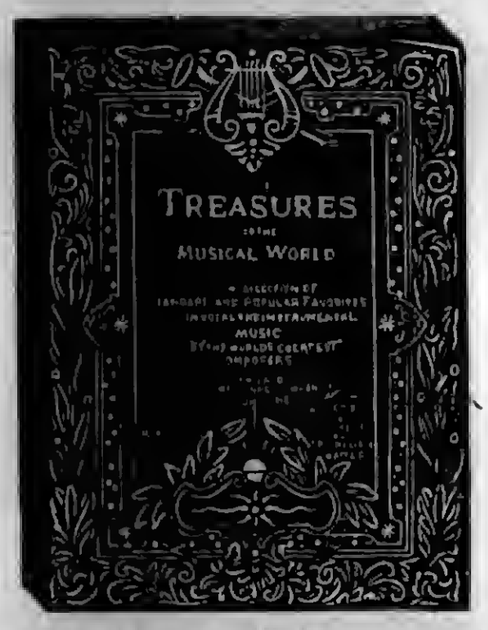


being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith." *

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For the SOUTHWESTERN.

Stay on Board the Ship.

By N. H. SPEIGHT, D. D., Anniston, Ala.

"What are the Negroes in the M. E. Church going to do?"

The above question has been asked over and over, North and South, by friends and by foes. The same question stands before us now—what are the Negroes in the M. E. Church going to do?

There are about 250,000 Negro members in the Church, and I dare say that I voice the sentiment of the majority of them when I say we are going to remain in the Church. If there be any among us that are dissatisfied and want to leave, let them go. If they do not care to remain in the M. E. Church, there are other churches that will receive them and hail their coming with joy. The Church cannot send one away. There will be Negroes in the church until the millennium comes. No legislation can send the Negro out of the church. We are members of the church as our white brethren are, and form a part of it. If any of the blacks want to leave our Zion because there are no bishops in black in it, they can go into the other churches where none but the Negroes can be. If any of the whites want to leave because we are black, there are other churches they can find shelter in, where the Negro cannot come. But there are a host of us that will stay in the M. E. Church. We are members of the M. E. Church as true as we are citizens of the United States. It is just as much impossible for the church to send us away as it is to send the Negro from this country. If the Negroes chose to leave the United States they may do so. In both cases it must be a volitional act of their own. No power in the M. E. Church can send the Negro out—the Negroes are in the church and an important part of the church. Should the Negro go out of the church, it must be an act of his own. We form a part of every side of our Zion. We are in the church to stay.

In the issue of the SOUTHWESTERN of October 17, I noticed an editorial headed "A Strange Document." It referred to a circular written and sent out by Dr. W. Nelson of our Central Alabama Conference. I am indeed sorry that Dr. Nelson takes the fever of some kind every year. Last year, Bishop Turner of the A. M. E. Church, in his African movement, brought Africa so near to Dr. Nelson until he wanted to go at once and take it by force. Now, Bishop Foster's book and the election of a colored bishop in the M. E. Church has given the doctor the antonomy fever. I have'nt seen one of the strange documents sent out by Dr. Nelson. I have talked with brethren who have read it. I have tried to get hold of one; don't know why the doctor didn't send me one. I have gathered a few thoughts from the editorial referred to. The circular charges Bishop Foster's book with being the cause of great unrest and dissatisfaction among the colored ministry and membership in the church. I have read Bishop Foster's book with care. I have only to say that the book contains the thoughts of Bishop Foster. Bishop Foster is only a member and minister in the M. E. Church, as our Dr. Nelson is, and he has a right to his opinion. Bishop Foster is not the M. E. Church, but only a part, as Dr. Nelson is. Why should the book frighten the doctor, or any other colored minister of the church? Since the book has been out, Dr. Nelson is the third colored minister I've met or heard of that is or was frightened. I have not met a single laymen frightened yet. They get frightened just as some one holds a ghost up before them, if they get frightened at all. "It takes away from us the hope of our aspiration and a covetous desire of the best gift." Bishop Foster's book kills the manhood in the whole Negro membership, or takes the spirit out of us. The Negro ministers and members are just the same to-day as they were before Bishop Foster's book was written—at least, the majority of them. They are pushing forward every interest of our Zion. We are true, faithful and loyal.

"Covetous desire of the best gifts."—A Negro bishop of course! Yes; we want one; we are expecting one; there is a demand for one; we would hail the election of a colored bishop in the church with joy. But can we afford to despair? God forbid. I am by the church as the old brother was about the boots. The story is, he was promised a pair of boots if he didn't shout, but when the spirit came upon him, he cried out, "Glory to God; boots, or no boots." We want a Negro bishop, and can but ask for the election of one; but we are going to stay in the church, bishop or no bishop.

"Stand still, brethren, and see the salvation of God, which He will show." "The colored members in the M. E. Church is the obstacle in the way of organic union." The obstacle will remain in the way—we are in the church to stay. Those that want organic union of Methodism without the Negro, might just as well leave now, for we are in the church to stay. Bishop Merrill tells us in his book on Organic Union, that the M. E. Church "sent none away, and cannot lower her standard to receive any back. If they come, they must come just as the church is." We, the colored part of our Zion, will not give up our homes to others. If they will come, we will give them shelter with us. The Church is cosmopolitan in foundation. Her watchword is, "The World for Christ."

"Autonomy?" We do not want such thing. We would not have it, if it was tried to be imposed upon us. I think Dr. Nelson and his converts are the only ones that would accept autonomy. I think his converts are but few. Let all that be of fearful heart turn back, but the faithful and fearless one will march onward.

"Since God is God,
And right is right,
The day of right will win:
To falter is disloyalty,
To be a shame is sin."

Intended to Catch Your Eye.

Don't skip this paragraph because it is small. It is worth reading, for it tells about The Pineola Balsam, a certain remedy for cough, tickling in the throat and the stopped up feeling in the upper part of the chest. A simple cough may turn into something serious if let alone. It ceases to vex you and to keep you awake o'nights when you have allayed the inflammation in your throat with **Ely's Pineola Balsam.** The druggists sell it for twenty-five cents.

Holly Springs District.

The Holly Springs District, Upper Mississippi Conference, convened at Batesville, Miss., Nov. 20. Rev. W. McDonald presided. The meeting opened with a goodly number of pastors, local preachers, Sunday school superintendents and Epworth League representatives. This was the largest and most encouraging session we have had within the last two years. Reports show that the pastors have had success in saving souls and diminishing old debts on the churches.

Reports from local preachers, Sunday school superintendents and class leaders gave evidence of progress.

We have an Epworth League chapter organized and at work in every station and circuit. Having no church in the fair city of Water Valley, one of the most thrifty towns on the Illinois Central Railroad, the several chapters have resolved to raise $5 each to aid in buying a lot, and College Hill, Hernando, Byhalia and Elliott chapters reported their money ready, and the delegates from other chapters will take immediate action. Rust University was ably represented by Revs. R. Sewell, J. C. McGee and N. H. Williams.

Our ranks having been broken this year by the death of Rev. H. B. Gladney, who was assigned by Bishop Vincent to Hernando, Friday afternoon was set apart for memorial services. Revs. Warren McDonald, C. W. Walton and other brethren made short eulogies.

Revs. W. L. Lee of the Z. M. E. Church and A. Phillips of the Baptist Church of Batesville, also Rev. C. W. Walton of the Greenwood District, were among the visitors. The people of Batesville distinguished themselves for their hospitable way in caring for the brethren.

The following new missions were organized: Harmontown, Water Valley and Taylor. Senatobia and Coldwater and several other points were added to the old circuits. Presiding Elder McDonald and his faithful brethren are looking after all interests of the work.

N. H. WILLIAMS, Reporter.

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Dr. A. D. MCDONALD, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

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Ministers of the Gospel

Have done much for suffering ones by telling their congregations of the Oil Cure. We cured a Baptist minister's wife of cancer that had been given up to die. Her husband published the facts from his pulpit and was the cause of many cures. This was near Indianapolis. For particulars and price of Oil send for book, sent free. Address

DR. D. M. BYE,
170 N. Illinois St. Indianapolis, Ind.

CARAPEAKE, S. C., Aug. 31, 1895.

Dr. Bye, Indianapolis, Ind:

My Dear Friend and Brother—I thank you for what you have done for me. You have cured me of a terrible cancer. It gave me much trouble and pain. I heard of you through my Pastor, Rev. H. H. Butler. I got him to write to you for me; you sent the oils. I began to get better from the very first treatment, and in a few weeks it was all healed up, and now I am a well man. God bless you. Yours in Christ, WESLEY BRINKLEY.

Rev. H. H. Butler, referred to in the above letter, has been the means of having many of his members cured of cancer with the balmy oils. Old Jessey Ballard was the first one, and while writing for oil for Bro. Johnson he makes this reference to Bro. Brinkley:

He writes: "My Dear Friend and Brother, the Lord bless you in your good work. Do all you can for Brother Johnson. I went to see dear old Brother Brinkley last Saturday afternoon. He and his dear wife were glad to see me. They are about seventy years old, both members of my church, and they are as good as they know how to be. I felt it was good to be there, as I heard them talk and tell what the Lord had done for them. He said his father died of cancer, and he was so glad that he learned of the oils. He said: "You see now that I am well, God bless Dr. Bye," and his good old wife said, "Yes, God bless that man, he has cured my dear husband." They will love you as long as they live.

SUFFOLK, Va., May 8, 1895.

DEAR DR. BYE—You have made one of the most wonderful cures in the case of Bro. Jessey Ballard I ever knew. He was at death's door; now he is well.

REV. H. H. BUTLER.

Alas! It Was Too Late.

SKIPPERVILLE, ALA., Nov. 1, 1895.

DEAR DR. BYE—I write you to let you know that my brother, Daniel N. Munn, who was taking your medicine, is dead. He died October 16. Your medicine at first seemed to do him a great deal of good, but alas! it was too late. I believe if he had gotten it in time that it would have cured him, but he commenced it too late. But he died thanking you for the good it done him, and for the kind feeling that you always expressed toward him in your letters. Allow me to return thanks for your kindness towards him. May the Lord bless you.

With best wishes for your success, I am,
Fraternally yours,
REV. JNO. M. MUNN,
Pastor Presbyterian Church, Manuta, Greene County, Alabama.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

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FRANK J. CHENEY.

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E. W. S. HAMMOND, D. D., EDITOR.

THE BATTLE IS THE LORD'S.

Goliath was a great, big, blustering bully. He was the terror even to his friends. He depended upon his great muscular frame, his big fists, and limbs, and feet. When angry, his countenance assumed a terrible expression. Among the Philistines he was the "boss." He was monarch of all he surveyed. No one would dare to arouse him, and the poor fellow that had the temerity to differ with him would hear a roar that would make him tremble in his very boots. My! what a big fellow. We imagine he was the pride of the weak-minded women. Such fellows generally are. He was also, probably, the admired of those who look on the outward appearance. It is possible that this great, big, blustering braggart would not allow any one to express an opinion contrary to his, without having the riot act read to him. He boasted, doubtless, of his ability to take care of himself. Just think of it, six cubics high, with a great helmet of brass upon his head, and his body covered with a coat of mail weighing over five thousand sheckles of brass. Behold the champion! The staff of his spear was like a weaver's beam. No wonder the cowardly Israelites were scared. One can almost hear him roar. He stamps the ground in pretended rage, and cowards shrink as they always do. But there was one person among all the hosts of Israel who did not fear the wrath of this overgrown braggart. One who had the most positive evidences that the Almighty arm was strong in his defense, and while his brethren and others were cringing and ready to retreat, he goes forth to meet this Philistine champion. What an unequal contest! Yes; to human appearance only. The young David goes forth in the name of the Lord God, knowing that "the Lord saveth not with sword and spear," and that the battle was "the Lord's." It is a beautiful picture of moral courage, and faith, and trust, and which is repeated over and over in our great world's history. We have these giants all about us. We are frequently annoyed by their swaggering boasts, their blasphemous defiance of the true and the living God. But there are those like David whom the Lord hath raised up to meet these boasting and blatant demagogues. They may be armed and helmetted, but the fear of God in the heart of the true Christian will nerve his right arm and direct the missile which will bring these giants low. Courage, Christian brother! The clouds may be dark and lowering; the thunder may roar; all things may seem against you; "principalities and powers," "spiritual wickedness in high places," may combine to discomfort, defeat and destroy you. Fear them not, for "the battle is the Lord's." In his own good time and way he will send deliverance. Only trust Him.

—The burning of the new Lafon Old Folks' Home in this city, on Monday night, Dec. 2, was a public calamity. The contractor was hoping to have the building ready for occupancy by the 25th of this month. The fire is supposed to be of incendiary origin. Up to this writing we have not been informed as to the course which the directors will pursue. The building was insured for $5,000, which will cover the loss sustained. It will be a great disappointment to the old people and the board of managers, who were expecting to have the building dedicated during the session of the Louisiana Conference, which will be held in this city January 15 next.

—Rev. R. B. Isam, of Abeline, Tex., endorses the resolutions passed by the Huntsville District Conference refusing to renew the licenses of local preachers, or to grant licenses to those who will not subscribe for the SOUTHWESTERN. We hope all the districts in the Texas Conferences will take similar action, all of which we most cordially endorse.

—After nearly four years' residence in this Roman Catholic city, and carefully studying all the conditions favorable and unfavoreble to the development of Protestantism, especially among our colored population, we are of the opinion that but little headway has been made. A careful study of the statistics which usually show an increase or decrease in membership, reveals the astounding facts that the churches among our people are no stronger numerically, and in all probability not any stronger in those essentials which go to make aggressive spiritual power.

—A few weeks ago two sections of a large brick building in the city of Detroit, Mich., were instantly blown into fragments by a boiler explosion. Thirty-seven persons were hurled instantly to a horrible death, while many more were seriously injured. In seeking to find the cause of this terrible disaster, it has been found that the engineer was somewhat careless. Indeed, it has been suggested that he was a frequenter of a neighboring saloon, and that he was either in the saloon at the time of the accident or that he had been there a short time before the dreadful accident occurred. No person ought to be entrusted with such a great responsibility who indulges in intoxicating liquors.

PERSONAL AND GENERAL.

—Sister Elizabeth Harvey, beloved and faithful helpmeet of Rev. F. H. Harvey, of Gretna, La., has been an invalid for several months. Let the Church pray for the recovery of this good woman.

—Rev. J. C. Hartzell, D. D., corresponding secretary of the Freedmen's Aid and Southern Education Society, was in the city, and preached at Simpson Chapel M. E. Church on Sunday morning last.

—Brother H. C. Dennis, pastor of our church at Augusta, Ga., has been greatly afflicted in the severe illness of his beloved wife and the death of one of his little boys. May the Lord comfort him and speedily restore Sister Dennis to her usual health.

—The sad news comes informing us of the death of Rev. Archibald Samuel, for years a successful pastor in the Savannah Annual Conference. He died at his post at Blackshear, Ga., November 12. He leaves a wife and six children to mourn.

—We are happy to acknowledge the receipt of an invitation to the marriage of our estimable brother, Rev. Alexander P. Camphor, A. M., of Germantown, Pa., to Miss Mamie A. R. Weathers, at Atlanta, Ga., on Tuesday, Nov. 19. The SOUTHWESTERN wishes the happy pair "bon voyage."

—Rev. F. D. Bowers, of Winsted, La., is enthusiastic in his praises of Gilbert Academy, under the vice presidency of Dr. A. E. P. Albert. He speaks especially in commendation of the Misses Vinet, Brown, Duncan and Albert, who are ably assisting in the development of the promising institution.

—Rev. George A. Payne, of Bayou Goula, La., writes of the death of Mrs. Sally Ann Norris. She was a faithful member, highly respected, and died as she had lived in the faith. She passed over the river singing "Guide me, O thou great Jehovah!" Revs. Warren Ford and R. Dickerson officiated at the funeral.

—There was a happy gathering of friends of the high contracting parties to witness the wedding of Rev. Morgan E. Blair, of the Upper Mississippi Conference, and stationed at Arcola, Miss., to Miss Annie E. Trice, estimable and cultured daughter of Rev. A. J. Trice, an honored member of the Upper Mississippi Conference. The ceremony took place Nov. 26, 1895. Rev. J. W. Wimbush, of West Point, Miss., officiated. We wish the happy pair "bon voyage."

—From an interesting letter written by Bro. Austin Anderson, which is too long to publish entire, we gleam the following items of interest: "St. John's Church at Monroe, La., is in a splendid condition. Love feast and quarterly meeting were grand and helpful. Presiding Elder Chinn presided and rendered splendid service. The pastor, Rev. G. J. Rogers, was pounded by his loving people, who would like to have him returned for another year. The Woman's Home Missionary Society had quite an interesting meeting. Outlook good."

"A QUESTION OF PRIVILEGE."

[Continued from Page One]

missionary work proposed by the *Era*. We have desired the co-operation from the very first. We went South on that very errand years ago, and our regrets since that time have related solely to the unwelcome we then received. It is a Christ like errand and work, and nothing will please our own Church more than the prompt acceptance by our Southern brethren of the proposal for the postponed missionary work now made by the *Era*. If it were conceivable that we are ever to cease work in the South, the best condition precedent thereto would be the hearty enlistment of the Southern Methodist Church in work for the Negro, and an eagerness of zeal which might make our continued presence unnecessary. However, we shall probably remain in the South. We are needed, and our growth there justifies our original errand. The *Tennessee Methodist* says that the Methodist Episcopal Church is "rapidly developing numerical, financial and educational strength in the South. It now has a white membership one fourth of that of the Methodist Episcopal Church, South." That paper, therefore, cordially and generously "shakes hands with our Northern brethren over these figures" and "welcomes us in the name of the Lord." Words like these prompt our Church to reinforce its Southern workers, and from this time henceforth and forever to co-operate with all evangelical churches in a reinvigorated mission to the colored people of the suffering and endangered South. In the presence of such a combined assault all Southern moral and religious questions among white and black alike would speedily assume a better aspect. We, too, would profit by such Christian co-operation in the Northern part of the vineyard. A grand day will dawn to bless the entire republic when all churches combine for united effort, and become one in the spirit of work for the Master. The gun that aims at a Christian ally deserves to blow out its own breech-pin.

As to the proposed conference between the bishops and representative men of the Southern Methodist Church and our Freedman's Aid and Southern Education Society, we have not the least objection. We should include our own bishops in any consultation that might seem practicable, and so would our correspondent, of course. However, it is not clear to us that our Southern Methodist brethren know any vital things about the colored man which are unknown to us. We have been making the colored man's acquaintance for at least thirty years. We know him, and he knows us pretty well by this time. After this proposed conference between white leaders in the North and in the South, a joint conference between these and the colored man may follow. In that case we are sure that the Christian Negro will thrive best, and the joint conference will thrive best, if the Negro is met as a Christian brother. We must forget that he is a Negro, that he has been a slave, and remember that he is our equal before God's law and human law, and should be dealt with as a brother. There are several millions of him, and he is a factor without any just disabilities. If anyone imagines that he needs change or reconstruction, let it not be forgotten that so, also, do white men need change and reconstruction. No conference of white Methodists that seek to settle the "Negro question" by setting him to one side deserves to thrive. We are not sanguine about that conference, but we shall not oppose it nor hinder it in any way. However, it is altogether best to enter that conference with some rather clear understandings in advance, so that no one will be disappointed.

Some progress has been made in this episode, in that it is now clearly settled that our Church has done no harm in the South, and that Dr. Steel did not say to the contrary. We thought he did. Further, it appears that our Southern brethren have omitted their recent missionary work among Southern colored people, and that it should be recommenced. The way now seems clear for further Southern campaigns by our own Church, and we are encouraged to hope for early and cordial co operation by our Southern Methodist brethren. Therefore, *The Northwestern* does not regret this interchange of mutually sincere opinions with the *Epworth Era*.

—Rev. J. H. Jackson and wife, of Falmouth, Ky., celebrated their eighth wedding anniversary recently. They were remembered handsomely.

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W A Hill	G W Thomas, 1
H B Bransford	C C Wright 1
J P Crowder	E H Clark, 1
L Tate, 2	R T Adams, 1
G W Rieves	R T Thomas, 2
C G Curtis 1	T E Mabry
Wm Johnson, 2	I L Pratt, 9
A McNeal	C C Hodges
B F Abbett, 1	R B Anderson 1
W R R Duncan, 8	M C Cavines 5
N E McCombe	J M Moody, 1
J M Neville, 1	W H Moore
G W Thompson, 1	Wm Smith, 2
F C Brent	J W Winbush
A C Culbreath, 3	J D Jenkins, 1
C R Russell	A C Lacy, 3
L F Jonse, 2	J Grant, 1
J W Jackson, 4	Archie Hendricks
P M Burke	R B Hayes
N Cannon	

Pork-eaters are usually scrofulous and need Ayer's Sarsaparilla to cleanse the blood.

Mrs. S. A. Boatner, wife of Rev. D. W. Boatner, of this city, is prepared to give instruction in German shell shadow painting, also rustic painting. We have seen some of her sample work, and cheerfully add our testimony to her ability to do first-class work in these departments. We are always pleased to recognize talent and ability among our Methodist women, and especially so among the wives of our Methodist preachers. By all means call and see the excellent work done by Sister Boatner, 1021 Burdette street, city.

Vicksburg, Miss.—Brother A. McNeal says: The first Sunday in November marked the completing of Wesley Chapel. We held dedicatory services and enjoyed a grand time. Rev. William McMorris labored faithfully to complete our church and did so at a cost of $230 within one month's time. He deserves great credit for the noble year's work which he has done. He is putting forth every effort to secure subscribers.

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A Letter from Bishop Mallalieu.

[Rev. S. B. Danley, P. E., of the Tennessee Conference, sends us the following letter, hoping its publication may do good in other conferences. There are so many things that will apply to all parts of our work that we gladly publish it.—ED.]

My Dear Brother—Daily my mind turns to the Tennessee Conference, and there are several things to which I wish to call your attention.

1. By every possible means try to promote revivals in every charge before winter; encourage all the preachers and people to expect revivals, and live, and work, and pray for them. Be sure and gather in all the converts.

2. In all cases, where it can be done wisely, have the preachers take the three principal collections before Christmas, and send the money where it belongs and get the vouchers. Try and have all the preachers do this.

3. Encourage all your preachers, both by precept and example, to read and study good books, especially the Holy Bible and our Hymnal.

4. Encourage the preachers to procure tracts; read them; circulate them.

5. Search out the promising young men and women in all our congregations and Sunday schools, and persuade them to attend Central Tennessee College.

6. Carry out faithfully and kindly all the requirements of the Discipline.

7. Join me daily in praying for the outpouring of the Holy Spirit.

W. F. MALLALIEU.

TIDINGS FROM THE FIELD.

Marshall, Texas.—Pastor J. O. Williams writes: We are closing a very successful year at Mallalieu Chapel. The church is greatly revived and have had several accessions. In proportion to membership we have led the district. Prof. Pemberton, with our efficient superintendent, Prof. Swanson, and our Presiding Elder Logan have rendered invaluable help. The outlook is grand.

Pickens, Miss.—Pastor W. H. Hundley writes: Rev. Edward S. Scarborough, an old veteran of the Mississippi Conference in its earlier days, was joined in holy wedlock to Mrs. Martha James, on Oct. 20. The writer officiated.

Boston, Ky.—Brother S. S. Store writes: We have just closed our revival here with 15 conversions, and two at Lebanan Junction. We had a grand time, both spiritually and temporally. Our church is alive and moving along nicely. We feel that the Lord is on our side and we are coming to the front.

Liberty Hill Circuit, Miss.—Brother M. M. Adams writes: We are having a great thanksgiving here. Churches are alive and outlook grand. Quarterly meeting was glorious. Elder Jamison preached. Collection, $109 30; conversions, 52; additions to church, 56.

Shelbyville, Tenn.—Pastor J. W. Richmond writes: Our quarterly was held by Presiding Elder H. W. White, and was a good meeting; 70 communed. Raised for all purposes this month, $63 95; repaired the parsonage and are now repairing the church.

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Falmouth, Ky.—Pastor J. H. Jackson writes: Our revival resulted in the conversion of three souls and six additions, besides a number of backsliders reclaimed. The church is spiritually alive. Rev. C. J. Nicholas rendered profitable service.

Greenville, Tenn.—Brother Jas. Guthrie writes: First quarterly meeting was a success. Presiding Elder E. Provine was with us and preached with power. He also brought the SOUTHWESTERN before our people, urging them to subscribe at once. Church is doing well.

Belton Circuit, S. C.—Pastor J. Clinton writes: We are working, for the old debts are being paid off, and $15 in hand to ceil the St. James Church. On rally day we raised $12 81. This year 40 added to the church.

Pearlington, Miss.—Pastor H. L. Kennedy writes: We have just closed a revival here with 60 reclaimed and conversions. Rev. S. M. Johnson, of Alabama, assisted.

Abbeville, Miss.—Brother C. W. Butler writes: We are moving along nicely in this, our second year. We have seated two churches and bought a bell; paid off the old indebtedness and added 178 members to the churches. At the old Providence Church was the class leaders' rally, which resulted in the collection of $43, A. A. Gordan leading with $9 80. We have one subscriber for our official paper.

Jasper, Tenn.—Brother E. H. Graven writes: The outlook is encouraging. Presiding Elder Staples came, saw and conquered. Two accessions. We have 19 members, but they are thoroughly reliable.

English Eddy, Ga.—Brother S. H. Jordan writes: Our fourth quarterly conference met at Fair Haven Church, with Presiding Elder O'Neal in the chair. Reports from all departments show progress. The elder preached grandly and made a strong appeal for subscribers to the SOUTHWESTERN. The outlook is promising. Collections, $35.

Morton, Miss.—Brother H. Heslup says: Morton Circuit is in a splendid condition. Elder J. C. Honston was with us recently and preached two edifying sermons. We have had 43 conversions, improved two of the churches and preparing to build another. The elder is working hard for the SOUTHWESTERN and co-operating with him.

Dumas Circuit, Ark.—Pastor S. R. Johnson writes: Fourth quarterly conference was a profitable season. Presiding Elder W. R. R. Duncan officiated. All departments organized and doing good work. Collections for all purposes $41 60. Elder Duncan preached grandly on Sunday, and we secured eight cash subscribers for our paper.

Meadville, Miss.—Pastor R. McAlpin writes: My quarterly conference was a splendid success. Rev. S. A. Cowan presided. Reports showed prosperity; 40 having been added to the church to date. Collections this quarter $66 85.

Hiedlehurg, Miss.—Brother R. N. Jones writes: Quarterly conference was quite a success. Presiding Elder J. M. Shumpert was present. Work is in a good spiritual condition. Collection during the quarter was $17. Six were at the altar for prayer and 30 communed.

Lawrenceville, Ga.—Brother E. H. Oliver writes: Our church in this place is alive. Our membership is small, but they are all loyal. On the church debt we raised $95, and converted and added to the church 43 souls. Never was there a brighter day among the colored people for the growth of the M. E. Church than now. We send nine subscribers to the SOUTHWESTERN.

Mayesville, Ky.—Pastor R. L. Dickerson writes: We have just closed our third quarterly conference. Rev. W. H. Evens of Covington, acting as proxy. It was the grandest occasion ever experienced in Scott Chapel; 170 persons communed; $48 collection, and 65 accessions to the church in one day. We are taking Maysville for God and Methodism. We have been in a revival for almost four weeks and have had 85 conversions and 105 accessions to the church. We have almost doubled our church in every respect. When we came to our work last March we had one young man and five young ladies, and now we have thirty young men and fifty young ladies—and, still they come.

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Meeting of College Presidents.

The College Association of the Methodist Episcopal Church has just held its fifth annual session at Delaware, Ohio, where the Association was most hospitably entertained by the Ohio Wesleyan University. In the absence of President John, the Association was called to order by Vice President Rogers of the Northwestern University. Twenty-one members of the Association were present. The Atlantic and Pacific coasts were represented by President Warren of Boston University and President Thoburn of Puget Sound University. The purpose of the Association is to consider the educational interests of the Methodist Episcopal Church, and the annual meetings afford opportunity for the free and full discussion of every question pertaining to the same.

The following topics were presented by the committee on program and discussed by the Association: Report of Committee appointed, at meeting held November, 1894, to formulate matters pertaining to the work of education, which, in the judgment of the Association, should be brought before the next General Conference; "To what extent may the laboratory method be employed in college work?" "Should chapel exercises be compulsory?" "How can Methodist children be induced more largely to attend the institutions of the Church?" "What should be the program for Commencement Day?" "How much authority should be vested in a college president by the governing board?" "Should the College Association be enlarged so as to include principals of collegiate preparatory schools and presidents or deans of theological seminaries?" There were several reserve topics relating to the advisability of maintaining a preparatory department, to social amusements, the influence of fraternities on college life, and to questions of school and college advertising; but the regular program occupied all the time up to the close of the session, and these topics were not discussed. Like the preacher who sees the whole Gospel in every text, no matter what it may be; so these topics, each and all of them, opened with wonderful facility the minds of the educators to the bearings of every question, in heaven above and earth beneath, upon the general subject of education. Perhaps it would be of interest to the readers of our Church papers to know the issue about which interest turned upon these several questions. Upon the first question the point of interest was whether the General Conference should give some recognition to those candidates for the ministry who had spent in academy, college and theological school from seven to ten years in their preparation for the ministry, or whether they should be required to pass examinations, the same as those who have spent very little or no time in preparatory studies outside of the common schools. The peculiar interest in this subject, perhaps, may be summed up in the statement that there was no division of sentiment; the speeches were all on one side. The second topic, in the absence of President Wilder, was opened by Professors Nelson and Mann of Ohio Wesleyan University, at the request of the Association. That the laboratory method can be very largely extended and that the method lies at the heart of the new education seemed to be the conviction of all those speaking upon the question. Its limits are, as yet, not very well defined, but that it may be greatly extended is pretty evident. In the field of psychology and sociology the method of observation and experimentation is easily applicable. In the department of history the student will probably do his best work by testing his own powers in the discovery and handling of material relating to a historical subject. There was no dissent to the paper read by President Crawford, who insisted that chapel exercises should be compulsory. Many good things were said on the question "How to induce Methodist children to attend Methodist institutions," Why, indeed, should not the children from our Methodist homes go to our own institutions? In some instances, the proximity to other institutions, or the desire to have the children at home, or some financial advantage, may make it desirable to send our boys to other institutions. But it is an open question whether there are not considerations that outweigh the other advantages, in the case of many of those in other schools. What of the moral and religious influences in our schools, and of their importance during these school years? More than this, there is no better intellectual work done in any institutions than is done in many of our institutions. Do our people know the facts? That the facts in the case should be far more frequently brought to the attention of the people in all our congregations; that by the use of the press and especially by the preacher in the pulpit these facts should be emphasized seems evident. What theme can a Methodist preacher find to preach upon that is more vitally connected with Methodism than the subject of education? Strange enough the discussion of the program for Commencement Day revolved around the question as to whether the cap and gown should be used; and strange enough as it would seem for a body of Methodists, a vote was carried suggesting the use of the cap and gown for the Commencement occasion. It should be said, however, that the present practice is almost universally against the custom, and that the division of sentiment in the Association seems likely to be perpetuated. The Association showed no disposition to modify the present position of the college president either to his faculty or the trustees; neither did it seem advisable to enlarge the constituency of the College Association.

That this Association is to render real service to the cause of education in the Church is more and more evident to those who have attended its sessions and heard its discussions. The clear conviction that we ought not to multiply institutions; the ambition to improve the quality of our work; the devotion to the Church; the interest in the moral and religious welfare of the students; these are the most marked characteristics in the discussions of this Association.

The following officers were elected for the ensuing year: President, J. W. Bashford, of Ohio Wesleyan; vice president, Isaac Crook, of Nebraska Wesleyan; secretary, B. P. Raymond, of Wesleyan University. The Association adjourned to meet with the Northwestern University at Evanston, Illinois, in November, 1896.

B. P. RAYMOND, Sec'y.

Episcopal Visitations for 1896.

Conference and Place.	*Time.*	*Bishop.*
Upper Mississippi, Gren da	Jan. 8	Hurst
Mississippi, Canton	Jan. 15	Mallalieu
Alabama, Pratt City	Jan 15	Hurst
South Carolina, Charleston	Jan. 29	Mallalieu
Louisiana, New Orleans	Jan. 15	FitzGerald
Florida, Gainesville, Fla	Jan. 22	Foss
Central Alabama, Marion, Ala	Jan 22	Hurst
Little Rock, Batesville, Ark	Jan. 22	Ninde
Savannah, Griffin, Ga	Jan. 22	Mallalieu
Gulf Mission, Jenniogs, La	Jan. 23	FitzGerald
Georgia, Atlanta, Ga	Jan. 29	Foster
Arkansas, Rogers, Ark	Jan. 29	Ninde
St. John's River, Lawley, Fla	Feb. 5	Foss
Virginia, Chesapeake, Va	March 4	Bowman
Washington, Charlestown, W. Va,	Mar 4	Warren
Kansas, Atchison, Kan	March 11	Andrews
Baltimore, Baltimore	March 11	Warren
Philadelphia, Philadelphia	March 11	Hurst
Lexington, Louisville, Ky	March 18	Bowman
South Kansas, Baldwin, Kan,	March 18	Andrews
Wilmington, Dover, Del	March 18	Warren
Central Pennsylvania, Williamsport, Pa	March 18	Vincent
St. Louis, Sedalia, Mo	March 18	Goodsell
North Indiana, Richmond	March 25	Bowman
E. German, Brooklyn, N. Y.	March 25	Foster
S. W. Kansas, Wichita	March 25	Andrews
Newark, Newark, N. J	March 25	Foss
New Jersey, Bridgeton	March 25	Joyce
Cent'l Missouri, Springfield,	March 25	Goodsell
New England, Southern, Fall River, Mass	April 1	Foster
New York E., New Haven, Conn.	April 1	Merrill
N. W. Kansas, Salina	April 1	Andrews
New York, New York city	April 1	Ninde
New Hampshire, Lawrence	April 1	Fowler
Wyoming, Binghampton, N.Y.	April 1	Vincent
Delaware, Chester, Pa	April 1	Joyce
Missouri, Trenton, Mo	April 1	Goodsell
Maine, Auburn, Me	April 8	Merrill
New England, Springfield, Mass.	April 8	Foss
Vermont, Barre, Vt	April 8	Fowler
Northern N.Y., Oswego	April 8	Joyce
East Maine, Oldtown	April 15	Merrill
Troy, Gloversville, N. Y.	April 15	Fowler
North Dakota, Jamestown	April 15	Vincent

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.



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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, DEC. 22, 1895.

The Birth of Christ.

(Luke 2. 8-20)

GOLDEN TEXT.—"Behold, I bring you good tidings of great joy." (Luke 2. 10.)

Just before the birth of Jesus, Cæsar Augustus sent out a decree "that all the world should be taxed." The *time* of this edict was "in those days," that is, the days of the events recorded in the former chapter. The *person* who sent forth this order was the ruler of the Roman empire: but the order brought to Bethlehem a King who was in every way greater than he. This was an enrollment as much as a taxation. The chief *design* may have been to find the number of sword-bearing men in each tribe of Israel. The world here only means the Roman Empire.

Joseph and Mary dwelt at this time in Nazareth—a small village of bad report, located among the hills of Northern Palestine. They were of the house and lineage of David. They were poor, and dwelt in an humble home. They had unshaken faith in God, and were intensely pious. The journey from Nazareth to Bethlehem was about seventy-five miles. There were many difficulties in the way, but all were overcome. Mary was probably placed on a camel, which Joseph led by a leather strap. On the fourth day they likely reached the end of their journey. Bethlehem is six miles south of Jerusalem. It means—"House of bread." It was proper that He who is the "bread of life" should be born there. When they reached Bethlehem the inn would not receive them. We know by this they were poor. That inn-keeper was a cruel, unfeeling wretch. The blessed Christ has ever been excluded from the great thoroughfares of life, from many shops and offices, homes and hearts; and I fear some churches have, through wealth and pride, crowded Him out. He was born in a manger—a stable where the lower animals were kept. It may have been, and likely was, a cave.

1. The *shepherds*. (8) God has always shown marked kindness to shepherds. Abraham, Moses and David were keepers of flocks. These shepherds were in the fields near Bethlehem—possibly the fields in which Ruth had gleaned, and from which David had been called from keeping the sheep to be anointed king over Israel. These shepherds were on duty—they were keeping watch by turns over their flocks. God usually appears to those who are employed. Blessed is that servant whom his Lord, when He cometh, shall find at work. They kept watch by night. This indicates that the weather was warm. Jesus may not have been born on the 25th of December. We know not positively the year, month, or day, in which Christ was born. But these facts are not essential or God would have given them.

2. The *messenger*. (9) This visitor suddenly came upon them. He may have been Gabriel, who before this was sent to Zacharias and Mary. The angels often revealed the will of God to the people. "The glory of the Lord shown about them." This was likely the Shechinah—the white shining cloud of intolerable brightness. It appeared to Moses in the bush; it guided Israel through the wilderness; it was seen by the apostles on the mount of transfiguration, and by Saul when on his way to Damascus. Jesus, after His ascension, was shrouded in the same glory. The angels, who come from heaven, are robed in a like brightness. The saints may, after death, be clothed in the same way, for "we shall be like Him." The shepherds "were sore afraid." The inhabitants of earth have never felt comfortable in the society of the occupants of heaven. *Sin* may have caused this feeling. The bad do not feel pleasant in the company of the good. *Superstition* may have produced it. The ancients believed that an angel's visit was the harbinger of death.

3. The *message* (10-12). "Fear not." This angel had not come to take life. "I bring you good tidings of great joy." This angel was a herald of the Gospel. The good tidings was the story of the cross—of the birth and life of Jesus. This salvation was for them: "I bring you"—Jews and shepherds, this good news. It was not only for them, but for "all people," for Gentiles same as Jews. Here, in the head of the Gospel, it is declared by a heavenly messenger, that Jesus is a Savior of all nations. This good news is—"A Savior which is Christ the Lord"—Christ the anointed of the Lord. God has anointed Him to be our Prophet, Priest and King. "A Savior" implies that we are unsaved; that we may be saved; and that He has come to save us. This Savior may be found in the city of David, in a manger, and wrapped in swaddling clothes. This was a lowly birth for so great a personage.

4. The *heavenly host* (13, 14). They joined this angel suddenly. At once, as quick as the lightning's flash there was a band of singers from the glory world about them. They increased the brightness and confirmed the story. They sang no solo or quartette, but—"Glory to God in the highest." The salvation which will be wrought out by this babe of Bethlehem will bring glory to the highest God in the highest heaven. "And on earth peace, good will towards men." By nature God and man are not at peace. But this Savior has come to bring about a state of reconciliation. When we are justified by faith, we have peace with God. "Good will towards men" may mean more than the peace of God towards them. It likely refers to the Lord keeping him in all his ways, causing him to grow in grace, establishing him in the Divine life, and finally leading him up to glory. 5. The *visit* of the shepherds (15, 16). *Return.*—The angels went back into heaven. Our visions of glory are of short duration. They are soon passed, and we return to our lowly walks of life. We go with clearer faith, stronger hope, and greater energy than we had before. *Advice.*—The shepherds talked one with another. They exchanged views and reached conclusions. It is well to advise with others in religious duties, and if possible, have concert of action. *Investigation.*—They came to the place and found everything as the angel had said. When we investigate the Word of God we will find that all of it is true. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

6. The *report* of the shepherds (17-20). *Publication.*—"When they had seen it, they made known abroad the saying which was told them." When we know Jesus we should tell others about Him. We are His witnesses. *Effects.*—"All they that heard it wondered at those things which were told them." To one class the Gospel is a surprise, to another it is a pleasing story, to another it is the power of God unto salvation, and to another it is a savor of death unto death.

Reader, how do you receive it? "But Mary kept all these things, and pondered them in her heart." The words of the angel Gabriel, the story of the shepherds, and the visit of the wise men, were all retained in her memory. She knew there was mystery connected with the conception, birth and life of her Son: but I do not suppose she realized the nature or greatness of His mission. St. Luke likely got the events recorded in the first two chapters of his Gospel from her, or from some one who had received them from her.

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Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....7 00 pm
Chic. limited....6:50 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7:10 am
No. 7, coast acc.8 50 am	No. 4, fast ex... 9 45 am
No. 1, lim. ex....6 50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex...6:15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6 15 pm

Queen and Crescent Route.

Cincinnati... 8:45 a. m and 2.15 p. m.	Cincinnati.... 7:50 a. m and 7:05 p. m
New York.... 8:45 a. m	New York ... 7:05 p. m.

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California ex....6:55 am	
Lafayette local, 11 10 am	Lafayette local. 4:55 pm

Illinois Central R. R.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung trouhles or consumption if they will send me their express and P. O. address.

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$90 Ministers, Teachers, Ladies, Agents Wanted Everywhere **MARION HARLAND'S NEW BOOK, "Home of the Bible."** Over 200 New Photos, Pleases. Sells Fast. Pays Big. No Exper. Needed. One sold 51 in 39 hours. Illustrated Circulars Free. Hunt & Eaton, New York.

EDUCATIONAL.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

Prinoipal Booker Washington has again gone North in the interest of the school. Always looking ont for the interest of Tuskegee, Mr. Washington has very little rest from the arduons task of procnring fonds with which to make possible the work done here.

Applications are received here almost every day from teachers in other industrial schools for opportunities to come and study our methods.

The first story of our new Science Hall has just been completed. Lack of funds is making progress on this much needed building very slow.

It is gratifying to note the number of students who have entered the Phelps Hall Bible Training School this year, with a view of preparing themselves for the ministry.

The present senior class is the largest in all the history of the school.

ISAAC FISHER.

Central Tennessee College.

Rev. J. E. Moreland, of the city, lectured recently upon the "Need of Men."

Prof. Purinton, of the Normal College, spoke very profitably recently upon the "Final Constitution of Matter."

Dr. W. D. Johnson, editor of the Christian Recorder, and Dr. Evans T. Tyree, of Louisville, preached recently before the students.

Dr. Phillips, a missionary of the Canadian Methodist Episcopal Church, spent a few days of the past week at the college, delivering two excellent addresses.

The Meharry Medical School is represented by nineteen States.

The Law Department will send out two bright young men—Mr. J. E. Walker, of Hernando, Miss., and H. R. Saddler, of Memphis, Tenn. Both will deserve the honor that is to be conferred upon them. Mr. J. E. Walker will represent the Law Department on Emancipation Day; subject, "The Life and Character of Charles of Sumner."

The College Y. M. C. A. has been observing the Week of Prayer.

President Braden has been in Delaware (Ohio) for the past four or five days, attending the meeting of presidents of the Methodist colleges and universities.

New additions to the faculty are: Dr. W. F. Shedd, bursar; Misses Woodworth and Beall, English; Miss Walker, model school; Mrs. Garrett, painting and drawing; Mrs F. Dogan and Miss Simmons, piano.

H. W. WHITE.

Make Yourself Strong

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down the system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the only true blood purifier.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache.

Shubuta District Conference.

The sixth session of the Shubuta District, Mississippi Conference, was held at State Line, Miss., Nov. 21-24, last, Dr. J. M. Shumpert presiding. The report of the presiding elder, pastors, local preachers, exhorters showed advance in all departments of church work. Rev. J. H. Harrison, an elder, and M. Evens, a licentiate, from the Baptist Church, were recognized as members of the district conference. C. Fryerson, R. P. Chapman and J. H. Harrison were recommended for admission on trial in the annual conference. C. Fryerson, A. C. Lacy, G. W. Moody, R N. Jones, H. May, A. B. Logan, G. W. Smith and D. F. Dudley preached acceptable during the meetings. Rev. G. W. Brame and his good people at State Line desire praise for the manner in which they entertained the conference. At the close the church presented Dr. Shumpert with some valuable presents. We secured several subscribers for the SOUTHWESTERN. Collections $58. G. W. SMITH, Sec'y.

Throat Paralysis.

[From the Courier-Herald, Saginaw, Mich.]

It was publicly talked all over Clare County, Mich., for some time before the *Courier-Herald* sent a reporter to Dover to fully investigate the Conlter matter. He finally went, and we publish to-day his full report. The Conlters are prominent people, though Mrs. C., in response to the question whether she objected to being interviewed, said, "Certainly not." Her story follows:

"About 14 years ago we decided to take up our abode in Dover and everything went along smoothly for several years. business progressed, and being of a saving temperament we accumniated quite an amount. Our family increased as the years rolled by, and we now have 5 children living, the oldest 15, youngest 3, but sickness made its way into our household, and doctors' bills flooded upon us, until we have nothing left but our home, and these sweet children. Everything went to satisfy the claims of physicians.

"About 3 years ago I had a miserable feeling at the back of my ears, my right hand became paralyzed, and the paralysis extended to my arm and throat, and would affect my head and eyes, sometimes for days I would lose my sight, my face was deformed, lifeless as it were, my nose was drawn to one side, and I presented a pitiable appearance and never expecting to regain my natural facial expressions. I employed the best physicians that could be procured, expending thousands of dollars for their services, but could not obtain relief. At last, they stated my case was beyond the reach of medical skill, and it would be but a short time until the end would come. This certainly was not very encouraging to me, but I never gave up hope. In connection with receiving the attendance of physicians I have tried every medicine known to the apothecary, but never received any relief until Dr. Williams' Pink Pills for Pale People came to my assistance. Before I had taken half of the first box the deformity in my face had left me, and before four boxes had been consumed the paralysis had disappeared entirely, and much to my surprise I felt like a new woman I have not taken any medicine since last spring, just about a year ago, and my trouble has not appeared since. I owe my health, my life, to Dr. Williams' Pink Pills.

"A short time since my little boy John was afflicted with St. Vitus' dance. He could not walk across the room without assistance, in fact he would fall all over himself, but after taking a few boxes of Dr. Williams' Pink Pills, St. Vitus' dance entirely left him, and no trace of the affliction is left. These Pills are worth their weight in gold. You may say in this connection that I am willing at any time to make affidavit to the truth of these statements, and furthermore I will answer any communication concerning my case, as I consider it nothing more than right and just that I should assist suffering humanity."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2.50.

Epworth League, Gallatin, Tenn.

We have eighty members, which our pastor, Rev. J. P. Price, organized in all departments. We have our weekly and monthly meetings and progressing fairly. Literary and prayer meetings are interesting. Our pastor preached on Thanksgiving day. The sermon was edifying indeed. The League in connection with the church took the day to visit several of the sick with the department of mercy and help and contributed. The League also observed the college day and rendered an interesting program. Miss Lula C. Harrison read a very interesting paper on education.

FANNIE L. HARRISON, Reporter.

The "Index to Chimneys" tells what shape and size and make to get for every burner and lamp.

Geo A Macbeth Co, Pittsburgh, Pa, will send it—write. Pearl glass, pearl top, tough glass.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

My father and mother were named Abram and Slamia, and used to belong to Mr. Bronson, in Selma, Ala. I left them when I was about half grown. The names of my sisters and brothers are: Mary, Paula, Pollice, Buck, Morris, Ebizer, Dennis and Willie. If any are living, or anyone knows anything about them, please address C. L. Abram, Shell Mound, Miss.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Atlanta Exposition.

One of the greatest fairs ever known to America. Many features of the Chicago World's Fair and many additional and new ones.

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Low rates via the Queen and Crescent Route. Write to W. C. Rinearson, G. P. A., Cincinnati, Ohio, for printed matter, or call upon Q. and C. agents for full information.

Free Communion Set.

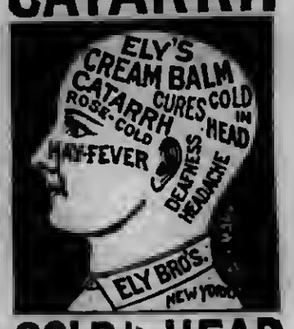
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CREAM BALM

Apply a particle of the Balm directly into the nostrils. After a moment draw a strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

CATARRH



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ELY'S CREAM BALM opens and cleanses the the Nasal Passages, Allays Pain and the Inflammation, Heals the Sores, Protects the Membrane from Colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once. Price 50 cents at Druggists or by mail.

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Address MME. M. C. TURNER,
257 Carondelet Street, New Orleans, La.

Send for circulars on prices for Chevaline and Mystic Face Bleach.

Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, DECEMBER 19, 1895.—Vol. 30. No. 51. HUNT & EATON, PUBLISHERS.

From Methodist Hymnal—By Isaac Watts.

JOY TO THE WORLD.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world! the Savior reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sonnding joy.

No more let sin and sorrow grow,
Nor thorns infest the grounnd;
He comes to make his blessings flow
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

EDITORIAL COMMENTS.

—When the black men of Texas find ont that their best interests are to be prompted by hanging together they will find a different condition of affairs in front of them and all abont them.—*Texas Freeman.*

Yes, Brother Scott, if onr Texas brethren do not hang together, there is a strong possibility that they will hang separately. See?

—Dr. J. C. Hartzell, corresponding secretary of the Freedmen's Aid and Sonthern Edncation Society, made an appreciative visit to Wiley University on Thursday, Dec. 5. He expressed himself as being delighted at the condition of things. At night the doctor spoke to a large audience in the college chapel, and delighted all hearts as he discussed the relation of mind and body. His visit was indeed infinential for mnch good.

—The protest of property holders and residents in the vicinity of Liberty and Lafayette streets against allowing the establishment of any more places in that vicinity for the pnrpose of having wakes over dead bodies of Negroes was reported favorably, and the clerk was instructed to draw up an ordinance prohibiting snch places except by permission of the connoil; also to call the attention of the chief of police to the character of the place in qnestion. The "wake" bnsiness, as it is popnlarly condncted in these parts, is undonbtedly an unmitigated nuisance. It is a relic of barbarism, and its contInnance in this civilized and enlightened age is without any palliation. There can be no objection to an orderly and qniet watch in the homes where there are deceased persons by a few persons selected by the members of the family or immediate friends or the deceased. But the gathering of a promiscnous crowd in the home, or at the church, hall, or other place, for the pnrpose of holding a "wake," where there is eating and drinking, and lond and boisterons demonstrations in the name of religion, is a disgrace to onr civillzation. Our ministers can accomplish a vast amount of good by nsing their efforts toward connteracting this glaring evil. It does the Church no good, nor can it be regarded as an expression of real sympathy for the relatives and friends of the deceased persons. There are very many intelligent and respectable colored people in this city who deprecate these practices, and who must feel hnmiliated to know that our city connoil is compelled to draw up an ordinance prohibiting such practices, especially by people of color. Let us make this reprehensible practice unpopnlar by disconntenancing it, as well as those who insist on keeping it up.

—The proceedings of the Texas Conference M. E. Church, which convened in Galveston, Tex., Dec. 11, Bishop Andrews presiding, was received too late for publication in this issue.

OUR BROTHER IN BLACK.

Dr. Palmore favorably comments upon Ex-President Harrison's remarks on "Lynching," and also gives him a gentle pen thrust for having, as he says, "snccessfully evaded and avoided a discussion of the legalized liqnor traffic" in many of the great speeches which he has made from time to time, and closes with the following timely, able and temperate words:

"Few men can voluntarily and deliberately look upon a mob plunging a fellowman into an eternal hell with no time to repent, without being more or less demoralized; and fewer still can consent to torture such a victim into prolonged, excruciating agonies, without being somewhat brutalized. We have studied the career of a nnmber of men who have taken a part in such lynchings, and they never seem to recover from the hardening effects. The instigators and leaders of such mobs often die with their boots on, without a hope of heaven. 'Blessed are the merciful for they shall obtain mercy.' In the time of peace in a civilized land there is nothing like the dignity and majesty of law for the repression of crime. From the standpoint of St. Louis, it seems about time for Chicago and Nashville to close their war of words and recrimination on the question of lynchings in the South. For Dr. Sam Steel to hold the M. E. Church responsible for the darkie diabolism in the South, is as unreasonable as Dr. Arthur Edward's talk of the spirit and methods of John Brown. If the victims of Sonthern mobs had been educated and trained in the schools and churches of our M. E. brethren, then there would be some grounds for Dr. Steel's ntterances, but such is not the case. If every branch of American Methodism had come up to the full measure of duty to the Southern Negro, there would still be a multitnde of lawless ones among them. It is certainly about time for our side to cease ringing the changes on what Bishops Andrew and Capers did before the war, and what the State has done since, in the education and elevation of the Negro. Immediately after the crimson-crested wave rolled over onr Southland, leaving us in such poverty and desolation, we were hardly able to help onrselves. Bnt thirty years of prosperity has placed us in such a position that we must do more for our brother in black or go to record as ignoble sons of noble sires. If we were doing anything for the 'Dark Continent' there would be a shadow of apology for neglecting the 'Greeks at our doors.' George Williams Walker must have help, and Payne Institute a new building, or we will be disgraced!"

"SPRINKLING CHRISTIAN BAPTISM."

We have called attention to the book on this important subject, pnblished by Rev. J. C. Houston, presiding elder of Jackson District of the Mississippi Conference. The cnt, and especially the sketch of his life, which is published elsewhere, will enable our readers to form some conception of the man. His book, however, which is really meritorious, is in every way one of the best treatises on the subject we have ever read. Clear, comprehensive, logical, scriptural; his arguments are absolutely nnassailable. The book onght to be in the library of every Methodist preacher, especially in the Sonthland. Address him at Yazoo City, Miss.

—The great Atlanta Exposition is nearing its close. All who can possibly attend shonld do so. The Qneen and Crescent route, via the Northeastern and the Alabama Great Southern, is a good one to travel on, making quick time in elegant through cars. Rates as low as any other line. Mr. Andrews or Mr. Garratt will give any information.

NEGRO DAY AT THE EXPOSITION.

We clip the following extract from the *Atlanta Journal*:

"Thnrsday, Dec. 26, has been set apart as Negro Day at the exposition. In taking this action the directors have done a simple act of justice to our Negro fellow-citizens. The Negroes have patronized the expositiou nobly. Thousands of Atlanta Negroes have attended the great show, and thousands have come from other parts of Georgia and from other States to see it. The Negro building is one of the uniqne attractions of the exposition. It is filled with most creditable displays of work showing the progress and achievements of the Negro in the South, and should be visited by everyone who desires to gain a comprehensive idea of the exposition. The management has shown consideration for the Negro throughout the entire conrse of the exposition. One of the chosen orators for the opening day was a Negro, and his speech has attracted attention throughout the country; not only on account of its eloqnence, but even more by reason of the sonnd and wholesome counsel it contains for the Negro race in this country. We believe that many thousand Negroes will visit the exposition on the 26th. They will show their appreciation of the day which has been especially assigned to them. In order to make the day a complete success it will be necessary for the people of Atlanta to give their Negro servants holiday as far as they can. Hundreds of citizens have already agreed to do this, and to give their Negro servants money to pay their way into the grounds. We hope that the example thus set will be very generally followed. Every family in Atlanta which has Negro servants should, if it possibly can, let them go to the expositiou on Negro Day, and where they are able to do so should pay their way. Negro Day will be one of the notable occasions of the exposition. Let us all co-operate to make it a big snccess."

AN UNPREJUDICED OPINION OF THE AFRO-AMERICAN OF TO-DAY.

The Atlanta correspondent of the New York *Sun*, of December 8, among other things relative to the Exposition, gives his views on the "The Negro Exhibit" as follows:

"The Exposition here has done wonders in modifying race prejudice. 'The Negro Exhibit' is creditable from every point of view. It is one of the principal features of the show. It has opened the eyes of the white men of the Sonth to the educational, artistic, and mechanical progress Afro-Americans have made in little more than a qnarter of a century, and, I believe, has disposed them to have more respect for that race than ever before. It certainly has created a better, a more cordial feeling between the races and put in operation influences for good which will bear abnndant frnit in the futnre. But managers of such enterprises mnst expect in the futnre, as in the presence instance, to lose largely in the moral and financial results as long as the present conditions obtain. Afro-American congresses, male and female, with the attendance they shonld ratnrally draw, will not be unmerously attended as long as conditions remain what they are. The plantation Negro—'the Aunt Dinahs' and 'the Uncle Remnses'—are passing away with 'Miss Susan' and 'Marsa Geems,' just as the Old Sonth is giving place to the New South. The Atlanta Exposition has demonstrated this much at least."

—All the elements of manhood in their right place and action are constituent parts of religion; but no one of them alone is religion. It takes the whole manhood, imbned and inspired of God, moving right both heavenward and earthward, to constitute religion.—*Beecher.*

TIDINGS FROM THE FIELD.

Hubertville, La.—Rev. M. C. Wilson writes: Thanksgiving services were celebrated here by the Select School in our church, taught by Rev. Mrs. A. D. Wilson. The exercises were grand, the young people taking quite an active part. It was a day of special pleasure to our old and infirm members. Rev. J. H. Thompson, of the Baptist Church, preached a stirring sermon, followed by Rev. E. D. Banks. The writer came in with a talk in the interest of the SOUTHWESTERN.

Columbia, Miss.—I. S. Thomas writes: I am building a fine church on the Pleasant Valley Circuit, which, when completed, will be second to the best country church in Marion County. We are building this church at our own expense.

Chilbone, Va.—G. P. Moore writes: My first quarterly meeting was grand. Our presiding elder was with us and preached three sermons. We are looking up and lifting up.

Clarendon, Ark.—L. Mallory writes: Presiding Elder J. W. Jackson was on time to hold my quarterly conference on Thanksgiving Day. Reports showed great progress. We have 15 members—five heads of families. Five SOUTHWESTERNS circulating in my charge. I am now going on the outside and try and put the paper in every family outside of the Church. That is the instruction of my presiding older. Outlook financially and spiritually hopeful.

St. Peter Church, La,—Wm. Emmett writes: Fourth quarterly conference was grand. Rev. J. F. Marshall, P. E., was present. Reports showed improvement on all lines. We have ceiled the church, fenced in the parsonage, and built a nice school house. We are preaching the SOUTHWESTERN.

Quidnunc, Ala.—G. W. Rieves writes: We held our fourth quarterly conference recently and had a good time. Rev. I. Townsend, P. E., was present and rendered excellent service. Every department of the church is organized and we are moving along nicely. I was made the recipient of a nice suit of clothes recently by my members and friends. I am working up the SOUTHWESTERN.

Jackson, Miss.—J. C. Hibbler writes: Our last quarterly conference has been held. Presiding Elder J. C. Houston was on hand with head and heart full of good things for the people. We are closing up our third year with gratifying success. This is a good and grand people, thoroughly loyal to all the interests of the church. They have paid preacher and presiding elder. Stewards raised this year $730 85, and trustees $750 24. Raised for benevolences and General Conference funds $100. Ninety-five joined the church this year by letter and probation.

Abingdon, Va.—Mrs. D. C. Cook writes: We had a high day in Zion on our first quarterly meeting. Brother Provine was with us and preached three good sermons. Seventy-two communed. Raised $9 89 for presiding elder. The good people of Charles Wesley M. E. Church stormed the pastor, Rev. I. R. Hill, with many good things. We are urging the people to support our official paper.

Clinton, Miss.—P. H. Davis writes: We have some strong friends of our Church here, both white and colored. Our church was burned, but through the kindness of Miss F. S. A. Dickey, proprietor of the Mount Hermon Seminary, who opened the doors of her hall at the seminary, we held both church and Sabbath School: We are now in our new church at work and doing nobly. The collection was $50. The contributions come from many good friends.

Lake, Miss.—C. W. Ivy writes: My fourth quarter just closed and the outlook is good. A. M. Trotter was on hand looking after every interest of the church. Raised $102 30 this quarter for all causes. Four subscribers for the paper.

Columbus, Miss.—Mrs. Annie Davis writes: St. James Epworth League Chapter No. 13638 rendered a splendid program on Thanksgiving night, consisting of responsive service, essays and music, which was enjoyed by quite a crowd of our best people. Our worthy pastor, Rev. T. W. Davis, and Mr. J. J. York, our Sunday School superintendent, rendered valuable service. Mrs. J. M. Shumpert is our worthy president.

Scottsboro, Ala.—G. W. Winn writes: We have closed a wonderful revival with 26 conversions and a gracious outpouring of the Holy Ghost upon the church. We had Rev. Foman of the M. E. Church South and W. J. Harris of Stevenson to help us. Thirty have joined the church.

Union Grove, Ga.—J. E. Watkins writes: Dr. M. C. B. Mason was with us on Thanksgiving day and preached a soul-stirring sermon, which was enjoyed by all; after which we raised a collection on benevolences. Total collection, $19.

Farmington, Tenn.—W. R. Smith writes: The 28th was duly observed by us as a day of great thanksgiving and a rally for the mission cause. Rev. J. Rice and the writer preached at 11 a. m., after which Brothers Z. Baren and James Rice, captains for Club No. 1, and John Oakley and Mrs. Laura Crowell, captains for Club No. 2, prepared tables ladened with lectures and raised the handsome little sum of $4 55.

Union Church, Miss.—A. Reid writes: The Union Church work is alive and moving on. Elder S. A. Cowan was with us on Nov. 16 to hold his quarterly conference, and preached a splendid sermon, and 120 communed. Collections for all purposes this quarter, $80.

Augusta Charge, Miss.—C. Washington writes: My fourth quarterly conference was held with Rev. J. M. Shumpert in the chair. On Sunday the elder preached one of his able sermons. We had 17 converts. Five subscribers for our Church periodicals. Total collection, $47 25.

Dekalb, Miss.—L. J. S. Bell writes: My fourth quarterly conference was one of the best quarters we have had for some time. The presiding elder, A. M. Trotter, was with us to help and inspire. He spoke strongly for our official paper, and the conference resolved that all officials should subscribe at once. Fifty-nine communed, Collected for all purposes.

Grand Cane Circuit, La —J. P. Bayliss writes: Circuit in a flourishing condition. Fourth quarterly conference was a helpful meeting. The presiding elder was in the chair. Reports showed improvements on all lines. The good people of this circuit presented the elder with $4 75 to assist on a suit of clothes. Collections, $27 55. Presiding elder and pastor propose to work until the official paper is put in every home on the circuit.

OUR PRESIDING ELDERS.



REV. J. C. HOUSTON.

The Rev. J. C. Houston, presiding elder of the Jackson District, Mississippi Conference, was born near Richmond, Va., in 1852. He was brought to Mississippi by his owners when about eight years of ago. His knowledge of text books was obtained principally in the public schools of Yazoo County, Miss. Studied theology in Central Tennessee College. Was married to Miss Sidney M. Freeman, of Roseneath, Miss., in 1880. His first appointment was Pickens, Miss , in 1881, where he remained two years, and during which time 152 members were added to the Church, a parsonage built and paid for, and a large amount was raised on building a new church. In 1883 he was made deacon and appointed to Winona, where he remained three years. Here he built a church in town at the cost of $3,000 and one in the country for $1,000, all paid for. Also added 160 members to that work. In 1885 he was ordained elder by Bishop Mallalieu at Aberdeen, and appointed to Meridian, where he remained three years; during which time he built a brick church at a cost of $6,000, which was nearly paid for, and added 226 to the membership. In 1889 he was appointed to Yazoo City, and remained four years; 203 members were added, a brick church was built and paid for at a cost of $7,000, and also improved the parsonage. In 1892 he was appointed presiding elder of the Jackson District.

As a man, he is affable and dignified; as as a speaker, eloquent and forcible; as a preacher, theological, philosophical, spiritual and practical; as a church builder, he excels. He is a carpenter by trade and an artisan by practice. As a financier, he has few equals; having collected at the corner-stone laying of the church at Yazoo City $1,180; entrance day, $1,200; dedication day, $1,300.

As a presiding elder, he is abreast with the times, and has brought his district to a very gratifying point of efficiency. He is a staunch friend of the SOUTHWESTERN, his district having doubled its subscription list as well as taking front rank in benevolences. As an author, his book on "Sprinkling Christian Baptism" is a monument to his ability.

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W. H. M. Society.

The first qnarterly meetng of the General Exeontive Board of the Woman's Home Missionary Society of the Methodist Episcopal Church was held Thnrsday, Friday and Saturday, Nov. 21, 22 and 23, at the Methodist Book Concern, Cincinnati, O., with the president, Mrs. Clinton B. Fisk, in the chair and a large attendance, inclndiug Mesdames Boyt, Williams, Rnst, Meudenhall, Whetstone, Herrou, Kent, Thompson, Thorns, Gosling, Cranstou, Albright, Potter, Dale, Trisler, Wiley, Honse, Taylor and Aiken.

The requisite standing committees were appointed by the president, and Mrs. W. C. Herron was elected Chairman of the Board. The nnfinished business referred by the Fourteenth Annual Meeting of the Geueral Board of Managers first engaged the attention of the Board.

The following memorial from the North Ohio Conferenoe Society to the General Confereuoe of the Methodist Episcopal Church to oonvene in Cleveland, O., May, 1896, was snbmitted, aud on motion referred to special committee, consisting of the corresponding and recording secretaries of the society to oonfer with the Woman's Foreign Missionary Society and report:

"Whereas, The superintendent of Sabbath schools and presidents of local ohapters of Epworth Leagne are members of their respoctive Quaterly Coufereuces; while the presidents of the loosl auxiliaries of the Woman's Home and Foreign Missionary Sooieties are not so recognized; and

"Whereas, Snch official recognition of these latter organizations in her qnarterly deliberations would in the judgment of this body aid the Church in her missionary and philanthropic work and be especially helpful iu seonring the realization of the thought of the Church as set forth in Art. 361 of the Disoipline;

"Therefore, The Thirteenth Annual Conveution of the Womau's Home Missiouary Society ot the North Ohio Conference do hereby respectfnlly memorialize your honorable body to amend Art. 95 of the Discipline, by adding after the words 'Epworth Leagne Chapters' these words, 'and the presidents of local auxiliaries of the Woman's Home and Foreign Missionary Socioties.'"

The appended resolntion from the North Ohio Coufercuce was referred to the secretary of the Bureau for Home Missiouary Reading Circles:

"Resolved, That the New Testament be added to the first and second year's conrso of the Reading Circle and the whole Bible to the third year's course."

The request of Mrs. E. S. Spriggs, corresponding secretary of West Texas Conference to have authority to gather fnnds for the purpose of building an Industrial Home for girls within the limits of this conference was grauted, snbject to the by-laws of the society as printed in the Thirteenth Annual Ropert, pages 214 and 215, Art. III, Sec. 9, Nos. 1 and 2, and Art. IV, Sec. 1, 2 and 3. It was resolved to allow the auxiliaries in the West Texas Conference to collect special funds for the erection of this bnilding, the location of which shall be determiued hy the bureau for Texas. It was further resolve that all money in West Texas above the membership dnes shall be so applied, and that the special fnnd for this purpose shall he sent direct to the treasnrer of the society.

Lucy Webb Home.

The special committee on the consideration of the pnrohase of the property in Delaware, O., formerly occnpied by Mrs. Webb and her danghter, Lucy, afterward Mrs. Hayes, the first president of the society, reported throngh Mrs. Williams, that in their jndgment it is not wise at this time to pnrchase the property. Mrs. Webb never owned this property and occupied it for a short time only, so that Mrs. Hayes' associations with the house are not marked enongh to add to its valne or to make its possession important to the Woman's Home Missionary Society. It was the sense of the committee that the society has no nse for this house if it owned it, and therefore oven were there enongh sentiment oonneoted with it to make its ownership a pleasant thing the pressnre on the society for means to carry on its work is such that it would not be justified in this expenditure, and therefore recommended that the matter be laid on the table. The report was adopted.

New York Office.

Mrs. Fisk oonveyed the gratifying intelligence that she had furnished the office of the Woman's Home Missionary Society in the New York Book Concern without exponse to the treasury. Miss Ainsworth, of Brooklyn, was chosen office secretary.

Syetematic Beneficence.

To meet the awakeniug in the Chnrch npon the obligation of the Christian to render to God the tithes which He olaims as His own for the advancement of His Kingdom aud worship throughout the world, and call upon every individual who has received this inner illumination to seek out his fellows and indnot them into its blessed mysteried, a bureau for Systematio Beneficence was created with Mrs. James Mather, Hyde Park, Mass., as secretary and the conference corresponding secretaries as a co-operatives committee to call for a report of the status of the work in each auxiliary and see that a colnmn is set apart for this report in onr quarterly blanks.

Leaflets.

Mrs E. E. Marcy, Evanston, Ill., who has so acceptably served as chairman of Leaflet Committee, having resigned, Miss M. Van Marter was appointed her successor and given power to ohoose the associate member of this committee.

Leaflets oan he had on application to the office at Cincinnati and New York Book Concerns. It was decided to drop from the list ont of date leaflets when the present supply is exhausted and to request conference societies to make an annnal donation to the leaflets fund to aid in the free distribution of leaflets hy the conference corresponding secretaries.

Mrs. W. M. Ampt was authorized to prepare a leaflet in the interest of mite boxes aud to co-operate with the special committee on blanks in the preparation of blanks for the reports of conference, district and auxiliary mite box secretaries.

Children's Home Missions.

The committee on publication, through its chairman, Mrs. F. Hoyt, recommended that a twelve page paper be published monthly, at Delaware and called *Children's Home Missions;* that Miss Martha Van Marter be the editor, and the first nnmber of this paper be issued in January, 1896. Subscription price, 10 cents per annum. Adopted.

Ritter Home.

Mrs. Jas. Dale, chairman of the auditing committee, reported that at the request of Mrs. W. G Williams, chairman of the committee on Ritter Home, the accounts has been audited aud fonnd to he correct.

Immediately following this report came the good news that "A Friend," devotedly interested in the work of Ritter Home from its beginning, offered as the result of her own earnings the sum of $1,000 to he considered the first thousand dollars toward an Endowment Fnud of $10,000, which she hopes to secnre for Ritter Home. The hearts of the ladies were deeply touched hy this magnanimous gift and the responsive vibrations sounded forth in joyous notes of "Praise God from Whom all Blessings flow," repeatedly snng with Harrison-like earnestness and effect.

In gratefully accepting this noble gift, the society pledged payment of five per cent annually to the beneficiary fnnd of Ritter Home, Athens, Tenn.

Mrs. Harriet Gillette, Jacksonville, Ill., having given the snm of $100 to Ritter Home, was voted an honorary manager.

Another pleasant incident was the statement made by the honored president, Mrs. Clinton B. Fisk, that she was endeavoring to raise the snm of $100 by sale of her own handiwork as the nucleus of an endowment fnnd for the Watts De Peyster Home and School, Tivoli, N. Y., and it was her desire that this $100 might be used to constitute her daughter, Mrs. Mary Fisk Park, an honorary manager of the society.

It was voted that it would he in harmony with usages and law of the society to be use as special funds for the purpose of constituting life members and honorary managers of the society.

Teasury.

Mrs J. W. Mendenhall, treasurer, reported receipts for the qnarter, including balance $932.75, as $13 050.37. Expenditnres, $12,238.05. Balauce on hand, $812.32.

Sympathy.

A resolution of sympathy was adopted for Mrs. H. C. McCabe, whose ministrations is the home of her daughter, bereft of her husband, deprive us of her gentle presence and wise counsels.

Aehville, S. C.

Mrs. E. L. Albright, secretary for the bureau for East Central States, was authorized to secnre plans for the projected Home at Ashville, S. C., aud to proceed with building as the treasury may he able to meet this obligation. Mrs. Albright was granted permission to personally respond to invitations from conferences in the interest of securing additional funds for this Home.

Miscellaneoue.

Mrs. Wm. Caldwell was appointed organizer for Holston Conference, and Mrs. Adda M. Snow was appointed corresponding secretary for Utah Mission.

Mrs. Anna F. Kent was authorized to visit her field of work in New Mexico.

The discovery that the anniversary of the birthday of the faithful president of the society was at hand, was made the occasion of a testimonial of appreciation of her services and devotion to the cause, in the shape of a chest and beautiful crystal vase, presented by the General Executive Board throngh Mrs. Williams, who regarded it as emblematic of the purity and transparenoy of the character of the president and of her motives in sustaining this relation to the society.

With suppressed emotion Mrs. Fisk accepted this tribute from the ladies in words of mingled admiration and gratitude and an expression of determination to stand erect and upright as this vase in her effort to dare and do for the right, free from an undercurrent of deceit and with motives pure and transparent as this beautiful crystal offering.

Mrs. Hoyt offered a touching prayer of dedication to the service of the Master, with faith in His guiding hand and sure promises.

Mrs. Fisk referred to a visit from the sainted Bishop Jones in her summer home at Seabright, N. J., when upon leaving he turned and said: "Peace be unto this house." At the moment of separation for a journey to New Mexico and the Pacific Coast she uttered this benediotion to each member of the board: "Peace be unto your house—peace be unto each one of you."

To this a member responded, "Peace go with you and your companion, abide with you and may you return to your loved ones and to continue service for the Woman's Home Missionary Society."

Adjournment then followed the singing of "God be with you till we meet again."

MRS. F. A. AIKEN.

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THE METHODIST EPISCOPAL CONGRESS.

Thursday, December 12, was a great day in Atlanta, Ga. It was the day set apart by Chief Commissioner I. Garland Penn, Esq., and the commissioners appointed by the bishops of the M. E. Church, to represent said church at the Cotton States Exposition. The sessions were held at Lloyd Street M. E. Church, which was filled with a splendid audience of the most representative people from the city and from a distance.

The following conferences were represented: Tennessee, East Tennessee, Florida, South Carolina, North Carolina, Central Alabama, Little Rock, Mississippi, Upper Mississippi, Louisiana, Savannah, Washington and Lexington.

It is said by many to have been the most largely attended of any of the congresses thus far. The morning session began at 9:30 o'clock, with Bishop I. W. Joyce, D. D., as chairman. Rev. Geo. W. Arnold, B. D., presiding elder of the Atlanta District, made the address of welcome, to which Rev. B. F. Witherspoon, A. M., presiding elder of the Beaufort District, South Carolina Conference, responded. Then followed the regular addresses by President W. P. Thirkield, of Gammon Theological Seminary, on "An Educated Ministry;" Rev. M. C. B. Mason, D. D., assistant corresponding secretary Freedmen's Aid and Southern Education Society, on "The Work and Results of the F. A. and S. E. Society." Discussion opened by Rev. J. P. Wragg, presiding elder of the Griffin District, Savannah Conference. Short addresses were made by Mrs. Elizabeth Rust, of Cincinnati, Ohio; Rev. J. C. Hartzell, D. D., corresponding secretary F. A. and S. E. Society; Rev. John Braden, D. D., president Central Tennessee College, Nashville, Tenn.; Rev. R. S. Rust, D. D., honorary secretary F. A. and S. E. Society, and Rev. George Standing.

At the evening session Rev. Geo. W. Arnold, B. D., presided. Rev. A. M. Trotter, presiding elder of the Meridian District, Mississippi Conference, conducted the devotional exercises; after which the editor of the SOUTHWESTERN spoke on "The Negro in the Life, Power and Spirit of the Methodist Episcopal Church." Dr. E. L. Parks, professor in Gammon Theological Seminary, followed in an address on "The Stewart Missionary Foundation for Africa." Chief Commissioner I. Garland Penn also made some interesting remarks touching the Negro exhibits, and the congresses to be held.

The singing was excellent, helpful, inspiring, and the Congress in every way a grand and a glorious success. For this day at least Atlanta is ours. The Methodist cohorts have come, they have seen, and they have conquered. This Congress marks an important epoch in the history of our Church, and it is a very inspiring sight to see so many of our best representative men and women ready to do honor to our great Church. Verily, it was good to have been there.

In another number we will give our readers an account of the great Congress on Africa, which followed the Methodist Congress.

RACE LEADERSHIP.

We are indebted to Prof. George W. Wells, of the Louisiana Conference, for the following article on "Race Leadership:"

"The deadly cobras of the race are bad, selfish and designing leaders, be they in Church or State. Leaders of such characteristics can easily impede the race's onward march in racial and material development. The future greatness of the 'New Negro' in every department of life in the sunny South, lies in his ability to seize upon the benefits and opportunities which the altered condition of the South places in the race's grasp. The white man of the South, whose face is toward the development of the South's undeveloped resources, and the struggling Negro, are each to the manor born, and are the outgrowth of the same institution. We cannot, therefore, stand apart from each other and thrive. It is true, at this juncture the Negro needs well-trained leaders. Leadership must be planned for, but this leadership must be broadly cultured and conservative. Nations die from want of fit leaders, and *not* for want of rank and file. However, some wiseacres seem to think they have discovered the real *Joshua* of the race. But may not the answer of the *Lord* be: 'Behold, he hath hid himself among the stuff?' And when he is 'fetched hence' and stands among the people, he must be 'higher than any of the people from his shoulders and upwards.'"

HOME LIFE.

We are indebted to the *Pittsburg Christian Advocate* for the following timely article on "Home Life." It is applicable to all sections of our country, and its wholesome advice on this subject is worthy the space here given:

"The home life of a people is the clearest index to their character. Indeed, it, more than anything else, determines their character. If the home life is rude, coarse, vulgar, the inmates will have these same characteristics. If it is refined, pure and noble, all that are within its influence will be fashioned by these elevating qualities. The home is, therefore, the most potent institution and the most important in society. It is the centre of the affections, an asylum from oppressions, a refuge from storm and trouble, and the school of discipline and authority in which children are trained to be profitable members of society and good citizens. Whatever injures the family strikes at our most important interests.

"But the thing we wish now to point out with the greatest clearness is the neglect of the home and its duties and influences by fathers and brothers. This, it seems to us, is one of the greatest dangers of the day. This is a busy age. Industrious men are taxed, and often severely strained, to meet the demands made on them in their vocations. As a rule, they are absent during the day, multitudes of them not being at home after they leave it in the morning until they return late for the evening meal. Then it often happens that the evenings are given to business, society, clubs, lodges, or some other engagements, so that men become mere visitors in their own families. Some of them are scarcely seen by their families in daylight, except on Sundays. This is a great evil, and fatal to the best interests of domestic life. Some of it is unavoidable, under the present arrangements of business and social life; but this only makes it the more important to guard against adding that which may be avoided.

"It should be an established rule of every man's life that his home must have the first claim upon his evenings."

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OUR FOREIGN AFFAIRS AND NATIONAL FINANCES.

Under the above caption the *Zion's Herald* says:

"These two subjects were the principal ones treated in the President's Message to Congress. His unequivocal utterance on the Venezuela question—that 'the traditional policy of the United States is firmly opposed to a forcible increase by any European power of its territorial possessions on this Continent;' that the dispute can be settled only by arbitration, and that such arbitration should include the whole controversy, neither power being permitted to draw an arbitrary line and submit only the portion lying on one side of it—won universal commendation as reflecting earnest popular sentiment on this long-pending question. In dealing with Cuba the President was more restrained. He alluded to 'the futile efforts thus far made to restore peace and order,' to suppress the uprising of people 'struggling for a larger autonomy and greater freedom;' but he uttered no words in favor of the recognition of the Cubans as belligerents. The Armenian question he relegates to the European Powers, who alone by treaty have secured the right, 'as agents of the Christian world,' 'to enforce such conduct of the Turkish government as will restrain fanatical brutality.' He alluded to measures taken to protect American citizens and interests not only in Turkey, but also in Hawaii and China. The Alaskan boundary survey has not been completed for lack of appropriations. 'It is imperative that the jurisdictional limits of the respective governments in this new region be speedily determined.' The President reiterated his recommendation that this country should surrender the privileges in Samoa that came to us by the Berlin agreement, and withdraw from those islands. He favors the improvement of our consular service, and champions the cause of our shamefully-underpaid ambassadors and ministers. Turning to domestic matters, the President sturdily defended the principle of the existing tariff despite its revenue deficiencies. He ignored the deficit entirely, making no suggestion for immediate relief by usual methods of taxation. He insisted that the drain on the gold reserve was due to the 'endless chain' of greenback redemption. He recommended the retirement of the greenbacks and the treasury notes and the issuing of short and long term low-interest bonds in their place with increased circulation of national banknotes at one fourth of the present interest tax to prevent a contraction of the currency. The State Bank proposition was not pressed. The President evidently had no expectation that his suggestion of increasing the bonded debt in order to take up and cancel the greenbacks would be heeded, and he therefore assured Congress that he 'will co operate in perfecting any other measure promising thorough and practical relief.'"

AN ANNUAL OPPORTUNITY.

Poor and needy indeed is he who has no assistance to give. But it is not usually the "poor and needy" who are anxious to prove themselves unsympathetic and useless to their fellows in need. It is a mistake to suppose that because one sometimes rightly accepts assistance he is therefore in no wise able to give assistance. Many a one in the depths of poverty is cut to the quick by the implication that he is denied the right and privilege of ministering to others simply because others now and again indulge in the privilege of ministering to him. It is disheartening and depressing to be taught that to poverty in material possessions must necessarily be added poverty in heart-power. None is so poor that he must be denied the right to exhibit a generous, sympathetic, noble spirit. The Christmas season is the time of all times when the Sunday School has an opportunity to make itself a living object lesson on the right of ministry. It teaches the Scripture doctrine that it is more blessed to give than to receive, and that it is better to minister than to be ministered unto. But it too often confutes that very doctrine in the claim that its pupils are too poor to minister, and do good, and give of their scanty substance to others. The Christmas anniversary is the golden opportunity to teach by doing, and to illustrate and enforce doctrine by practice. It is the great occasion when rich and poor alike may be uplifted and ennobled by the opportunity to relieve and to comfort their fellows by showing a Christ-like spirit of ministry.—*Sunday School Times.*

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Owing to the reduotion of advertising space we omit the generons premium offers heretofore carried. The offers are not withdrawr, however, and will be supplied on the usual terms. Preserve the back numbers for reference.

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To approved parties, $5 with order and $5 in three months will secure a fine, cloth bound set of 6 large volumes. The original edition revised by Dr. Curry. Those accepting this offer will pay freight or express charges. It will be sent prepaid when full amount is sent with the order.

Address, HUNT & EATON,
631 Poydras St., New Orleans.

FREE THE BALANCE of this year to subscribers of the SOUTHWESTERN for the year 1896.

Cash Remittances.

From December 9 to 16.

W H Brown, 3	H O Frederick, 2
J T Cannon, 1	R L Varner, 2
Emily Foreman	R R O'Neal, 2
J W Pierce	J M Thompson, 1
A Lewis	Joe Vital
W E Mask, 3	W McNeal
Cora L Lott	A T Stephens 1
C E Alexander, 1	S H Rhoad
W A Ray, 1	W R R Duncan, 3
N B Blackman	Thos Walker, 3
A G Townsend, 1	S W Harvey, 1
J A Brown, 2	C E Hemsley
E Harrison 1	Mrs C Brown
T J Johoson	J E Ogilvie
Thos Hutchinson	J M Waltoo, 1
Wm Porter. 1	Robert Jones
S McDonald, 1	A J Proctor, 1
F Anderson	

NEW ORLEANS AND VICINITY.

—The officers of Union Chapel Epworth League, this city, were installed on the afternoon of the 15th. Mr. Gns Roma is president; F. C. Brent, one of the most popular yonng men of the chnrch, is first vice president; M. Knox, second vice president; Miss Matilda Smith is the secretary, and Mrs. Ida Hall is the treasnrer.

COUGHS AND HOARSENESS. The irritation that induces coughing is immediately relieved by using "*Brown's Bronchial Troches.*" A simple and safe remedy.

Notice.

The pastors of Monroe Distrlot will please meet me Jan. 14, 1896, at 12:30 p. m, at No. 1929 Marengo street, so as to arraign onr statistical reports, and oblige, yonrs in the work, F. T. CHINN.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

{SEAL.} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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OUR BOOK TABLE.

"Methodist Magazine and Review."

Through the amalgamation of The Methodist Magazine and Canadian Methodist Review under a combined title, the best features of both periodicals will be united. The new series of The Methodist Magazine and Review will be one fourth larger than The Methodist Magazine, and will retain all the popolar features which made that periodical such a household favorite, and will add new and important departments without any increase of price.

The announcement of The Methodist Magazine and Review for 1896 is a very attractive one. The splendidly illustrated articles on "Britain's Keys of Empire," "Aronnd the World with the Union Jack," and "The Greater Britain of the Southern Seas," with several papers on our own great Dominion, will give it a patriotic character that should appeal to the patronage of every loyal Canadian. The articles on "Every Day Life in Bible Lands," will throw much light on many passages of Holy Scripture. Its stories of the heroism and romance of missions, its character-studies of the men and women who have moulded history, its sketches of social and moral reform, and its papers on Popnlar Science will furnish instructive reading to all classes.

A feature of great attractiveness will be its admirable social stories. One of these will be read with a special interest, "The Hand on the Helm," a tale of Irish life, of smugglers and Methodists, of true love and its trials, of Irish brogue, Irish hnmor, Irish pathos, and Irish piety. It will be illustrated with a score of engravings. "The Elder's Sin" describes the heroic character of the Covenanters of Scotland. "The Man Trap" is a strongly written temperance story, by the anthor of "Lost in London." "The Trials of Philip Strong," and "The New Socialism," by the author of "Philip Meyer's Scheme" are also powerfully written stories. These stories purchased in book form would cost several times the price of the Magazine and Review for the entire year.

William Briggs, Toronto, Publisher. Price, $2.00 a year, $1.00 for six months. Trial trip for three months 50 cents.

St. Nicholas in 1896.—For almost a quarter of a century the St. Nicholas Magazine has been bearing its welcome messages each month to the young people of the land. It consolidated with it in its early years all of the leading children's periodicals of that day—"The Little Corporal," "Children's Hour," "The School-Day Magazine," and "Our Young Folks." The last children's magazine to be merged in St. Nicholas was "Wide Awake." It has been fortunate in securing contributions for its pages from the leading writers and artists of the language, while it has given to its readers many works that have become imperishable classes in juvenile literature. St. Nicholas has had for many years a large circulation in Europe, and it is said to be read by many royal children. When the children of the Prince of Wales' family were young the prince took six copies for his household, and the present crown prince of Italy grew up a constant reader of St. Nicholas. The magazine is a help to those that have the care and up-bringing of children, in that it is full of brightness and interest, and tends to cultivate high aspirations, without being "preachy" and prosy and lagging in too apparent moralizing. The leading feature for next year will be a delightful series of letters written to young people from Samoa by Robert Louis Stevenson. Rudyard Kipling, whose first Jungle Stories appeared in St. Nicholas, will write for it in 1896, and James Whitcomb Riley, the Hoosier poet, will contribute a delightful poem. The serial stories represent several favorite names.

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Highest Honors—World's Fair.
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PRICE'S
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BAKING
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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

"The Swordmaker's Son" is a story of boy life in Palestine at the time of the founding of Christianity. It is written by W. O. Stoddard. "The Prize Cup" is one of J. T. Trowbridge's best stories. Albert Stearns, of "Chris and the Wonderful Lamp," has written another story that promises much. In "Sinbad, Smith & Co.," he has again gone to "The Arabian Nights" for inspiration. During the coming year $1,000 will be given in prizes. Full particulars concerning it will be found in the November number.

Mrs. Alice C. Fletcher, who has lived among the Indians for some years, depicts a phase of life that has a historical interest and that is fast passing away, in "Tribal Life Among the Omahas," to appear in the January Century.

Our Bellaire (O.) Correspondent.

This has been the most prosperous year in the history of the Second M. E. Church. Our pastor has worked faithfully and saved the church. We have raised and paid on the church debt up to the present $300, which, with other collections, amounted to nearly $700 this year. We had a glorious revival with 8 conversions and a goodly number of additions to the church, several from other churches. Pastor W. M. Longford is a good worker and leader, and an able minister. All departments of the church are thoroughly organized for effective work.

Yours, W. H. ROLLS.

Nervous women will find relief in Hood's Sarsaparilla, because it enriches the blood and thus strengthens the nerves.

Presiding Elders, Please Help Us.

Mrs. Willing has been sending good literature to Methodist pastors who have families to support on $300 a year and less. Her list has numbered as many as six hundred. It needs revision on account of the changes of the itinerancy. Will presiding elders kindly help this good work by sending immediately the address of the wives of pastors who receive $300 a year and less, to Mrs. J. Fowler Willing, 463 W. 32d street, New York City?

Brookhaven District.

We have just closed one of the greatest district meetings ever held on the Brookhaven District—at Brookhaven, Miss. You will receive by this mail money order for nine subscribers, most of them yearly subscribers. Much good work has been done on the district, mostly where the SOUTHWESTERN is taken. Five hundred souls have been added to the Church. Collections better this year than last. Only one travelling preacher absent from the conference; he is building a church "about a good work," and could not come down. The enclosed list brings my list up to 59 since December, 1894.

I. L. PRATT.

Mississippi Annual District.

The class in the third year's course of study is requested to meet the examiners in the M. E. Church in Canton, Miss., Jan. 7, 1896, the day before the meeting of the conference, that the work may be completed before the session begins. Bring your books and let us have a thorough examination. Yours,

H. MAY.

—The postoffice address of Rev. M. C. Cavines is Calvert, Texas.

Notice—Central Alabama Conference.

Rates on the certificate plan have been secured for this conference, which meets in Marion, Ala., Jan. 22, 1896. Where through tickets cannot be purchased, they should be purchased to Selma, Montgomery, Calera or Birmingham, as may be most convenient, and there repurchase to Marion, taking certificates from each agent. Certificates from any other points than the starting point and those above named cannot be recognized. At least 50 persons must hold these certificates to get reduction of rates.

A. N. JACKSON, Recording Sec'y.

A loud ring of your doorbell in the dead hours of the night is alarming. So is the first hollow sound of a cough from one's husband, wife, son, or daughter. It is disease knocking, with perhaps a certain silent visitor waiting not far away. Arrest that cough. Stop it. Stop it at the start. A few days' use of Ely's Pineola Balsam and the danger is past. Relief is immediate; a cure certain. This remedy is rich in the curative principles of the balsams and also contains certain ingredients that are new.

Daleville Circuit, Miss.—E. L. Wilbon writes: Our revival closed with 42 conversions and 47 accessions to our church, which is alive with the hallowed fire.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

The Southern Pacific

Runs the most sumptuous train ever built, on the fastest time and through the most interesting scenery, from New Orleans to San Francisco, making connection via Eagle Pass for all points in Mexico.

ITS SUNSET LIMITED,

Leaving New Orleans each Monday and Thursday morning at 11 a. m., is confessedly the acme of luxurious travel. The Southern Pacific is the first line to recognize the heretofore inadequate accommodations for ladies, and has added to its Sunset Limited trains a ladies' drawing room car, containing a specially appointed apartment, provided with the most luxurious fittings, supplied with an ample and well selected library, writing desks stocked with the daintest stationery, reclining couches, easy chairs, etc. These cars contain seven boudoir sleeping apartments which can be occupied singly or en suite all opening upon a hallway at one side and having communicating doors.

The gentlemen's car contains bath room, barber shop, buffet and smoking compartment. The train carries, besides the cars mentioned, two double drawing room ten section sleepers, and a dining car where meals are served a la carte. It is needless to say that every appointment of the train is a realization of the highest attainable standard of Pullman work.

58 Hours, New Orleans to Los Angeles.
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Take a trip to the Pacific Coast, or return via the Southern Pacific where snow never interferes with the running of trains and where you will be perpetually charmed by the novelty and interest of the scenery and the sights along the way.

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A Pure, Concentrated, Unfermented Grape Juice. Each gallon of which reduced with pure water will make from two to six gallons, according to taste or nature of service required.

A product in which alcohol has not been added. Its sale requires no licence.

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Represent only the Best Companies and place Insurance on all classes of Insurable Property at 15 to 20 per cent lower than local agents.

We deal direct with the property owner and save him the agent's commission. We make a specialty of insuring Cotton, Cotton Gins, Stores, Farm Property, Mills and Factories of all kinds.

Form for description of property mailed upon application. Write us before insuring, for rates.

☞ Solicitors Wanted.

Meeting of Board of Education.

The Board of Educatien of the Mothdist Episcopal Chnrch held its annual meetlng at its office in New Yerk city, Dec. 4. There wore present Bishop Hurst, Drs. L. R. Fiske, W. F. King, J. W. Lindsay, and A. S. Hnnt, Messrs. J. S. Stout. John D. Slayback, and James Long, and Secretary C. H. Payno. Bishop Hurst presided.

The annual reports of the treasurer, J. S. Stout, aud of the secretary, Dr. C. H. Payne, showod a very prosperous year. The total receipts fur the year were $89,-061.48. There was an increase in the collections and the returned leans above last year. Tho board has aided during the year 1,540 studouts of twenty-four different nationalities studying in 134 different schools. About threo-fourths of this nnmher were intending to euter the ministry or the missionary work. The total nnmber of students aided from the beginning of this work in 1873 np to the close of the last school year was 6,593. The total amonnt loaned to those students was $603,579. Tho report showed a large increase in the income of tho board and in the disbursement in aid to stndents dnring the last quadrennium above any previons quadrennium in its history. The general work of the board also as an agency to promote higher edncation in the Chnreh has been greatly iuereased, and the supervisory power given to it by the last General Conference has largely added to its duties and respousibilities. The aotion of the last Geueral Conference in adopting a system of edneation, including the federation of tho colleges and nniversities of the Church, marked an epoch in the history of education in tho Chnrch which will doubtless be remembered as the greatest in its history.

The University Senate has formulated a standard of requirements for graduation at a Methodist college, and the board has faithfully applied these requiremonts, tho result of which has heen the changing of the curricnla in the direetion of a marked advance in more than forty of the colleges of the Church. The question of applying some general standard to the colleges of the country has recently boon discussed hy the Chancellor of the Uuiversity of New York and other eminent educators, the necessity for it being fully acknowledged. It is not a little gratifying that Methodism has taken the lead in this important advance. Its effeet upon the educational interests of the Church can not hnt he eminently satisfactory.

The work of the board in gathering and pnblishing complete statistics of our educational institntions is of great value. It is helieved that no other denominatinn presents sueh full statistics of its edueational work. From these statistics it appears that we have over two hnndred higher institutions of learning, with property valued at moro than $26,000,000, and 43,000 students.

The board also maintain a Teachers' Ageney, doing this important work gratuitonsly for sehools and teachers. Notices of important beqnests have been received hy the board during the year, and it is expected that the Board of Education of the Methodist Episcopal Church will be remembered in all wiils making beqnests to the general benevolences of the Chnrch. The secretary reported that Children's Day was more widely observed this yoar than ever befere, and that nearly eight hnndred thousand of the exercises prepared by the board had heen used by the Chnreh, which secured an andience on that day of between two and three millions of people, including the flower of the yonth of the country.

The meeting was enthusiastic over the growth and large development and eminent snccess of the work of the board.

Stimulating and Nutritious.

Horsford's Acid Phosphate.

It snpplies just the right element (the phosphates) to repair waste of hody and brain—a food itself, and also helps digest ther food.

To Pastors and Presiding Elders.

Missionary Apportionments.

The apportionmeuts for 1896 will be the same as fur 1895. There will be no change till the whole Chnreh comes up to the million and a half line. If auy charge or district exceeds the present apportionment, it will not be Increased.

If every charge and district wonld raise the full apportionment in 1896, we should have a million and a half, which wonld pay all the appropriatious aud every dollar of the debt, and wonld enable the Geueral Committee to restore the seveu per eent to the appropriations for 1897.

C. C. McCabe,
A. B. Leonard.

A good appetite and perfect digestion socu follow the nse of Ayer's Sarsaparilla.

National Deaconess' Conference.

The ulnth annual session of the National Deaconess' Conference will be held in Minneapolis, Minn, Feb. 12, 1896. The program is now being prepared hy the members of the exeentive committee resident in that city, and will be pnblished shortly. It is expected that there will he a large attendance of delegates from the many Homes in the United States, as well as representatives from the Homes in foreign countries. E. S. Tipple, Sec'y.

A Doubting Thomas.

The following letter was just received from one who had a bad cancer beneath the left eye. He came to my office, but did not take treatment until he investigated me two days, and after we gave him a good cure, he refnsed to give us a statement of the facts, for fear it would come back in a few weeks. Read this letter.

Shinnston, W. Va., Sept. 29, 1895.

Dear Doctor—I have thought ahont writiug to you a number of times. It is about one year since I started to your offieo. My face is sound and well. Your Combination Oil Cure is a wonderful eure and I wish you well in your work. I shall ever feel grateful to you for your good and kind treatment tnward me dnring my stay with you. I shall uot forget to recommend your treatment whenever I can. I recommended it to Mr. Moore, of Clarksburg, fur his cancer on bis lip, and he sont to yon for your oils. Now I am willing to give you my testimonial. If you will please write ont your blank and send it to me, I will give you my name.

Very respectfully yours, John M. Sapp.

Naperville, Ill., March 4, 1895.

Dr. D. M. Bye—*Dear Sir:* It has been two months since I got your remedies and all traces of cancer are gone. Now, if this cancer stays away it is something nnheard of. I am satisfied it is the most wonderful cure I have seen yet. I am used to paying from $100 to $300 to have it taken away, and if it comes back every year it is better than all others I have tried, and I did uot have near the pains I had by nsing caustics, etc I will recommend your oils to all sufferers of cancer I know.

Yours very truly, Mrs. H. Manbeck.

It Came Too Late.

Glidden, Iowa, October 1, 1894.

Dr. D. M. Bye: Dear Sir—Your last box of oils received, and oh, so thankfully, by our poor mother; hnt, Dr. Bye, it eame too late, or else we did not send in the first place soon enough, for she left on Saturday, Sept. 15, for a hnme with her God. She seemed to suffer little or no pain at the last, and her cancer on the surface seemed to be almost entirely cured. I think it had gone to her lungs, and then one grew on the bronchial tnbes. She had so much faith in your medicines, as we all had. It took the soreness ont of the one on her side, and we think now if we had known of the one in her throat and put the medicine on there, probably it would have prolonged her life a little longer. Whether it would have done any good or not, she is gone uow. She died with strong faith in yon and your oils and her blessed Savior. We thought it best to write and tell yon how things had gone. All her family join in hoping God will bless yon and your oils.

Sincerely yours, Mrs. O. Mavity.

If afflicted, defer not, bnt send for free book giving prices of oils and partienlars.

Address, DR. D. M. BYE,
Indianapolis, Ind.

All snbscriptions to the Southwestern for 1896 will Inclnde the paper for the balance of this year free.

Timely Warning.



The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

Episcopal Visitations for 1896.

Conference and Place.	*Time.*	*Bishop.*
Upper Mississippi, Gren da	Jan. 8	Hurst
Mississippi, Canton	Jan. 15	Mallalieu
Alabama, Pratt City	Jan 15	Hurst
South Carolina, Charleston	Jan. 29	Mallalieu
Louisiana, New Orleans	Jan. 15	FitzGerald
Florida, Gainesville, Fla	Jan. 22	Foss
Central Alabama, Marion, Ala.	Jan. 22	Hurst
Little Rock, Batesville, Ark.	Jan. 22	Ninde
Savannah, Griffin, Ga.	Jan. 22	Mallalieu
Gulf Mission, Jennings, La.	Jan. 23	FitzGerald
Georgia, Atlanta, Ga	Jan. 29	Foster
Arkansas, Rogers, Ark.	Jan. 29	Ninde
St. John's River, Lawley, Fla	Feb. 5	Foss
Virginia, Chesapeake, Va.	March 4	Bowman
Washington, Charlestown, W. Va,	Mar 4	Warren
Kansas, Atchison, Kan.	March 11	Andrews
Baltimore, Baltimore	March 11	Warren
Philadelphia, Philadelphia	March 11	Hurst
Lexington, Louisville, Ky.	March 18	Bowman
South Kansas, Baldwin, Kan,	March 18	Andrews
Wilmington, Dover, Del.	March 18	Warren
Central Pennsylvania, Williamsport, Pa.	March 18	Vincent
St. Louis, Sedalia, Mo.	March 18	Goodsell
North Indiana, Richmond	March 25	Bowman
E. German, Brooklyn, N Y.	March 25	Foster
S. W. Kansas, Wichita	March 25	Andrews
Newark, Newark, N. J.	March 25	Foss
New Jersey, Bridgeton	March 25	Joyce
Cent'l Missouri, Springfield,	March 25	Goodsell
New England, Southern, Fall River, Mass.	April 1	Foster
New York E., New Haven, Conn.	April 1	Merrill
N. W. Kansas, Salina	April 1	Andrews
New York, New York city	April 1	Ninde
New Hampshire, Lawrence	April 1	Fowler
Wyoming, Binghampton, N.Y.	April 1	Vincent
Delaware, Chester, Pa.	April 1	Joyce
Missouri, Trenton, Mo.	April 1	Goodsell
Maine, Auburn, Me.	April 8	Merrill
New England, Springfield, Mass.	April 8	Foss
Vermont, Barre, Vt	April 8	Fowler
Northern N.Y., Oswego	April 8	Joyce
East Maine, Oldtown	April 15	Merrill
Troy, Gloversville, N.Y.	April 15	Fowler
North Dakota, Jamestown	April 15	Vincent

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

ELY'S CREAM BALM

Is quickly absorbed. Cleanses the Nasal Passages, Allays Pain and Inflammation, **Heals the SORES.** Protects the Membrane from Additional Cold. Restores the Sense of Taste and Smell. IT WILL CURE.

CATARRH



HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50c at Druggists; or by mail.
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Containing: Concordance, with context, over 40,000 references. Index to persons, places and subjects, 16,000 references, Scripture Atlas, with index. Glossary of Bible words. Bible calendar; self-pronouncing dictionary of all proper names, with their meanings and pronunciations; summary and analysis of the Old and New Testaments. Exhaustive articles on Biblical history, geography, topography, natural history, ethnology, botany, chronology, music and poetry A complete harmony of the Gospels, tables of parables, prophesies, miracles, prayers, money, weights and measures, Jewish sects and orders, Bible lands, etc.

Style C—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¼ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2 25

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Curly Hair made straight by Mystic Pomade. It is a most elegant preparation for family use, rendering the hair soft, straight and glossy, and is a real fertilizer to the roots of the hair. Mothers will find Mystic Pomade a great help in dressing their children's hair. Send a piece of your hair and 10 cents and I will return the hair as a sample of my work.

Price for Trial Bottle, 50 Cents.

Address. Mme. M. C. TURNER,
337 Carondelet Street, New Orleans, La.
Send for circulars on prices for Chevaline an Mystic Face Bleach.

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"The Philosophy of Negro Suffrage."

by Dr. Jerome R. Riley of Washington, D. C.

A BOOK FOR THE TIMES.

A grand subject and handled by the author in a masterful and scholarly style. Vital questions of the day directly concerning every sincere colored thinker, fairly and fearlessly met.

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BELLS

Steel Alloy Church & School Bells, Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

For the SOUTHWESTERN.

Fads.

REV. J. H. REED, A. M., Texas Conference

As the centuries retreat there are left on record many events, the impress of which has influenced human society either for good or for bad. Some new fashion or custom suddely making its appearance upon the face of society, is commonly known as a "fad." The fashionable world adopts very readily any new form of dress and the costumes of social circles change in such rapid succession that woman scarcely has time for higher intellectual development, owing to the fact that she must keep pace with the ever changing sentimentalities and foibles of her age.

In watching the drift of popular excitement along this line of worldly tastes, one cannot be mistaken that they are all short-lived, soon serving their day and giving place to the latest "fad." In less than a decade the "skating rink," with all of its concomitant amusements, absorbed the attention of pleasure seekers, and large sums of money were expended upon buildings and amphitheatres, erected for the purpose of satisfying public curiosity in the exhilarating pleasures of the "rink," but this popular craze has subsided, the giddy things have passed on to other innovations, these places of public resort are left vacant, having contributed nothing to the material resources of the nation.

In the world of athletic sports the development of physital strength has run into the brutal fisticuffs of a thousand club rooms and every pitiable "lightweight" imagines himself the champion athlete of the world, until pounded into a pulp by one somewhat more of *beast* than himself. This popular craze holds high carnival among the inhabitants of the civilized world and Corbett stalks the land as the champion specimen of physical manhood, while Sullivan, who once laid claims to the same plaudits of the sporting world, now lies away as a wreck upon the face of human society. And what shall we say as to this "fad?" The cry of *physical culture* forsooth, may be heard all over the land in defense of this brutal practice, but when we look at it from point of man's higher and nobler being, it demoralizes the individual and leaves a blot upon the pages of Christian civilization, as well as setting forth influences that impel society by mere brute force. The marital relation is destroyed by those who give themselves up to the "ring" and notwithstanding the financial gains as claimed by the cities where such contests are "pulled off," the nation, in reality, is left poverty striken in that it is robbed of morality and virtue, the main bulwarks for the perpetuity and safety of any government. To say nothing of the fact that law is mocked and authority discarded, these convocations of popular excitement and brutal disorder are intimately blended with that other giant evil of our country—the liquor traffic. This, like other "fads" will in time pass off the stage and leave the nation depleted of some of its noblest types of true manhood and in sowing the wind we shall reap the whirlwind.

Amid all these various changes that affect the social conditions of mankind none stand out more alarming than does that latest of all "fads," the "bloomer" and the bicycle. The all absorbing question in this connection is, has woman a moral right to develop physical strength at the entire expense of modesty and common decency? The masculinity of the whole affair seems to exclude the feminine sex from this rolling and denunciations of the pulpit, a mighty sweep of feminine cyclists now roll over the land in defiance of those tender feminine virtues that should make woman the uncrowned queen of creation. Many claim it as her right to indulge in a sport in which men take delight, notwithstanding its highly sensational tendency. This so-called exercise has become a mania throughout the nation and we can only hope that it is now at its high water mark and will soon subside. We may call it puritanical, pharisaical or what not, but no one can deny the truth that the bloomer and the wheel are developing woman into a monstrosity, to say the least and subjecting her to public ridicule and unholy comment. If we deplore and condemn the publication and circulation of vicious and corrupt literature as dangerous to public morals, we should no less brand this feminine craze as immodest and one that tends to excite the lower propensities of the general masses, gazing with unrestrained appetite. The strongest safeguard to public morality is to keep woman highly exalted from all the influences that will drag from its lofty summit the true standard of virtue and trample it in the dust. The interwoven meshes of our modern civilization demand that the warp and woof shall be filled with the tender touch of feminine modesty and to do this we cannot allow the social foibles of this fast ages to strike at the very foundation of our national greatness by eliminating from our social fabric its femininity.

Woman's rights must be sacredly guarded, and everything that tends to ennoble her sex should be accorded to her, but that defined line of masculine coarseness in contradistinction to feminine refinement should never be crossed in the midst of heated ambition and false pride of being equal to man.

Sad will be the day when the homes of this land shall lose their most potent influence in the person of mother, all brought about by the ever-changing kaleidoscope of human society. In order that we may still cherish the three most precious words in the English language—*mother, home, heaven,* let feminine virtues continue to blossom in the home, and not be destroyed by the "fads" in our nineteenth century.

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Illinois Central.

ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8 20 am	Chicago and St. Lou's fast mail.....7 00 pm
Chic. limited....6:50 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashville.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 10 am
No. 7, coast acc. 8 50 am	No. 4, fast ex... 9 45 am
No. 1, lim. ex....6:50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6 15 pm

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Vicksburg & Natchez Ex.	7.30 a m	5.50 p m

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FROM PRESIDING ELDERS.

Ohio District.

Dear Brethren—Our annual conference meets March 18, 1896, at Louisville, Ky. Are you ready for it? We shall expect full reports at this quarterly conference. Please have no blanks in your report. Let your people desire your return by a glorious revival. Lay delegates are to be elected to the Lay Electoral Conference. Raise your minute money and General Conference fund. Yours faithfully,

M. S. JOHNSON, P. E.

Columbus District.

Brethren—Do not put off one day, but start now. I will send you your apportionment soon. Do not wait for that. If you begin early you will be sure to end soon. Yours in Christ,

B. F. SMITH, P. E.

Waco District.

Dear Brethren—Let us begin our work at once and plan for another successful year. Meet your estimating committees and let them do their work and be ready to report when called for. I trust all of the officers will feel themselves interested and turn out in full force. Remember the SOUTHWESTERN. Do your best to put the paper in every home. Let the people read, and see what the Church is doing throughout Methodism. Yours in Christ,

H. SWANN, P. E.

West Tennessee District.

Brethren—Please have all of your benevolent reports and the money at quarterly conferences on Saturday.

H. W. KEY, P. E.

Cumberland River District.

Dear Brethren—Please stay on your own work this year and work for the SOUTHWESTERN, the Central Tennessee College, the benevolent collections, circulate tracts, buy books from our own Book Concern, pay for them, then read and study them, and sell books to our people. Hold your own revivals. Please get the converts into our own Church and give them something to read. See after the class, prayer and Epworth League meetings. You must lead and not drive the people into heaven, for if you drive them into heaven you may be shut out; but if you will lead them to the Holy Land, like the Master, you may go in yourself if quite a number is left out. So go to work as a leader and not as a driver, and you will win every time. We are using a great deal of powder, but we are not killing anything. Please put in the shot with the powder. It is the shot that kills. We made great gains last year; we must work for greater ones this year. Let me hear from you soon,

L. M. MOORES, P. E.

Austin District.

Dear Brethren—Most of us are beginning our work in a new field. It is not like the old one. We have got to learn how to handle the new people, and the new people will have to learn how to handle us. Let us do our best to get close to those we must work with. Take the Lord with you in all things. God bless you with a happy new year.

MOSES SMITH, P. E.

San Antonio District.

Dear Brethren—The annual conference is now over, and we are about to commence another year's work. Success has attended our work in the past year. Now let each start with the year and pray for greater success. Yours in the work,

E HENDERSON, P. E.

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The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

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[From the Troy, N. Y., Times.]

R. W. Edwards, of Lansingburgh, was prostrated by sunstroke during the war, and it has entailed on him peculiar and serious consequences. At present writing Mr. E. is a prominent officer of Post Lyon, G. A. R., Cohoes and a past aid de camp on the staff of the commander-in-chief of Albany Co. In the interview with a reporter, he said:

"I was wounded and sent to the hospital at Winchester. They sent me together with others to Washington—a ride of about 100 miles. Having no room in the box cars we were placed face up on the bottom of flat cars. The sun beat down upon our unprotected heads. When I reached Washington I was insensible and was unconscious for ten days while in the hospital. An abscess gathered in my ear and broke; it has been gathering and breaking ever since. The result of this 100 mile ride and sunstroke was heart disease, nervous prostration, insomnia and rheumatism; a completely shattered system which gave me no rest night or day. As a last resort I took some Pink Pills, and they helped me to a wonderful degree. My rheumatism is gone, my heart failure, dyspepsia and constipation are about gone, and the abscess in my ear has stopped discharging and my head feels as clear as a bell, when before it felt as though it would burst, and my once shattered nervous system is now nearly sound. Look at those fingers," Mr. Edwards said, "do they look as if there was any rheumatism there?" He moved his fingers rapidly and freely, and strode about the room like a young boy. "A year ago those fingers were gnarled at the joints, and so stiff that I could not hold a pen. My knees would swell up and I could not straighten my leg out. My joints would squeak when I moved them. That is the living truth.

"When I came to think that I was going to be crippled with rheumatism, together with the rest of my ailments, I tell you life seemed not worth living. I suffered from despondency. I cannot begin to tell you," said Mr. Edwards, as he drew a long breath, "what my feeling is at present. I think if you lifted ten years right off my life and left me prime and vigorous at forty-seven I could feel no better. I was an old man and could only drag myself painfully about the house. Now I can walk off without any trouble. That in itself," continued Mr. Edwards, "would be sufficient to give me cause for rejoicing, but when you come to consider that I am no longer what you might call nervous and that my heart is apparently nearly healthy, and that I can sleep nights, you may realize why I may appear to speak in extravagant praise of Pink Pills. These pills quiet my nerves, take that awful pressure from my head, and at the same time enrich my blood. There seemed to be no circulation in my lower limbs a year ago, my legs being cold and clammy at times. Now the circulation there is as full and as brisk as at any other part of my body. I used to be so light headed and dizzy from my nervous disorder that I frequently fell while crossing the floor of my house. Spring is coming and I never felt better in my life, and I am looking forward to a busy season of work."

CONFERENCE NOTICES.

Austin District.

First Round — December.

Wesley Chapel	14 15	Austin cir.	21 21
Davilla cir.	28 29		

January.

Simpson Tab.	4 5	Burnett,	11 12
Georgetown	18 19	Taylor Temp's	25 26

February.

Belton	1 2	Koll Branch	1 2
Manor cir.	8 9	Cedar Creek	15 16
Look Hart	22 23		

March.

San Marcos Feb 29..	1	Luling	7 8
West Point	14 15	Smithville	14 15
Winchester	21 22	Giddings	21 22

Moses Smith, Presiding Elder.

San Antonio District.

First Round. — December.

Guero & Yorktown,	14 15	Gonzales	21 22
Gonzales circuit...	28 29		

January.

Belmont	4 5	Seguin & Ben Allen	6
Cimas	18 19	San Antonio, St. P'l	25 26

February.

St. Antonio mission.	1 2	Hondo City	8 9
Pleasanton	15 15	Fredericksburg	22 23
Floresville 29 and March 1			

March.

Goliad	7 8	Fannin cir.	14 15

E. HENDERSON, P. E.

Waco District.

First Round. — December.

Mexia cir.	14 15	Groesbeck	21 22
Bremond & Reagon,	28 29	Long Branch	28 29

January.

Calvert	4 5	Mount Zion	4 5
Port Sullivan	11 12	Mayfield	11 12
Lampasas	18 19	Martin	25 26

February.

Moorosville	1 2	Andrew	8 9
New Zion & Golindo	8 9	Waco, Mt Zion	15 16
Waco, St. James..	22 23		

March.

Aquilla	7 8	East Waco	14 15
Springhill	14 15		

H. Swann, Presiding Elder.

Ohio District.

Fourth Round. — December.

Troy	14 15	Xenia	26 27
Dayton	28 29	Yellow Springs	30

January.

Springfield	4 5	Delaware	6 7
Rushsylvania	8	Loraine	9 10
Oberlin	11 12	Cleveland	13
Zanesville	27	Georgetown	22
Bridgeport	14 15	Bellaire	16 17
Martin's Ferry	18 19	Steubenville	25 26
Cadiz	23 24	Newark	28 29
Flushing	29	Mount Pleasant	21

February.

Ripley	1 2	Port mouth	3 4
Ironton	5 6	Louisa	7
Vanceburg	10	Mayesville	8 9
Aberdeen	11	Dover	13 14
Columbus	1 2	Augusta	15 16
Laurel	17	New Richmond	18
Lloasay chapel	19	Milford	1 2
Batavia	20 21	Walnut Hills	22 23

March.

Cumminsville	3	Westwood, 1 a.m.	3
Cleves	5	Cincinnati, 9th St.	5
Rising Sun	6	Covington	7 8
Madisonville	9 19	College Hill	8
Mt, Healthy	11	Pembleton	14

M. S. Johnson, P. E.

Cumberland River District.

Second Round. — December.

Alexandria	28 29		

January.

West End mission..	4 5	Cherry Valley	4 5
Richmond	4 5	Seay's mission	4 5
Mount Zion	11 12	Tucker's cross rds,	11 12
Liberty	18 19	Temperance Hall,	18 19
North Lebanon	18 19	Hartsville	25 26

February.

Gallatin	1 2	Lebanon	8 9
Union Hill mission,	15 16	Gordonsville	15 16
Rock Springs	22 23		

March.

Cookville Feb. 29..	1	Bradon chapel	7 8
Springfield	14 15	Kitchensville	21 22
James Town	28 29		

April.

Greenbrier	4 5	Gainsboro	4 5
Livingston	11 12	Brysville	11 12

L, M. Moores, Presiding Elder.

West Tennessee District.

Second Round. — January.

Galloway	4 5	Brownsville	4 5
Foulkes & Harden	11 12	Alamo & Humboldt,	13 19
Big Creek	25 26	Ramsey	25 26

February.

Memphis circuit	1 2	Memphis station	8 9
Atoka	15 16	Pleasant Grove	15 16
Sharon	27		

March.

Gardener, Feb. 29..	1	Martin	Feb. 29 1
Friendship	7 8	St. Peters	7 8
Hudson and Mays..	14 15	Konton & Yorkville	21 22
Mason & Covington,	28 29		

H. W. Key, Presiding Elder.

Columbus District.

First Round. — December.

Columbus circuit..	7 8	Columbus	14 15
Alleyton	21 22	La Grange	28 29

January.

LaGrange cir.	4 5	Industry	11 12
Weimar	18 19	Flatonia	25 26

February.

Oakland	1 2	Sublime	8 9
Hallettsville	15 16	Whorton	22 23
Edna 29 and Mar..	1		

March.

Victoria	7 8	Yoakum	14 15

B. F. Smith, Presiding Elder.

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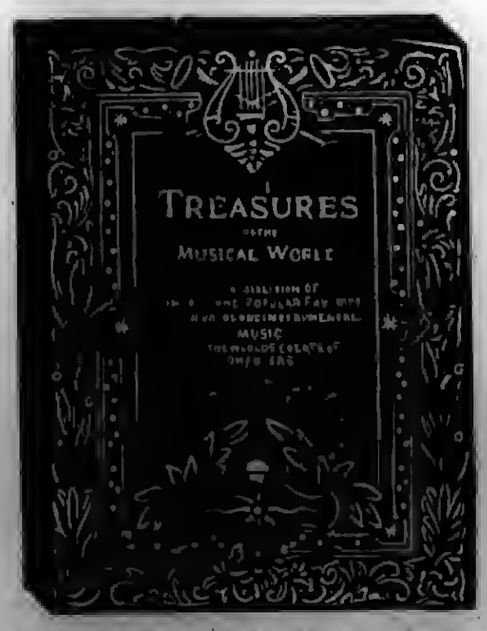
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Southwestern Christian Advocate.

E. W. S. HAMMOND, D. D., EDITOR. NEW ORLEANS, DECEMBER 26, 1895.—Vol. 30. No. 52. HUNT & EATON, PUBLISHERS.

EMANCIPATION PROCLAMATION.

BY ABRAHAM LINCOLN.

Issued January 1, 1863.

WHEREAS, on the 22d day of September, in the year of our Lord 1862, a proclamation was issued by the President of the United States, containing, among other things, the following, to-wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any States, or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be, then, thenceforth, and forever, free, and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act, or acts, to repress such persons, or any of them, in any effort they may make for their actual freedom.

"That the Executive will, on the first day of January aforesaid, by proclamation, designate the States, and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States, and the fact that any State, or the people thereof, shall on that day be in good faith represented in the Congress of the United States, by members chosen thereto at election wherein a majority of the qualified voters of such State have participated, shall, in absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof, are not then in rebellion against the United States."

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested, as Commander-in Chief of the Army and Navy of the United States, in time of actual, armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days, from the first day above mentioned, order and designate as the States, and parts of States, wherein the people thereof respectively, are this day in rebellion against the United States, the following, to-wit:

Arkansas, Texas, Louisiana (except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Marie, St. Martin and Orleans, including the City of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann and Norfolk, including the cities of Norfolk and Portsmouth) and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons hold as slaves within said designated States, and parts of States, are and henceforth shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defense; and I recommend to them, that in all cases, when allowed, they labor faithfully for reasonable wages. And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

In testimony whereof I have hereunto set my name and caused the seal of the United States to be affixed.

Done at the City of Washington the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-seventh.

ABRAHAM LINCOLN.

By the President.

[L. S.] WM. H. SEWARD, Secretary of State.

One of the Benefactors of the Nineteenth Century



ABRAHAM LINCOLN.

For the SOUTHWESTERN.

AMERICA, O LAND OF LIBERTY!

Dedicated to America and Emancipation Day.

America, O land of Liberty!
Long may thy noble banner wave,
O'er happy homes of free and brave,
O'er hearts that blood was shed to save,
From the dire curse of slavery.

America, O land where the oppressed
Have found a home in ages that are past,
Long may thy beauty and thy glory last,
And many others who their lot may cast
Upon thy shores, in thee find rest.

America, O heaven-favored land,
Still may thy arm the weak protect,
And freedom's holy light reflect,
A monument to honor thus erect,
Forever, and for aye to stand.

America, thy land may God preserve,
And be the Keeper of thy blood-bought peace,
Nor let thy greatness e'er cease,
But with the ages still increase,
And ever thou the right conserve.

O God of truth, thy scepter wield,
We pray thee, now, in this our land,
Withstay the proud oppressor's hand,
And ever for thy people stand,
Thou art our sun and thou shield.

—JOSEPH WHEELER, Harrisburg, Pa.

EMANCIPATION DAY.

We have already made some suggestions as to the proper observance of January 1, 1896, as the day which commemorates the emancipation of more than four and a half million of slaves. January 1, 1863, to January 1, 1896, is a short period as we measure human events, but they are years fraught with tremendous interests to a race of people who began their march toward freedom and Christian citizenship thirty-three years ago. We hope that every minister within our patronizing territory will see to it that the day is properly observed.

"UNTO US A CHILD IS BORN."

Centuries before the dawn of the Christian Era, the great prophet looked down through the vista of the ages and beheld the world's great Redeemer coming to rescue poor fallen humanity from the thraldom of spiritual darkness. It is more than probable that with his prophetic tongue, touched as it was with the divine Spirit, he was pre-eminently qualified to give the world the benefit of His touching predictions concerning the coming Savior. The Shiloh that should retrieve the lost fortunes of the royal house of Judah; the reign of the Son of the Everlasting Father, the Wonderful Counselor, the Prince of Peace, was so thoroughly fixed in the thought and in the faith of the Man of God, that one almost forgets, in reading His message, that it was prophecy, and not fulfillment. He looked up, and out, and on toward the promised day of the enthronement of Israel's hope. His was pre eminently a day of trial and of experiment. He could only give feeble encouragement to those who waited. He could indeed prophesy, but could not bring his prophesies to pass; yet He would thrill, and awe, and inspire with the majesty of his presence and the grandeur of his message. His work finished, he folded his mantle about him and fell on sleep. He had not witnessed the fulfillment of his burning and thrilling prophecies. His eyes had not beheld, nor had his hands touched, the child that should be born. He excited hopes and encouraged desires in the people which languished and, perhaps, faded away when he ceased at once to work and live. What a contrast between those days and the times in which we now live! Then, the burden of the Lord's message was given only to the privileged few; but

"How blessed are our eyes,
That see this heavenly light,
Prophets and kings desired it long,
But died without the sight."

They looked forward toward Jerusalem, restored with the Son of David upon the throne, reigning for those alone who were the children of Abraham. But the "fullness" of the time came, and the good prophet was vindicated. God, the everlasting loving Father, sent His Son into the world as the highest manifestation of His love: "That whosoever believeth in Him might not perish, but have everlasting life!" The Lord be praised! That Son was born unto us, and the government is now upon His shoulder. He is indeed, and in truth, the world's "Wonderful," "Counselor," its "Everlasting Father," and its "Prince of Peace." How we are reminded to-day of the Son's reign, not in the ancient Jerusalem, the "City of David;" but in the hearts of His people of every hue, and clime, and tongue.

"People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name."

All hail! glorious anniversary of the birth of the Son of God and the Son of Man! Let us go forth rejoicing, not as the ancient Magi, but as those who know that Jesus the Savior is born; that "His dominion shall be from sea to sea and from the rivers to the end of the earth."

—Rev. John Miley, D. D., one of the most scholarly and eminent ministers of the Methodist Episcopal Church, died at Madison, N. J., Dec. 11.

The Week of Prayer.

The Evangelical Alliance for the United States has suggested the following topics for the Week of Prayer. The sub-topics are given only by way of suggestion. It is expected that each leader will make selections:

SERMONS.

Sunday, January 5th.

"But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26.

HUMILIATION AND THANKSGIVING.

Monday, January 6th.

Confession: Of sins and of omission.

Praise: For temporal and spiritual mercies to individuals, communities and nations.—1 John 1; Psa. 32:1-5; Psa. 116:12-19; Psa. 100; 1 Chron. 29:10 13.

THE CHURCH UNIVERSAL.

Tuesday, January 7th.

Praise: For increasing fellowship among believers since the formation of the Evangelical Alliance, fifty years ago.

Prayer: That the presence and power of the Holy Ghost may be felt; that the communion of saints may be perfected; that the Word may be preached in its purity.—Acts 1:5 8; John 17:20-23; Eph: 4:1-16.

NATIONS AND THEIR RULERS.

Wednesday, January 8th.

Praise: For increasing recognition of the rights of conscience during the past fifty years; for the revival of civic patriotism.

Prayer: For all in authority, that laws may be wisely enacted and faithfully executed; for religious liberty; for peace; for the persecuted; for the abolition of the opium slave and strong drink traffic; for all needed reforms—moral, social, industrial and political —1 Tim. 2:1-4; Matt. 5:10 12; 1 Pet. 2: 13-25; Rev. 11:15.

FOREIGN MISSIONS.

Thursday, January 9th.

Praise: For missionary progress; for the "Students' Movement," and the increased number of candidates for the work.

Prayer: For all missionaries in their labors and trials; for missionary societies under their financial burdens; for the opening of new doors as the result of wars in the East; for the suppression of the African rum traffic, and for the removal of all hindrances; for the conversion of the world.—Isa. 40:1-5; Psa. 67; Rom. 10:11-15.

HOME MISSIONS.

Friday, January 10th.

Praise: For increased appreciation of opportunities and obligations.

Prayer: For missionaries and other laborers; for missionary societies; for increased offerings; for the heathen at our doors; for depleted rural districts and neglected city populations; for increased Christian comity.—Luke 10:1,2; 14:21-23; Isa. 60:1-5; Mark 9:38-40.

FAMILIES AND SCHOOLS.

Saturday, January 11.

Praise: For the gracious promises to godly and their children, and for the increasing number of young disciples.

Prayer: For a deeper sense of the sacredness of the family relation; for parents, children and servants; for increased Christian nurture; for Sunday and day schools; for Christian associations of young people.—Mark 10:13-22; Matt. 19:3-9; Deut. 11:18-21.

SERMONS.

Sunday, January 12th.

"Let him take hold of my strength, that he may make peace with me."—Isa. 27:5.

"The greatest of these is charity."—1 Cor. 13:13.

—Whether Jonah was ever made to see his hardness of heart and brought to repentance is a question of uncertainty, for the narrative is incomplete, but the lessons which divine love sought to impress upon the rebellious prophet should not be lost upon us. It may be that the reason for leaving this wonderful story in an unfinished state was to teach us that when God's mercy ceases to have a softening effect upon a man, his life from that hour has nothing in it worthy of notice, for is it not written, "The way of the ungodly shall perish?"—Ex.

The Methodist Episcopal Church Congress.

Never since the day of the reorganization of the M. E. Church in Georgia has a more heroic and venerable body of men representing this cosmopolitan Church of God met to do honor to God in sincerest thanksgiving, and to praise his holy name for what has been done by the "Old Church" for humanity, than those that met in the Methodist Episcopal Church Congress, held in Loyd Street M. E. Church, Atlanta, Ga., Thursday, Dec. 12, 1895, with Bishop I. W. Joyce presiding.

The devotional exercises were conducted by Rev. J. C. Hibbler, presiding elder of the Mississippi Conference. The address of welcome was delivered by Rev. George W. Arnold, B. D., presiding elder of the Atlanta District. The response was made by Rev. B. F. Witherspoon, presiding elder of the Beaufort District, South Carolina Conference.

President W. P. Thirkield, of Gammon Theological Seminary, delivered a forcible address on the subject, "An Educated Ministry."

After the most excellent and eloquent address of Dr. M. C. B. Mason, assistant corresponding secretary of the F. A. and S. E. Society—subject, "The Work and Results of the F. A. and S. E. Society"—was delivered, and the discussion of that society by Rev. J. P. Wragg, presiding elder of the Griffin District, Savannah Conference, five minute speeches were made by the following distinguished speakers: Mrs. Dr. R. S. Rust, president of the W. H. M. Society; Rev. J. C. Hartzell, D. D., senior corresponding secretary of the F. A. and S. E. Society; Rev. R. S. Rust, D. D., honorary secretary of the F. A. and S. E. Society; Rev. J. C. Braden, D. D., president of Tennessee College; Rev. George Standing, one of the pioneers of the M. E. Church in the South.

The evening session was presided over by Rev. G. W. Arnold, P. E. Devotional exercises were conducted by Rev. A. M. Trotter, of Mississippi.

The address of Rev. E. W. S. Hammond, editor of the SOUTHWESTERN, was scholarly and truly eloquent. Many hearty amens and cheers greeted his ears as he so ably discussed "The Negro in the Spirit, Life and Power of the Methodist Episcopal Church."

Rev. Dr. E L. Parks, of Gammon, in a short, forcible address, spoke of the "Stewart Missionary Foundation for Africa."

The first teacher sent out by the Freedmen's Aid Society—Rev. George Standing—was present. Rev. Dr. J. W. E. Bowen, the first graduate from the schools of the F. A. and S. E. Society, was present.

Among the many ministers present were: Revs. McMorris, Paine, Jamison of Mississippi; Collett, Smith, Connell, Moorehead of North Carolina; Moultrie, Hickson, Goodlett, E. W. Adams of South Carolina; and others from nearly every conference in the South.

Among the educators were President J. D. Chavis and Professors Morris, Logan and Byrd.

The good effect of this Congress will be felt, and our beloved Zion better known in the City of Atlanta and the State of Georgia.

B. F. WITHERSPOON, Reporter.

Blood and nerves are closely related. Keep the blood pure with Hood's Sarsaparilla and you will not be nervous.

Texas Annual Conference M. E. Church.

The conference convened Wednesday morning at 9 o'clock at St. Paul's Church, Galveston, Tex., Bishop E. G. Andrews presiding. W. A. Spencer, corresponding secretary of the Church Extension, and Dr. W. B. Rankin, of the American Bible Society of New York, were introduced.

The roll of the conference was called and nearly 130 answered. Rev. Frank Gary was elected secretary; Edward Lee, statistical secretary, his assistants being J. A. Tillory, J. E. Bryan, W. O. Williams, S. M. Bolden, B. Fisher, W. A. Jackson and B. M. Taylor. Rev. Fortson was elected treasurer. William Bartley, presiding elder of the Houston District, made his report. The bishop appointed Dr. I. B. Scott to preside over the afternoon session.

Thursday A. C. Culbreth, presiding elder of the Huntsville District, reported that district to be in fair condition, the members of the district numbering 2550 and 16 preachers in charge.

W. H. Logan, of the Marshall District, submitted his report. The progress of the Wiley University was very good. The faculty, he said, is able and efficient. The total enrollment last year was 284 and the number enrolled since October 1 this year is 281.

The reports of W. L. Duncan, William Wesley and C. C. Minegan were also submitted.

Friday morning Revs. Jenkins, Todd and Hutcherson were admitted into full connection. Next came the election of three delegates to the General Conference. The tellers reported that Dr. I. B. Scott received 66 votes, W. H. Logan 59 and Rev. F. Gray 56. They were declared elected. Wm. Bartley and Edward Lee were declared elected reserve delegates.

Bishop Andrews introduced Mr. C. C. Morse of New Orleans, business manager of the SOUTHWESTERN, who spoke in the interest of his work; also, H. G. Breed of Kansas Northwest Conference, Mr. Ovall, Revs. A. Barbour and Dupree.

Saturday morning the constitutional questions were submitted: The Hamilton amendment, that lay delegates must be male members, the vote stood 34 for and 32 against; on the second proposition, that the delegates may be men or women, the vote stood yeas 62, nays 17. Then came the vote on the constitutional proposition to dimish the ratio of representation, the vote stood 36 for and 46 against.

On Saturday the work of the conference was completed, save adopting the final reports. Paris was chosen as the seat of the next conference.

The lay conference elected Prof. T. A. Fortson of Prairie View and E. D. Patterson of Jefferson lay delegates to General Conference. Prof. Fortson has had two terms' experence as delegate, having been sent from the Savanneh conference in '88 and '92.

On Sunday Bishop Andrews preached from Luke xi:13. He shows no diminution of pulpit ability on account of his years. It was a wonderful plea for prayer and seeking for the Holy Spirit.

All Skin Disorders

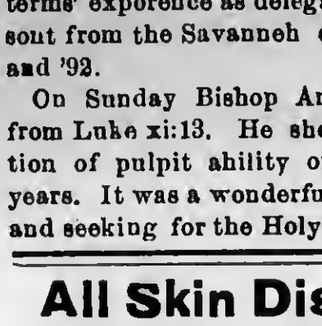
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Christmas.

Is there significance in the fact that Christmas as a family festival like the American Thanksgiving, is so much confined to the different branches of the Saxon race? The Latin races, such as French, Spanish and Italians, make the observance a purely religious ceremonial, in harmony with the original meaning of the word, "Christ's Mass"—wont, in cities like Paris for example, to be celebrated with all the pomp traditionally belonging to that chief representative of ecclesiastical grandeur. The giving of presents and other like features as seen in Protestant countries, is there mostly reserved for New Year's Day.

And still that feature in the Christmas observance to which Protestants object least—the giving of presents—would seem to be that which had originally most of the Roman mark upon it. Thus, Mr. Laurence Hutton quotes from a writer of about the middle of the last century, John Dunton, the following account of its origin. Speaking of Christmas, he says: "It is as old as the word mass itself, which the Roman priests invented from the Latin, *mitto*, to send, by putting the people in mind to send gifts, offerings, obligations, to have masses said for anything they might chance to want. Thus the mass at the particular time of the year was the Christ's mass, and the money gathered was deposited in the Christ-mass box; hence the term still employed in England, particularly among dependents, who were given something by their employers to help them buy a seasonable paternoster of the church."

It is interesting to observe how time, and changed ideas and habits, will work changes in things of this nature. One finds it difficult, if not impossible, to clearly associate in his mind that ancient practice of buying some participation in the great Christ-mass of the church with a gift of money to feed the wealth and luxury of the priesthood, and that which one observes, now, in some family of children when the stockings are emptied of a Christmas morning with gleeful shouts; or on the days preceding Christmas as one walks along the cities crowded street, watches the throng of people as they pour in and out of the places where Christmas gifts are on sale, or enters these places themselves and takes note of the commodities which have come in room of the old-time gift of the worshiper for "the Christ-mass box" in church or cathedral.

As intimated at the beginning, this change has been wrought by races among whom the Roman ritual never gained such a foothold as among those of the south of Europe. Has the colder climate of the north, besides, anything to do in making the fireside and the home so much the center of the people's life? That may be so, while as a natural consequence other things center there as well. Yet many things in use by our German, Saxon and Scandinavian ancestors, have mostly ceased to have a place even at the Christmas fireside. The Yule-log, the mistletoe, the boar's head on the dinner table, these are no more, though the holly, and the tree, and the stockings hung for the accommodation of Santa Claus, remain.

Mr. Charles Dudley Warner seems to hold, in an article copied in The Standard last week, that Christmas is in danger, as he phrases it, of being "run into the ground" just by overdoing the matter. "Since the American nation fairly got hold of the holiday—in some parts of the country, as in New England, it has been universal only about fifty years—we have made it hum, as we like to say. We have appropriated the English conviviality, the German simplicity, the Roman pomp, and we have added to it an element of expense in keeping with our own greatness. Is anybody beginning to feel it a burden, this sweet festival of charity and good will, and to look forward to it with apprehension?"

That is quite possible. What is of more serious consequence is the danger that Christmas worries, Christmas traffic, the crowding, the weariness, the worldliness, the high-flown festivities, the tumult and the fashion, may rob the festival of that which, after all, is its chief beauty and blessing; its reminder of that wonderful morning when the angel-message announced to the shepherds on a Judean hill, and through them to all the world—"This day is born to you, in the city of David, a Savior, which is Christ the Lord."—Standard.

The only chance of recovery from scrofulous consumption is in using Ayer's Sarsaparilla.

For the SOUTHWESTERN.

The Relation of the Pastor and Presiding Elder.

By D. BAKER, Pastor at Wellington, Mo.

There is no problem in the category of the many subjects of the ways and means planned by the Methodist Church that is more scrutinizing and watched with more diligence and care than that of the relation of pastor and presiding elder. Ezekiel's vision is a complete illustration of their relation proper. "It is a wheel in a wheel." In their relation proper there is unity of work and strength to support, and power to propel and espouse the great cause of the Church. The most vital interest of the Church depends upon it. Their relation should be strictly harmonious and according to the doctrine and usage of the Church, in order to elevate the people to a higher social, moral and religious standard and assist largely in developing the financial interests. If their relations are energized, the result is a strong, vigorous and prosperous Church; but if obliterated, these forces will greatly hinder her in her mission of mercy. And some are called to teach, some to preach, some to be evangelists, some apostles and some pastors according to the Scriptures, some men are called to the pastorate and are fitted to that office only, and are not successful out of that sphere of work, and can never be adapted to the office of a presiding elder. The pastor or pastors that seek the position are apt to be a failure. Presiding elders are indispensable to the general good and success of the Church. A good presiding elder is called or appointed through the carefulness of the bishops of the Church. That being the only way to get a good one. He watches all the interests of his people, both pastors and churches. A good presiding elder is to his pastors and churches what the sun is to the universe. He is in part their light and their strength. A good presiding elder has both pastor and church greatly at heart. Both share his sympathy alike. He is greatly felt when present in the charges, by both the pastors and the people, and greatly missed when absent. A good presiding elder will work for the betterment of his district generally.

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Southwestern Christian Advocate —No. 631— Poydras Street
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THE METHODIST BOOK CONCERN,
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E. W. S. HAMMOND, D. D., EDITOR.

THE AFRICAN CONGRESS.

This great gathering might be appropriately called the World's African Congress, representing as it did some of the most distinguished explorers, scientists, missionaries and Christian philanthropists in the world. From the opening session, December 13, to the closing lecture, Sunday night, December 15, interest never flagged. It was a royal company. Aside from the distinguished gentlemen who filled the several numbers on the elaborate program nearly all our conferences were represented by many of our ablest and best men. It was a feast of reason and an occasion never equaled probably in the world's history.

Governor Atkinson, of Georgia, welcomed the delegates in one of the best speeches we have ever heard. Clear, crisp, eloquent, he spoke of his interest in the evangelization of Africa, and closed in a splendid declaration in favor of fair treatment to the colored citizens of the State of Georgia so far as he had authority to enforce the laws. He was greeted by tremendous applause.

Bishop Duncan, of the Methodist Episcopal Church South, presided at one of the sessions with great acceptability. His remarkable and brilliant address, though brief, made a profound impression. He was applauded to the echo when he declared that character and not color was the measure of a man.

The Congress was also very highly favored with the presence of Rev. W. B. Palmore, D. D., the able and brilliant editor of the *St. Louis Christian Advocate*, of the M. E. Church South.

Lloyd Street Church and Bethel A. M. E. Church were crowded to their utmost capacity with enthusiastic people, and at the meetings held in the Moody Tabernacle the congregations were very large. A large number of prominent white ladies and gentlemen attended all the sessions. Mr. Heli Chatelain, a celebrated African traveler and philologist, read the first paper on "A Bird's-eye View of African Tribes and Languages." Thence on during the Congress we had the following, viz:

The Hon. J. H. Smythe, Richmond, Va., ex-minister to Liberia, on "The African in Africa and the African in America;" Rev. Alexander Crummell, D. D., Washington, D. C., author of "The Future of Africa," on "The Absolute Need of an Indigenous Missionary Agency for the Evangelization of Africa;" discussion opened by Rev. C. S. Smith, D. D., of the A. M. E. Church Sunday School Union; Orishetukeh Faduma, of the Yoruba Tribe, West Africa, on "Success and Drawbacks of Missionary Work in Africa, by an Eye-Witness;" Bishop H. M. Turner, editor *The Voice of Missions*, essay on "The American Negro and his Fatherland," read by Rev. Dr. Alexander of the A. M. E. Church; Rev. J. C. Hartzell, D. D., corresponding secretary Freedmen's Aid and Southern Education Society, on "Africa in America and Beyond the Seas;" Rev. J. W. E. Bowen, Ph. D., D. D., on "The Comparative Status of the Negro at the Close of the War and To-Day;" letter from H. K. Carroll, LL. D., New York, editor *The Independent* and superintendent U. S. Census of Churches, on "The American Negro in the Twentieth Century," read by Dr. E. L. Parks of Gammon Seminary; Cyrus C. Adams, editor of *The New York Sun*, on "New Things We Have Learned About Africa," illustrated by a series of original slides; Rev. J. W. Hamilton, D. D., Boston, corresponding secretary Freedmen's Aid and Southern Education Society, on "Occult Africa;" Mr. T. Thomas Fortune, editor *The New York Age*, on "The Nationalization of Africa; Miss Alice M. Bacon, secretary Hampton Folk-Lore Society, essay on "The Study of Folk-lore;" Mr. Cyrus C. Adams, editor *New York Sun*, address on "Some Results of the African Movement;" discussion opened by E. M. Cravath, D. D., president Fisk University, Nashville; Orishetukeh Faduma, of Sierra Leone, West Africa, address on "Religious Beliefs of the Yoruba People in West Africa;" experience, "My Life in Africa," by a young woman of the Bassa Tribe; Mrs. M. French-Sheldon, F. R. G. S., author of "From Sultan to Sultan," address on "Practical Issues of an African Experience," discussion opened by President Council, Alabama State Normal School; also lecture on "Glints of Native African Life," illustrated by a large number of views taken by her own artist in her journey to Kilimanjaro, and by African curios and fabrics.

SUNDAY SERVICES.

At Lloyd Street M. E. Church, 11 a. m.: Sermon by Rev. Bishop I. W. Joyce, LL. D; Mr. Frederick Perry Noble, Chicago, secretary World's Fair Congress on Africa, paper on "The Outlook for African Missions in the Twentieth Century, read by Dr. Roy; Heli Chatelain, address on "African Slavery—its Status; the Anti-Slavery Movement in Europe; What Can and Ought to be Done by Americans for the Relief of African Slaves; African missions—statistical summary based on reports from the leading societies; editor SOUTHWESTERN, address on "Africa in its Relation to Christian Civilization."

At the Bethel, African Methodist Episcopal Church, 7.30 p. m.: Rev. M. C. B. Mason, D. D., field agent Freedmen's Aid and Southern Education Society, address on "The Methodist Episcopal Church and the Evangelization of Africa;" Rev. Joseph E. Roy, D. D., chairman World's Fair Congress on Africa," lecture on "Africa and America," illustrated by a series of remarkable stereopticon slides.

The eminent African scholar, Dr. Edward W. Blyden, D. D., LL. D., was prevented from attendance by severe illness. His letter created great enthusiasm, as did also the letter of Bishop H. M. Turner of the African M. E. Church.

It was an inspiring sight to see such distinguished workers upon the platform as Bishop Duncan, of the M. E. Church South; Rev. W. B. Palmore, D. D., editor of the *St. Louis Christian Advocate*, of the same Church; Bishop J. W. Gains, D. D., of the A. M. E. Church; Revs. C. S. Smith, D. D., corresponding secretary Sunday School Union, and G. W. Alexander, D. D., of the same Church; Bishop I. W. Joyce, D. D.; Revs. R. S. Rust, D. D., honorary corresponding secretary of the F. A. and S. E. Society, and J. C. Hartzell, D. D, and J. W. Hamilton, D. D., corresponding secretaries, and M. C. B. Mason, D. D., assistant corresponding secretary of the F. A. and S. E. Society; L. M. Dunton, D. D., president Claflin University; J. Braden, D. D, president Central Tennessee College; J. D. Chavis, A. M, president Bennett Seminary; D. C. John, D. D., president Clark University; Professors Logan and Byrd of Rust University and Central Tennessee Colleges respectively; Professor W. H. Crogman, LL. D., of Clark University; President W. P. Thirkield, Rev. Professors J. W. E. Bowen, Ph. D., D. D.; E. L. Parks, D. D., and J. C. Murray, D. D., of Gammon Theological Seminary; Professor I. Garland Penn, chief commissioner; Mr. T. Thomas Fortune, editor *New York Age*; Hon. J. H. Smythe, LL. D., United States ex-minister to Liberia, and editor *True Reformer*; Mr. Cyrus F. Adams, editor *New York Sun*; Professor W. H. Councill, the eminent president of Alabama State Normal School; Miss Alice M. Bacon, of Hampton Institute; Mr. Charles Alexander, editor Boston *Monthly Review*; Mrs. M. French-Sheldon, F. R. G. S.; Prince Orishetukeh Faduma, of Sierra Leone, West Africa; Dr. Darnell, ex-president Cookman Institute; G. W. Arnold, B. D., of Georgia; B. F. Witherspoon, B. D., of South Carolina; Mrs. Elizabeth L. Rust, of Cincinnati, Ohio; Rev. George Standing; Dr. Kellar, author of "Twenty Years Among the Zulus;" Rev. F. T. Chinn, of Louisiana, and other distinguished gentlemen of both races.

The representation from our conferences was unusually large, there being present leading brethren from the Upper Mississippi, Mississippi, Little Rock, Central Alabama, Savannah, North Carolina, South Carolina, Lexington, East Tennessee, Tennessee, Washington and Louisiana Conferences. It is safe to say that no such meeting has ever been held before, and the delegates and visitors will return to their homes with a better knowledge of each other and with renewed interest in the redemption of Africa. The proceedings will be published in book form at such a price as will put the history of this remarkable gathering within the reach of the hundreds and thousands of our people. Of course the SOUTHWESTERN made many more strong and influential friends.

—The veteran educator, Dr. R. S. Rust, and our genial, soulful and capable Bishop I. W. Joyce, D. D., with the venerable Dr. Joseph Tyler, who had spent more than a quarter of a century among the Zulus, made an historic and interesting group.

—The missionary hymns, chorals and melodies rendered by the choir of Gammon Theological Seminary were grand, helpful, inspiring and added not a little to the interests of the Congresses. Mrs. A. Bowen, estimable and accomplished wife of Rev. Professor J. W. E. Bowen, D. D., presided at the organ.

—It was a high privilege, and was very highly appreciated, to have the handshake and association and touch with the great representatives of the Afro-American Press, Timothy Thomas Fortune, of the New York *Age*, and and Hon. J. H. Smythe, of the *Reformer*. The magnificent addresses of these eminent knights of the quill ranked among the best of the congress. Nor could we fail to mention the inimitable and magnetic Dr. C. S. Smith, of the African M. E. Sunday School *Advocate*, whose witty and brilliant but brief talk made him hosts of friends. Also we are favored with the acquaintance of the young and brilliant editor of the Boston *Monthly Review*, Mr. C. E. Alexander.

THE CRUISER "SOUTHWESTERN."

Off CRESCENT BAY, 12th month A. D. 1895.
Longitude 90, Latitude 30.

We ran into port on the 17th with a goodly list of passengers and as gallant a crew as ever spliced a brace or handled a marlinspike. After inspection our purser handed to the commodore the following encouraging report:

"To the Commodore commanding the cruiser SOUTHWESTERN:

"Our fall campaign has been on the whole a pretty successful one, and we have a goodly passenger list booked for the entire voyage of '96. Some, however, have shipped for only intermediate ports. These we hope will like the craft and route so well as to continue for the full round trip on the especially low excursion rates offered. Several are only booked to *Port January*, which is now about in sight. The commodore, and in fact, all the 'officers' are so well pleased with these noble men and women that they hope they will at once call at the purser's desk and secure round trip tickets. The voyage of '96 is destined to be the most eventful and interesting of any yet attempted."

Arrangements will be made to give tourists a most delightful trip, and special attention will be given to the preparation of the pabulum mentum, which will be served once a week. This diet is said by all who have tried it to be very conducive to health, and is an invariable cure of the "sulks." Persons afflicted with the "kicking" fever, or those who are predisposed toward surliness and a score of other imaginary complaints, would do well to take passage for this cruise. The SOUTHWESTERN will touch at Grenada and Canton, Miss., Griffin, Ga., Batesville, Fla., Charleston, S. C., Charleston, W. Va., Philadelphia, Pa, Louisville, Ky., and other points to take in supplies and passengers. Persons desiring to take the round trip, including a few weeks' cruise about the waters of Lake Erie during the month of May, passengers will doubtless find this an unusually interesting cruise. There is room for a limited number of passengers; but in order to secure staterooms and other accommodations, application should be made at once accompanied with $1.25 for the round trip. We are putting in supplies for the cruise, examining machinery and getting things in order for what we believe will be the best cruise of the series. Rear Admirals, admirals, commodores, captains, ensigns and non-commissioned officers are requested to read these orders before their respective commanders.

PORT HOLE.

—We desire to call especial attention to the Week of Prayer, which will begin with Sunday, Jan. 5. As far as possible let the program which is published elsewhere be faithfully observed, and we feel assured that in this united and concerted movement the churches will be very greatly strengthened and built up. Don't mend the program nor tinker with it, but follow it.

—Use the poem, "America, O Land of Liberty," on Emancipation Day.

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S Davage	Moses Smith
J W Jackson, 3	Lyman D Morse
D Matthali	N R Littleton
J B Starkey, 1	O N Samples, 2
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S G Smith	Mrs C Brown
Mrs Willie Shonn	J M Thompson, 1
James A Roberts	

Women's Exalted Mission.

Better to create a good home than to excel in any other endeavor. Certainly there is wisdom for two young people who have sworn to love each other, no matter whether there is poverty or wealth, no matter whether the days are bright or dark, to have a home of their own, writes Ruth Ashmore discussing "The Mistress of the Small House," in November Ladies Home Journal. Boarding-house life is bad for women, and I do not believe that any man has ever really enjoyed it. God created women to make homes—to make homes for the men they love and for the children whom God will send to them. And a home must be started at the beginning of this new life. Do not wait for a big house and many servants, but make happiness exist in a little house if necessary. It can be done. I know it can. Do not shrug your shoulders, and say you do not like housework. Work is only disagreeable when it is badly done, and from washing the silver and glass to dusting the bric-a-brac and beating up a cake, everything may be daintily done and well done if you go about it in the right way and with the right spirit. You will have to be considerate and you will have to be patient. You will certainly make mistakes, but each mistake is one step toward success. Burden yourself with patience, consideration and tenderness; you will need to make calls upon them often and often. Then you will gain so much. You will be the happy housewife, the lady of the house who has the right to dispense hospitality and good will; the mistress, not only of the house, but of the heart of your husband, because for him you have created a home. And that is a womanly work—a better monument to you, my dear, than the painting of a wonderful picture, the writing of a great book, or the composing of a fine piece of music. From out a home all virtues and all great works may come. No man ever made a home. He does not know how. The woman's brain, heart and hands are necessary, and a home is such a beautiful thing. It means rest, it means peace and it means love. Make one for your husband and let him find these three great joys in its four walls.

Obituary—Mrs. Annie E. Morris, wife of Rev. W. H. Morris, presiding elder of the Little Rock district, Little Rock Conference, died Friday evening, Nov. 1, 1895, and was laid to rest the following Sunday afternoon. The deceased graduated from Clark University, Atlanta, Ga., in 1885, and after spending the next year in special study at Wellesley College, Mass., was appointed teacher in the New Orleans University. In 1887 she was transferred to Philander Smith College, Little Rock, where for eight years she held the chair of History and English literature. She was converted and united with the M. E. Church when but a girl and remained a faithful member of the same until her death. Rev. W. O. Emery, her pastor, Dr Thomas Mason, president of Philander Smith College, and Prof. J. M. Cox spoke words befitting the memory of this excellent Christian woman. J. C. M.

Use It in Time.

Catarrh starts in the nasal passages, affecting eyes, ears and throat, and is in fact, the great enemy of the mucous membrane. Neglected colds in the head almost invariably precede catarrh, causing an excessive flow of mucus, and if the mucus discharge becomes interrupted the disagreeable results of catarrh will follow, such as bad breath, severe pain across forehead and about the eyes, a roaring and buzzing sound in the ears and oftentimes a very offensive discharge. Ely's Cream Balm is the acknowledged cure for these troubles.

Perhaps no book of the year has been received with greater interest, has had warmer commendation or sharper criticism than Dr. Mudge's "Growth in Holiness." Those who have watched the controversy with interest, friendly or otherwise, will be glad to know that the critics have found a champion, and that we are soon to have a masterly presentation of the "Doctrine of the Higher Life" from their point of belief.

Within a few days the Western Methodist Book Concern will put out a review of Dr. Mudge's work from the pen of the gifted Lewis R. Dunn, D. D. His eminent biblical scholarship, recognized piety, and successful ministry covering a period of over fifty years, give assurance of the value of whatever he may write. He has long been an acknowledged authority on all questions of practical and experimental theology.

The book will be a 12mo, somewhat smaller than Dr. Mudge's work entitled "A Manual of Holiness and Review of Dr. James B. Mudge."

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OUR BOOK TABLE.

The complete novel in the January issue of Lippincott's for January, is by Mrs. Alexander, "Mrs. Crichton's Creditor" is the title. "Agriculture in America: a Forecast," by John Stewardson, is the first of a series of papers on a subject which now holds a prominent place in public interest. Dr. Charles C. Abbott preaches a little sermon on "Landmarks."

Through the amalgamation of The Methodist Magazine and Canadian Methodist Review under a combined title, the best features of both periodicals will be united. The new series of The Methodist Magazine and Review will be one-fourth larger than The Methodist Magazine, and will retain all the popular features which made that periodical such a household favorite, and will add new and important departments without any increase of price.
William Briggs, Toronto, publisher. Price $2 a year, $1 for six months.

The Guide to Holiness for December has a series of able articles from gifted writers. Exegesis, "A Study in the Apocalypse," by Rev. J. H. Timbrell; "The One Only Way of Salvation," by Rev. W. Gluyas Pascoe, "Life and Abundant Life," by Rev. John Parker; "Thoughts on Peace," by R. K. Scholefield; "A Bible Reading," by Mrs. Mary Glenn Stanton; "Real Holiness," by Rev. John Gibson, is a good article. All departments are filled with excellent matter. This periodical is rapidly approaching its sixtieth year of continuous history, and is in favor with ministers and people of the Evangelical Churches.
Price $1 per year. George Hughes & Co., Bible House, New York.

Sixty-nine Christmases are a good many, but The Youth's Companion celebrates its sixty-ninth this year, and is more vigorous than ever before. The handsome Double Number which is issued this week in celebration of the Christmas holiday will bring the cheer of an old and true friend into the half-million homes of Companion readers.
New and renewing subscribers to The Companion for 1896 receive free a beautiful four-page calendar, lithographed in nine colors.

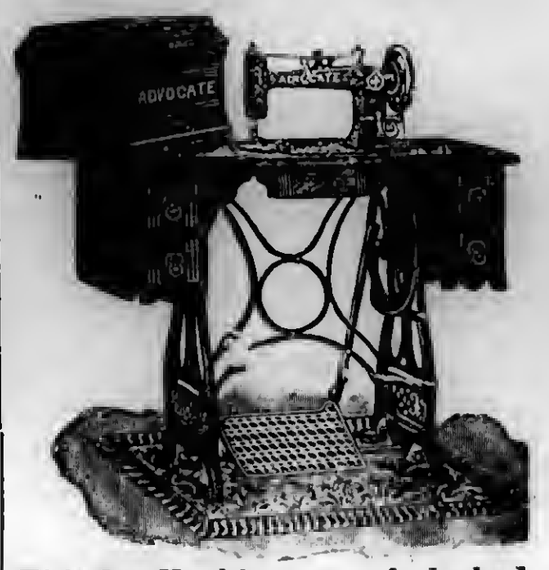
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Cumberland River District.

Cumberland River District Conference convened at Lebanon, Tenn., November 14, 1895.

The presiding elder, L. H. Moores, was on hand in time, and called the conference to order at 2 o'clock p. m Thursday afternoon. E. J. Guthrie, secretary of the last conference, called the roll Thirty-five answered to their names. E. J. Guthrie, R. H. Johnson and J. P. Price were chosen secretaries.

The presiding elder's report showed that he had done some hard work on his district since annual conference. Twenty pastors, and many local preachers, exhorters, class leaders, district stewards, Sunday school superintendents and presidents of Epworth Leagues were present with their reports.

All of the charges were represented except Braden Chapel.

The following local preachers' characters passed and licenses were renewed: A. F. Reasonover and Robert Figgins; Exhorters John Adams, Pilot, Hall, N. Peak and Richard Hugly. Many of the pastors had raised some benevolent moneys. The reports from the pastors showed that some hard work had been done since Annual Conference. The following ladies were introduced to the conference: Mrs. Hemphill, Mrs. L. Wendall, Misses Harper, Williamson, Winchester and Lester. The following distinguished gentlemen: Prof. D. W. Byrd, Central Tennessee College, Nashville; Rev. J. W. Anderson, editor of Nashville Bulletin; Rev. G. Hill, pastor Baptist church, and Prof. J. R Inman.

The Sunday services were as follows: At 9 o'clock a. m., Sunday school, Rev. J. B. Bradford, superintendent. The following conference brethren taught classes: Revs. W. L. Denton, R. A. Dowell, H. P. Belcher and J. M. Lyte. Prof. D. W. Byrd addressed the Sunday school. Rev. J. P. Price preached a good sermon at 11 o'clock; at 3 o'clock p. m. Rev. W. Anderson gave us a creditable sermon, and Rev. Samuel Harlsfield at 6 o'clock p. m. Eight came forward for prayer. These meetings never will be forgotten.

The literary program was partially carried out. Several of the brethren had had revivals and some conversions. It is worty to mention the noble and impartial way Rev. L. M. Moores presided over the conference. The next district conference convenes at Alexandria, Tenn.

Strong resolutions touching the presiding elder, secretaries, pastor, the good people of Lebanon for their hospitality, Epworth Herald, and the good old SOUTHWESTERN. All were urged to subscribe at once for our paper. The subject of the paper was fully discussed.

E. J. GUTHRIE, Secretary.

Epworth League Board of Control.

The Cumberland River District Board of Control of the Epworth League met in connection with the district conference November 15, the president, J. P. Price, in charge, the writer secretary. Bro. J. M. Lyte was chosen first vice-president in the place of Rev. J. W. Richmond, who is on another district. Gallatin was chosen as the place of the next district Epworth League convention instead of Liberty, Tenn.

The president and secretary were authorized to have minutes printed, and each League chapter in the district should help pay expenses for the same.

On motion that the secretary send the proceedings of this meeting to the SOUTHWESTERN; the motion prevailed.

R. J. GUTHRIE, Sec.

Rheumatism Runs Riot

When there is lactic acid in the blood. Liniments and lotions will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid and for this purpose Hood's Sarsaparilla is the best medicine, because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

HOOD'S PILLS act easily, yet promptly and effectively, on the liver and bowels. 25 cents.

Tupelo District Conference.

The Tupelo District Conference convened at Amory, Miss., Nov. 20 24, with S. H. Nevils, P. E., in the chair.

W. C. Clay was elected secretary, with W. H. Whitlock and J. D. Gipson assistants. J. M. Walton was elected statistical secretary.

Pastors, local preachers, exhorters, class leaders and Sunday School superintendents presented encouraging reports..

Rev. P. O. Jamison, presiding elder of the Starkville District; D. W. Calvert, of the Aberdeen District, and Rev. Lewis, pastor of the Second Baptist Church of Amory, visited the conference.

The introductory sermon was preached by W. C. Clay. H. C. Norman, J. J. Johnson, H. N. York, W. H. McCarty, J. D. Gipson, A. W. Wright, D. W. Calvert, Green Spencer and S. R. Gipson also preached edifying sermons during the meeting.

The conference brethren presented a purse of $15 to Elder Nevils as a token of their esteem.

The presiding elder made strong and earnest appeals in favor of the SOUTHWESTERN, which has more subscribers on this district now than ever before.

W. C. CLAY, Sec'y.

Oh Despondent, Afflicted One,

It will inspire faith and hope in your sorrowing heart to read the letter below. Send for free book, giving prices of oils and partionlars. Address,

DR. D. M. BYE,
Indianapolis, Ind.

INVERNESS, FLA., Aug. 26, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

MY DEAR DOCTOR—I am happy to state to you that I am completely well now and have been for three weeks. Your oils killed the cancer. They sloughed out to the bone and the places filled up level and left only a little scar. My physician here watched the places with marked attention and as they would come out and go to healing would remark: "Well that is a powerful remedy," and it is doing the work so nicely and promptly. He had treated me about one year, and then said he could do me no good; besides two other doctors here, one of them claimed to cure cancer, but they all failed. Their treatment gave me great pain and I am satisfied it started them to spreading. One of them was located above the right eye, one on the right side of nose, and one on my cheek, close to my ear and running up under the hair a little, all very bad places, they had been there for 8 years, and in the last year had doubled in size, and the doctor failed to arrest their growth. There were three other places appeared on my face in the last year and seemed to start as the first did. I put the oil on them and they are gone. My face is smooth again.

After giving you the facts, I would love to tell all suffering ones of your oils; that they too could be healed, for the treatment will do the work quickly and with less pain than any one would expect, and while other remedies may give some relief, your oils cure. You can but imagine how one feels so afflicted and know they must be eat up alive and die an awful death; then to be cured and no trace of it left.

May God bless you with a long life, and may those afflicted learn of your oil cure and be healed, is my prayer for them and your co-workers. Yours in faith,

W. W. VINCENT.

CLIFTON, KAN., July 2, 1895.

Dr. Bye, Indianapolis, Ind.:

DEAR SIR—The fistula opening has not been visible for quite a while, say one and a half months. The lump inside still bothers me, but not so bad as before. I do wish you would send me more treatment to finish up the job, for I received more benefit from your treatment than from many physicians in three years, including a painful surgical operation. Send me more medicine if you think best.

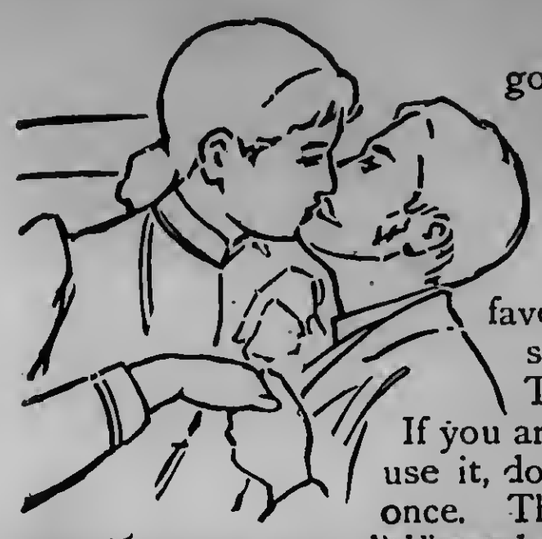
Fraternally, J. D. MATTHEWS,
Editor of Baptist Visitor.

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THE SUNDAY SCHOOL.

Written for the Southwestern.

By Rev. G. N. Jolly, Kentucky Conference

LESSON FOR SUNDAY, JAN. 5, 1896.

The Forerunner of Christ.

[Luke 1. 5-17.)

GOLDEN TEXT.—"Thou shalt go before the face of the Lord to prepare His way." (Luke 1. 76)

St. Luke was born in Antioch, in Syria, and was taught the science of medicine. In early life he became a convert to the Jewish religion. He is likely the only Gentile that ever wrote any part of the Bible. The date of his conversion is uncertain. He traveled much with St. Paul in his missionary journies. He probably died a martyr. His gospel was likely written at Caesarea, between A. D. 58 and A. D. 60, during Paul's imprisonment there. Theophilus, the person to whom it is dedicated, was a man of rank and consideration, a native of Italy, and likely dwelt in Rome. The entire gospel was written for Gentile converts.

I. The Priest (5-10). 1. The *time* of his ministration—"In the days of Herod." This Herod, miscalled "The Great," was an Idumaean, and was appointed king of Judea by Julius Cæsar He adorned Jerusalem with many splendid monuments. The Temple, which he rebuilt with care, was his greatest work. As he advanced in years he became suspicious, cruel and blood-thirsty. He put to death his beautiful wife, Mariamne, and his two sons by her. This bloody despot committed so many great murders that the slaying of a few infants in Bethlehem was too small a matter for Josepheus to record. The Church of God has hard trials in any country where a cruel, blood-thirsty despot rules.

2. Zacharias and his wife were of the house of Aaron, and of the course of Abia. From Eleazer and Ithamar the two sons of Aaron had descended twenty-four families. David distributed among them by lot the various temple services. Each family group, or course, officiated one week. The priests for each day of the week were selected by lot. The course of Abia, or Abijah, was the eighth in order. This family served each year in April and October. This would bring the birth of John, and also of Jesus, in January or July. Zacharias means "remembered of Jehovah," and the signification of Elizabeth is "one whose oath is unto God." John was well born. Zacharias awaited his turn to serve God, but we may do his will at any time.

3. This priest and his wife were deeply pious. (1) "They were both righteous before God." They were strict observers of the Mosaic law. They ate, labored, worshiped, traveled, studied, slept and awoke by rule; the slightest deviation from which was to them sin. (2) They walked "in all the commandments and ordinances of the Lord blameless." They kept the moral and ceremonial laws to a dot. So pure was their heart, and so perfect their life, that God imputed no blame unto them. If they were not sinless, they were blameless. No one is compelled to be a sinner. We may live without breaking the laws of God.

4. They were in great trouble because "they had no child." The fact that grieved them so much is a source of great joy to many. Jewish families had a burning desire for children. They hoped the Messiah would be born in their home. Not to have any offspring was considered by them a moral reproach. Isaac, Jacob, Joseph, Samson and Samuel were born of women who had been long childless. Children are in many ways a blessing to the home. They teach parents to be affectionate, patient, careful and self-denying. They instill young life into old hearts.

5. The work of Zacharias on this day was "to burn incense." It was burned twice each day, at 9 a. m., and at 3 p. m. This was probably the morning service of the Sabbath day. In burning incense a pan full of live coals were placed on the golden altar, the priest dressed in white robes, advanced and poured the incense on the coals. Immediately the room was filled with soft light and sweet fragrance. Our hearts should be an altar from which the holy incense of prayer, praise and thanksgiving should continually descend.

6. The work of the people—They "were praying without at the time of incense." Among that multitude was likely the aged Simeon and the prophetess Anna. When the column of incense arose the petitions of the people ascended. The burden of their prayer was for the salvation of Israel. While the minister conducts the services of God's house the whole congregation should be praying for the prosperity of Zion.

II. The Angel (11-17). 1. The messenger. (1) "There appeared unto him an angel of the Lord." This was likely the first angel that had been seen for four hundred years. It seems to us proper that the Christian dispensation should be introduced by messengers from the heavenly world. From other angelic appearance we infer that this angel looked like a young man in shining garments. In the Lord's house even now angels assemble with the saints to worship. (2) The angel stood "on the right side of the altar." This was considered an omen of good fortune. But which was the right side? Zacharias entered the Holy Place from the east and advanced toward the west. The angel to be at his right hand would stand by the table of show-bread on the north side of the altar. May we stand at God's right hand when He comes to make up His jewels. (3) When Zacharias saw the angel "he was troubled, and fear fell upon him." Such has been the uniform effect of supernatural appearances. Such fear is not to be attributed to astonishment so much as to superstition and dread of death. There was a popular belief among the Jews that he who saw an angel would soon die. Our whole duty is to "fear God and keep His commandments."

2. The message. (1) The son. *a.* "Fear not" The angel first removed all dread. He had not come on an errand of judgment, but of mercy. We need not fear when receiving God's message, but when doubting or rejecting it. *b.* "Thy prayer is heard." In early life Zacharias had no doubt often prayed for a son. God had not granted the desire of his heart. He had likely long since ceased to offer this petition. His prayer on this day was probably for the "consolation of Israel." Prayers offered in early life may be answered in old age. *c.* "Thou shalt call his name John" This name signifies "The grace of Jehovah," and was very suitable for one given in answer to prayer. It was given in anticipation of the favor God would show him.

3. The character of the son. *a.* "Thou shalt have joy and gladness." His life will bring happiness to the aged priest. The father will be proud of the son. May all sons do as well. John would have to be exceedingly good to go beyond his father in piety. *b.* "He shall be great in the sight of the Lord." Here only is true greatness. Many are great in their own eyes, some are great in the eyes of others, but he only is mighty who is great in God's sight. *c.* "And shall drink neither wine nor strong drink." He shall be a Nazarite, or a separated person. The vow of the Nazarite was temporary or for life. Samson and Samuel were life long Nazarites As the leper was a living symbol of sin, so was the Nazarite of holiness. Nothing intoxicating passed his lips, no razor came upon his head, and no ceremonial defilement was contracted. The Nazarite appeared to the world as a man filled with lofty thoughts that absorbed all his interest. *d.* "And he shall be filled with the Holy Ghost." The spirit of love, joy, peace, truth, temperance and faith shall be in him all the days of his life. No minister will fail who is thus equipped for his work.

4. The work of the son. *a.* "He shall go before Him in the spirit and power of Elijah." John was to go before Jesus and open the way—the mental and moral way—for His coming. This he did by his preaching and baptizing. *b.* "Many of the children of Israel shall he turn to the Lord." An idea prevailed among the Jews that Elijah would come again before that Great Prophet would make His advent. John came in the spirit—the wisdom, courage and zeal of Elijah. John was a *turner*. He turned the children of Israel to the Lord, the hearts of the fathers to the children, and the disobedient to the wisdom of the just.

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ARRIVE—	LEAVE—
Passenger.....9:30 pm	Passenger,.....7 00 am
Chicago and St. Louis fast mail.....8:20 am	Chicago and St. Louis fast mail.....7 00 pm
Chic. limited....6:50 pm	Chic. limited.... 9:00am

Yazoo and Mississippi Valley Railroad.

No. 5, Memphis Local Fast express..10:00am	No. 6, Memphis Local Fast Train 4:00 p.m
No. 21, Vicksburg express.....5:50 p.m	Vicksburg express..... 7:30 a.m

Louisville and Nashvile.

No. 3, fast ex....7:40 am	No. 6, fast mail..7 10 am
No. 7, coast acc.8 50 am	No. 4, fast ex... 9 45 am
No. 1, lim. ex....6 50 pm	No. 8, coast acc..3:30 pm
No. 5, fast mail..8 30 pm	No. 2, lim. ex....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am

Texas and Pacific.

No. 52, Ft Worth and Cal. ex ...6.15 pm	No. 53, Cal. ex..8:15 am
No. 51, T and A express..... .9.15 am	No. 51, T and A express ..... 6:15 pm

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Cincinnati....11:55 a. m. and 6:00 a. m.	Cincinnati....7:20 a. m and 3:20 p. m.
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Texas and Mexico fast mail.....6 30 pm	California ex...9 15 am
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TO THE YOUNG FACE
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Starkville District Conference.

The Starkville District Conference convened its fall session at French Camp, November 6 to 10, 1895. This conference was held in a neat church erected since July, 1895. Too much praise can not be given Rev. F. H. Bunton and his good people for their hospitable manner of caring for the conference and visitors. F. H. B. has his forces well marshaled and they are coming. Elder Jamison was at his post full of vigor Thursday morning. After a short talk of well selected words he declared the house in order for business. G. Orange called the roll and a great many of the members answered to their names, after which J. M. Thompson was elected secretary, with G. Orange and C. E. Moody assistants. J. M. Nevels and F. H. Bunton were elected statistical secretaries. J. W. Terrell preached Wednesday night. All of the brethren made good reports, which showed growth in the men and progress in the work. Stewards, class leaders, Sunday-school superintendents, local preachers and exhorters all made favorable reports. C. E. Moody, M. S. Collins, T. W. Lampkin, J. A. Russell, John Chiles, E. D. Montgomery and Sam Gladney were licensed to preach. D. Cohen and J. W. Terrell were recommended for admission on trial.

Mrs. K. B. Jamison was elected critic and agent—critic for the conference and agent for the SOUTHWESTERN. Her criticisms of the careless expressions of the brethren caused them to so improve their expressions that her election proved a blessing. As an agent for the SOUTHWESTERN she is a wonder; she secures subscribers with perfect ease. Quite a number subscribed. She is a warm friend to the paper. She is no less faithful to Rust University. Seven dollars were paid to Prof. E. H. McKissack by her for this school. The roll was called and the brethren responded with $14 for the same cause. E. H. McKissack, professor of commercial department in Rust University, made a strong talk for the school, receiving $21 in all for the building. About this time the conference caught on financial fire, brought charges against Elder Jamison, and as a penalty for his impartial and fatherly manner of ruling the conference for four years, $21 were presented to him by the brethren through F. H. Bunton, who presented it in a most appropriate style. Eighty-seven dollars in all were collected during the conference. The paper on "Welcome" was rendered by Miss Edwards; she deserves much credit for the clear and forcible style of rendition.

C. E. Moody responded in a few well-selected words. The following brethren preached excellent sermons: G. Orange, Wm. Roberts, M. Adams and A. G. Houston. Brother A. G. Houston has been in bad health all the year, but his sermon on the text, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth," was a season of great joy; our hearts burned while our cheeks were bedewed with tears. God bless Brother A. G. Houston. Sunday's services were also a great manifestation of the power of God. M. Adams conducted the love feast. 11 a. m. J. M. Thompson preached; 3 p. m. W. H. Gold; 7:30 p. m. John Everett, Sr.

Conference adjourned *sine die*, to meet again at Bellefontaine.

P. O. JAMISON, P. E.
J. M. THOMPSON, Sec.

Lost Friends.

We make no charge for publishing these letters from yearly subscribers. Others will be charged 50 cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I desire to inquire for my relatives. My father left his people in Stanley, N. C. My father, now deceased, was Hardy Forrest; his father and mother were Samuel and Lucy Forrest; his brothers were Moses, Orange, Jerry and Wart, and a sister, Margaret Forrest Any information concerning their whereabouts will be gladly received. Please address B. H. Forrest, 4725 Chestnut street, New Orleans, La.

—Start the new year by subscribing for the SOUTHWESTERN.

West Tennessee District.

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Atoka	20	6	10	1	1	10
Atwood	15	2	5	1	1	5
Big Creek	15	5	4	2	1	8
Brownsville	10	2	5	1	1	5
Crockett Mill	10	5	5	1	1	5
Dyersburg	1	1	1	1	1	1
Foulkes	10	5	5	1	1	5
Friendship	15	8	5	2	2	10
Gardner	10	5	5	1	1	8
Hentington	1	1	1	1	1	1
Kenton	10	5	5	1	1	2
Lexington	15	6	8	1	1	5
Martin	20	8	10	2	2	15
Mason	20	10	10	2	2	15
Memphis	50	12	15	5	2	20
Memphis Circuit	25	10	12	3	2	15
City Mission	2	2	2	1	1	1
North Memphis	2	2	2	1	1	1

H. W. KEY, Presiding Elder.

The young Norwegian explorer, Borchgrevink, will write for the January Century an account of "The First Landing on the Antartic Continent."

The Drug Clerk's Story.

HE TALKS OF HEADACHES AND NERVOUSNESS AND GIVES A CURE FOR BOTH.

[From the Evening News, Newark, N. J.]

It was the drug clerk's turn to tell a story of one of his experiences, and the reporter, expecting something good, as usual, settled himself comfortably in a chair prepared to give his undivided attention to the speaker. The latter was Henry Maier, who resides with his parents on Acqueduct Street, Newark, N. J., and who hands out medicine over the counter of Dr. Andrew F. Burkhardt's drug store at 271 Orange street, this city.

"Perhaps I can do nothing better," he began, "than to tell you the secret of my good health. It is a story that I have told to many, recently, and as it resulted in good in each case, it may be worth your while to listen to it. To begin with, I was not always strong and robust, as I am now. Long hours of work and hard study had left me in a wretched condition. Frightful, lingering headaches found me a ready victim, and at times I was so nervous that the dropping of a pin would cause me to give a violent start, and then I would be seized with a fit of trembling that was, to put it mildly, exceedingly bothersome. Well, I began to doctor myself. Now I flatter myself that I know something of medicine; but with all my knowledge, I could find nothing that would cure those terrible headaches or put an end to my extreme nervousness. When I picked up a bottle my hand would shake as though I had the chills, and if it was a powder that I was handling I stood a good chance of sprinkling it all over these black trousers. Things went from bad to worse, and I soon realized that a man of my physical condition had better not attempt to mix any medicine.

"'Try a box of Dr. Williams' Pink Pills,' said Dr. Burkhardt, one day; and as you know the doctor's advice is always worth following, I got the Pink Pills and began to take them. Aladdin's lamp never performed the wonders of these pills. Would you believe it? Before I had taken the contents of one box my headache began to give me a day off occasionally, and soon it left me entirely. How about my nervousness? Well, the pills put an end to that with almost startling abruptness. You see I know enough about the business to appreciate the importance of following the prescribing physicians' directions, and by paying strict attention to those given by Dr. Williams with each box of his Pink Pills, I was soon another fellow. Look at me now! A picture of health, eh? Well, that is what Dr. Williams' Pink Pills will do for a man, or a woman either. See, I can hold this glass of water out now without spilling a drop, but I couldn't do that two months ago and—

"What is it, ma'm?" he asked as a neatly dressed woman came up to the counter. "A box of Dr. Williams' Pink Pills." "Yes, ma'm, fifty cents, please. Thank you."

"These Pink Pills are great things," said Mr. Maier as he turned to the reporter again, and the latter, after all he had heard, thought so too.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for $2.50.

Episcopal Visitations for 1896.

Conference and Place.	Time.	Bishop.
Upper Mississippi, Grenada	Jan. 8	Hurst
Mississippi, Canton	Jan. 15	Mallalieu
Alabama, Pratt City	Jan. 15	Hurst
South Carolina, Charleston	Jan. 29	Mallalieu
Louisiana, New Orleans	Jan. 15	FitzGerald
Florida, Gainesville, Fla	Jan. 22	Foss
Central Alabama, Marion, Ala	Jan. 22	Hurst
Little Rock, Batesville, Ark	Jan. 22	Ninde
Savannah, Griffin, Ga	Jan. 22	Mallalieu
Gulf Mission, Jennings, La.	Jan. 23	FitzGerald
Georgia, Atlanta, Ga	Jan. 29	Foster
Arkansas, Rogers, Ark	Jan. 29	Ninde
St. John's River, Lawley, Fla	Feb. 5	Foss
Virginia, Chesapeake, Va	March 4	Bowman
Washington, Charlestown, W. Va,	Mar 4	Warren
Kansas, Atchison, Kan	March 11	Andrews
Baltimore, Baltimore	March 11	Warren
Philadelphia, Philadelphia	March 11	Hurst
Lexington, Louisville, Ky	March 18	Bowman
South Kansas, Baldwin, Kan,	March 18	Andrews
Wilmington, Dover, Del	March 18	Warren
Central Pennsylvania. Williamsport, Pa	March 18	Vincent
St. Louis, Sedalia, Mo	March 18	Goodsell
North Indiana, Richmond	March 25	Bowman
E. German, Brooklyn, N Y.	March 25	Foster
S. W. Kansas, Wichita	March 25	Andrews
Newark, Newark, N.J	March 25	Foss
New Jersey, Bridgeton	March 25	Joyce
Cent'l Missouri, Springfield,	March 25	Goodsell
New England, Southern, Fall River, Mass	April 1	Foster
New York E., New Haven, Conn.	April 1	Merrill
N. W. Kansas, Salina	April 1	Andrews
New York, New York city	April 1	Ninde
New Hampshire, Lawrence	April 1	Fowler
Wyoming, Binghampton, N.Y.	April 1	Vincent
Delaware, Chester, Pa	April 1	Joyce
Missouri, Trenton, Mo	April 1	Goodsell
Maine, Auburn, Me	April 8	Merrill
New England, Springfield, Mass.	April 8	Foss
Vermont, Barre, Vt	April 8	Fowler
Northern N.Y., Oswego	April 8	Joyce
East Maine, Oldtown	April 15	Merrill
Troy, Gloversville, N.Y	April 15	Fowler
North Dakota, Jamestown	April 15	Vincent

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.

The Walking Delegate will figure prominently in the January instalment of F. Hopkinson Smith's Century novelette, "Tom Grogan." The story has to do with labors unions and strikes. The title character, "Tom" Grogan, is a woman contractor and stevedore.

A Book of Travel.

THE SOUTHERN PACIFIC MARKS AN ERA IN RAILWAY LITERATURE BY THE PUBLICATION OF A SUMPTUOUS BOOK.

The railway literature of the past decade has, in some instances, been so surprisingly good that as examples of book making it has occasioned revolutions in the art of printing

The Passenger Department of the Southern Pacific is about to put forth a book which will make a distinctive advance upon anything heretofore achieved in this line, and which is likely to astonish those conservative people who wonder how costly books, especially prepared, can be given away. The work referred to is entitled "Through Storyland to Sunset Seas," and was written by H. S. Kneedler. It will be issued as a handsome volume of 250 pages, printed on enameled paper, made especially for the work, and illustrated by 200 fine half tone engravings executed in the highest style of art The work contains no advertising, except as the narrative indirectly advertises the Southern Pacific.

It is a narrative, largely in dialogue, of the journey which four people made over the entire Southern Pacific System, and it tells cleverly all the things of interest which they saw and learned along the way. The unpublished romance which attached to the section of Louisiana traversed—the story of the Acadian and the traditions of LaFitte, as well as much of romance in family history, are dwelt upon, together with anecdotes of the Texas plains and the table lands of Arizona and New Mexico where Indian and Spanish rule have left a legacy of tragic history. Then up and down through California the story takes the reader to every point of interest, and as far North as Portland, Oregon, and out on the Central Pacific across the Sierras to Salt Lake.

The book is the embodiment of careful research and it describes all the points of interest along the line and tells so graphically the story of what is to be seen, that it is a perfect guide book, while at the same time the narrative style which has been adhered to takes it out of the class of guide books and makes it what it really is—a work of travel, and one as fascinating to a person who has never seen the great Southwest or the Paradise of the Pacific Coast, as to him who has traversed all the region. It is a book which people will read and keep, and when one contemplates the cost of publishing such a work, it is a marvel that the Southern Pacific generously offers to send it to an applicant who will send 20 cents in stamps to pay the cost of postage. Write to S. F. B. Morse, General Passenger Agent, Southern Pacific, New Orleans, La., enclose 20 cents in stamps and receive in return a book which, in the regular way, would cost you $1.50 or $2.

Holman's Self-Pronouncing Bible



Containing: Concordance, with context, over 40,000 references. Index to persons, places and subjects, 16,000 references, Scripture Atlas, with index. Glossary of Bible words. Bible calendar; self-pronouncing dictionary of all proper names, with their meanings and pronunciations; summary and analysis of the Old and New Testaments. Exhaustive articles on Biblical history, geography, topography, natural history, ethnology, botany, chronology, music and poetry. A complete harmony of the Gospels, tables of parables, prophesies, miracles, prayers, money, weights and measures, Jewish sects and orders, Bible lands, etc.

Style C.—French seal, divinity circuit, linen lined, round corners, red under gold edge, minion type, 5x7¾ inches list price $3.15, will be sold with this paper one year, all postpaid, for $3.25. We will send one to any person who is a subscriber, for $2.35

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